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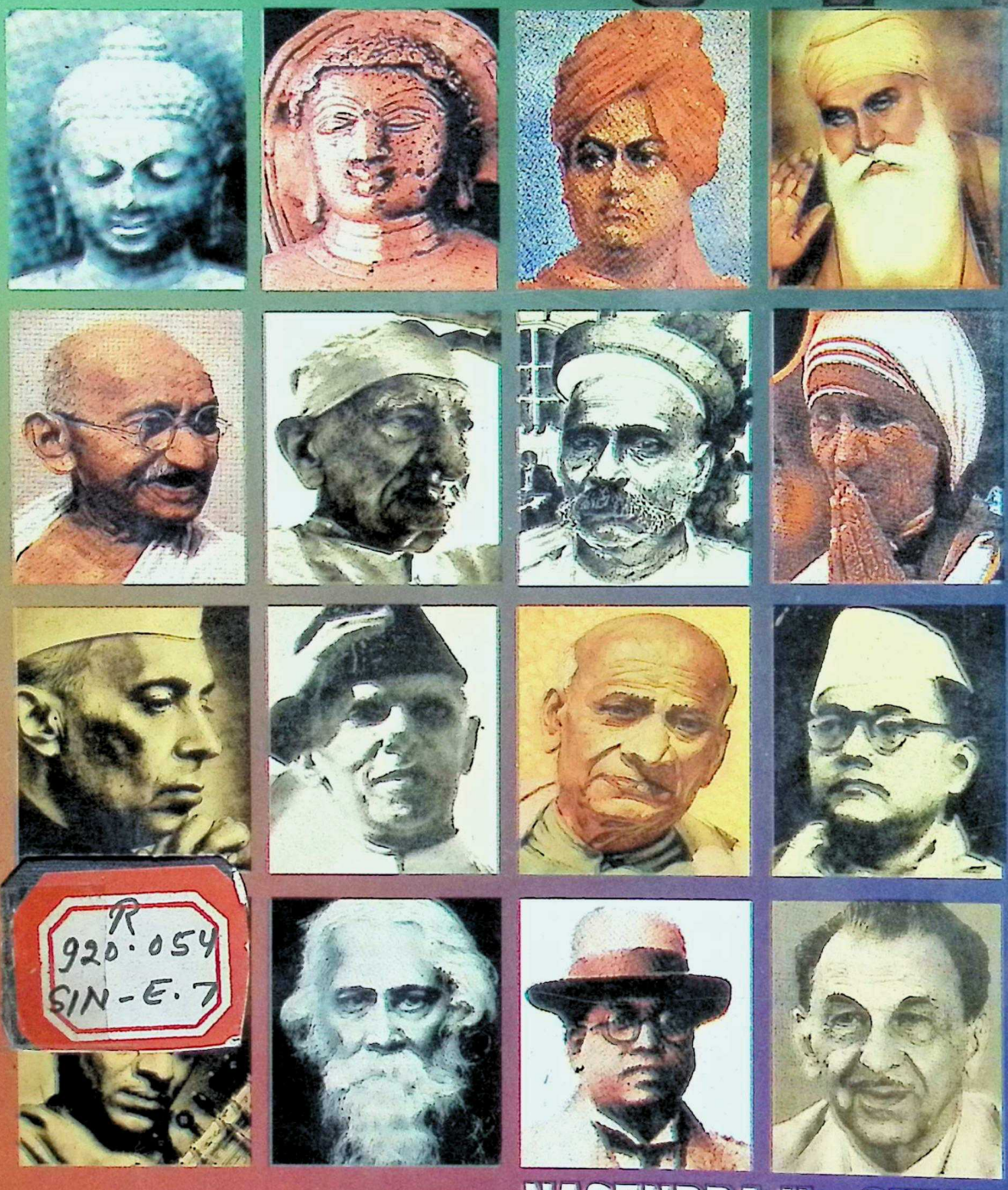
Encyclopaedia of The Indian Biography

VOL 7



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VOL. 7

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This multi-volumes "Encyclopaedia of the Indian Biography" is a pioneering attempt of learned scholars to bring together not only the prominent historical and mythical personalities of India but also provide a lavishly illustrated details about the biographical analysis scientists, philosophers, social activists, politicians, artists, writers, poets, novelists, educationists, freedom fighters, spiritual teachers, religious reformers, mystics, and saints, from beginning of civilization to present day in alphabetical order from A to Z. We have tried to bring all leading Indian leading personalities of various dimension in this Encyclopaedia, though several biography of Indian personalities has been published in limited approach. In our opinion, it is the first comprehensive Encyclopaedia of Indian biography.

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INGh, NAGENDRA K.
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Vol. - VII

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ENCYCLOPAEDIA OF THE INDIAN BIOGRAPHY

Vol. - VII

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Edited by

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ENCYCLOPAEDIA OF THE INDIAN BIOGRAPHY

Edited by
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Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

This encyclopaedia is a vast collection and compilation of the biography of more than 4000 leading Indian personalities from the beginning of civilization to present day. Although several biographical works have been published in India and abroad but none of them is able to produce such a vast informative biography of prominent Indian personalities from ancient time to present day.

The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. It is a part of literature as well as a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson," magnifying some definite norm of conduct. It is not surprising that a standard biographical work of to-day does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography, with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

In spite of the basic limitation, it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

This multi-volume Encyclopaedia is edited under the chief editorship of reputed orientalist Nagendra Kr. Singh.

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PREFACE

Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

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The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. Biography is a part of literature as it is a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable. In other words, a biographical work may be categorized, for practical purposes, as a historical biography if it meets the demands and fulfils the attributes of history.

Biography, which focuses on a single person, is a form of history from the historian's point of view, while history which deals with nations or groups of people, is a compound of numerous biographies when viewed by the biographer. Biography is as much a part of literature, as it is of history -- it is literature in so far as it recreates the life of the person it is concerned with; it is history when it purveys details of his life. Sir Winston Churchil's biography of his ancestor, First Duke of Marlborough, is an excellent literary creation; at the same time it is a valuable history of Britain as well as of Europe during the War of Spanish Succession (1701--1714). In any case both biography and history are closely related with each other.

The genesis of biography is as old as that of history. The story of Noah or of Joseph in particular on account of its length is the prototype of modern biography. Same is our '*Ramopakhyana*,' the nucleus of the Ramayana. Though such old examples belong more to the realm of literature than to history. The historians rarely brush them aside in view of the fact that they contain materials relating to a given time and space.

An early attempt of writing biography may be found in the sketches of the contemporaries such as Pericles and Sophocles by Ion of Chios (fifth century B.C.). A later and more mature example in this regard has been left by the Chinese historian, Ssu-ma Chi'en (145B.C. -- 85 B.C.) in his *Shih-chi,* which contains life-sketches, animated by anecdotes and dialogues, and arranged according to character-occupation types, such as 'maligned statesmen',' rash generals' and 'assassins'.

A further development of the art of biography took place in Greece and Rome in the first and second centuries of the Christian era. The *Lives of the Noble Grecians and Romans* by the Greek Plutarch (50A.D.--125A.D.) and the *Annals*and the *Life of Agricola* by the Roman Tacitus (55A.D.--120A.D.) can be regarded as the best specimens of historical biography that the ancient world produced. Of a lesser stature is the Roman historian, Seutonius Tanquillus

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(75A.D.--160A.D.), but his work, *The Lives of the Caesars*, covering the period from Augustus to the Flavians presents an admixture of character-sketch and chronological narrative and is, thus, an early precursor of modern biography.

The most famous historical biography of the early mediaeval Europe came from the pen of Einhard (770A.D.--840A.D.), a clerical, a friend and an official of the greatest monarch of his times, Charlemagne. His *Vita Karoli Imperatoris* ('Life of Charlemagne'), based on a living relationship, is valuable for the wealth of details and is indispensable for the reconstruction of the history of the reign of Charlemagne.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson", magnifying some definite norm of conduct.

It is not surprising that a standard biographical work of to-day, while broad-based on the research and integrity of orthodox scholarship does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability. But then one cannot get away from the maxim that there is always a larger place for chronicle in a biography than creation.

A biography is not worth its name if it does not attempt first to reconstruct the life of an individual it chooses as its subject on the basis of unimpeachable evidence, and second to interpret and assess the impact of the personality on the age to which it belongs, or for that matter, the influence of the age and environs on the making of the individual whose life-style it delineates. It is an exacting task by any standard.

Like any other branch of literature, biography has passed through a long process of evolution. Such a process has necessarily varied from country to country, and from age to age. Its forms have been many and varied to suit the changing concepts of the age and the source of patronage behind the literary-cum-historical venture. The nomenclature of biography is, thus, found to have been applied indiscriminately to extensive objects--mythological, religious and even legendary, presented in a pronouncedly didactic or panegyric manner. It took many years for the proper attributes of biography to emerge and develop.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

It is only to be expected each entry records the obstacles that stand in the way of categorizing the earlier works of biography in any Indian language as strictly historical. In spite of the basic limitation it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

It is inevitable in a treatise like the present one that biographical literature of a particular region or written in a particular language is

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marked by peculiarities of its own which often impart to it a distinctive character in some respects. The technique and expression too differ and for more than one valid reasons. But at the same time, one cannot fail to detect some commonness in the general approach, conformity to some general standard of presentation of approach. The advent of the Muslim rule led to some basic changes. Under the impact of Semitic outlook, even though the accounts continued to be largely panegyric, the chronicle element began to dominate the writings of the modern age that historical biography could free itself from the shackles of convention, traditionalism, proneness to exaggeration, personal prejudice and took on the character of serious history.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

For the collection and compilation of this monumental project, I have taken support from the various sources like monographs, biographical notes, personal interviews, books and journals. I am thankful to all those scholars who have contributed valuable articles or information for this encyclopaedia. My sincere thanks are offered to the publisher who has kindly accept my manuscript and has generously allowed me to exceed the volume to treat the whole subject.

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Saab, Naima (1800 — 1880)

Naima Saab, born in 1800, was an eminent Kashmiri mystic poet.

Naima Saab (original name Naim) was a disciple of Soch Malyari, who lies buried at Qasrra-Fali Mohalla, Srinagar. He used to live in the neighbourhood of his relative and younger contemporary, Shams Faqir (1843-1904), an excellent mystic poet. Naima worked in a shawl-embroidery workshop where Shams Fakir joined him to earn his living.

Naima's poetry mostly consists of 'Vatsun', erroneously termed by some critics as ghazals. His poetry comes out with refreshing and attractive expression, with an overt appeal of monotheism, as is the case with Sufi poetry. His mystic terminology is simple, and the style lucid and free from ambiguity.

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Saadullah, Syed Muhammad (1885 — 1955)

Syed Mohammad Saadullah, born in Gauhati in 1885, was a top-ranking leader of Muslim League and Islamic scholar of Assam.

The Syeds claim to be the descendants of Prophet Muhammad. Besides this, Saadullah's family claims descent from a famous Muslim saint, Hajrat Syed Muinuddin Shah Milan, popularly known as Ajan Fakir, who came to Assam in 1633-34. Saadullah's father, Syed Mohammad Tayyebullah, served as a teacher of Arabic and Persian in the Cotton Collegiate High School at Gauhati. He exercised much influence over the Muslims of the Assam Valley in general and of the Districts of Kamrup and Nowgong in particular.

Syed Muhammad Tayabullah migrated from Kacharihat in Golaghat sub-division of the Sibsagar district and settled permanently at Gauhati. Syed Mohammad Saadullah was born there on 21 May 1885.

Saadullah had his early education at home under the direction of his father. He studied at Sonaram Government-Aided High School and did his Entrance examination under the Calcutta University from that school at Gauhati. He chose the Science stream of studies at the college level and passed the M.Sc. examination in Chemistry, studying in the Presidency College, Calcutta. He also did his Law examination as a student of the Earle Law College, Gauhati.

After obtaining the M.Sc. degree in 1908, Saadullah joined the Cotton College as an Assistant Lecturer. But, due to certain differences of opinion with the authorities, he resigned from that post after some years. Thereafter, he joined the Gauhati Bar and

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became one of its leading lights and an important Advocate enrolled in the Calcutta High Court.

Saadullah launched his political career as a member of the Assam Legislative Council during 1913-20. He grew in stature and importance as a member of that body. He accepted office under the Government of India Act of 1919 when Dyarchy was introduced in the Provinces. In 1924, he was appointed Minister of Education and Agriculture and continued in that capacity till 1929.

In 1930, he became a Member of the Executive Council of the Provincial Government and was placed in charge of the Public Works Department. After a year, he took over the portfolios of Finance and Law and Order. He served as Prime Minister (as the Chief Minister was designated then) more than once; his last Ministry, the Muslim League Ministry, lasting from 1939 through the War years.

As Minister and Chief Minister, he served the Province of Assam and her people by endeavouring to secure more funds from the Central Government for the Province's development, paying attention to tacking the unemployment problem through rural uplift schemes, encouraging cottage industry, etc.

But, no serious attempt was made to solve the land problem of the local peasantry, which included both Hindus and Muslims. On the contrary, Assam's doors were thrown open to Muslim immigrants from East Bengal. This left a very problematic legacy for the future.

As a mark of recognition of the co-operation offered to the British, Saadullah was Knighted in 1928, but he renounced it in 1946 in response to the call of the All India Muslim League, when the League called upon the Muslims to launch what it called 'direct action' to achieve Pakistan.

In politics, Saadullah was a believer and practitioner of Muslim separation. As a good Muslim Leaguer, he could not appreciate the essence of the Quit India Movement of 1942 and genuinely believed that but for the British build up of the eastern side of Assam, the latter would have been overrun by the Japanese as they had done in Malaya and Burma.

As a top-ranking leader of Muslim League, Saadullah ardently supported Jinnah's two-nation theory and would have welcomed the implementation of the British Cabinet Mission's Plan which included Assam in the category of Group C Muslim-majority Provinces. Anyway, Saadullah accepted the reality when freedom came and contributed his share in the framing of free India's Constitution as a member of the constituent Assembly's Constitution Drafting Committee.

As a member of that Committee, Saadullah was instrumental in incorporating a special provision of financial aid to Assam from the Centre under Article 275(1) of the Constitution. He also contributed his share to the cause of protection of the minorities in India.

Saadullah was quite well-versed in Islamic studies and had a good command over Arabic, Persian and Urdu languages. He was an able parliamentarian and a remarkable speaker.

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Sabat, Kuntala Kumari (1900 — 1938)

Kuntala Kumari Sabat, born in Bastar in 1900, was an eminent Oriya poet and fiction writer.

Kuntala Kumari Sabat was born in the princely state of Bastar, now in Madhya Pradesh. She spent her childhood in Burma where her father was a doctor. She had her early

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schooling at home where her mother taught her Oriya, Bengali and Hindi.

At the age of thirteen, she went to Cuttack and joined the Ravenshaw Girls' School and passed the Entrance examination in 1917. Later, she studied medicine and passed the L.M.P. examination in 1921. For about five years she served under the Red Cross Society of Cuttack, and then moved to Delhi to practice independently.

She had already made her mark as a poet of great creativity before she moved to Delhi. She now wrote poems in Hindi also and edited some periodicals too. Soon she earned a reputation as a writer in Hindi; as she had already done in Oriya. She was a regular contributor to Oriya journals. Many of her poems in Oriya and her novel *Raghu-Arakhita* were published in Delhi.

She was far above narrow religious dogmas. A Christian by birth, she embraced Hinduism and later married an Arya Samaji. The freedom movement led by Mahatma Gandhi deeply moved her, and her nationalistic feelings found their expression in a long poem called 'Awhana' which was proscribed by the British Government immediately after it was published.

As a lyric poet Kuntala Kumari's contribution is remarkable. Her poems, most of which are highly emotional, express her religious and patriotic feelings, besides her love of nature. Her sympathy with the downtrodden and the oppressed is revealed in her later poems, which is 'Oriyanka kandana' and Gadajata krushaka'.

She has shown her excellence in writing odes too in Oriya. A robust sense of optimism and a desire for the uplift of humanity dominate her poems. Kuntala Kumari wrote a good few novels also which bring out her realistic and reformistic attitude. The characters she portrayed are usually social reformers with a progressive outlook, revolting against repression and superstition prevailing in contemporary society.

Her works, besides those mentioned above, include such poems as 'Anjali', 'Uchchhvasa', 'Archana', Sphullinga', Prema chintamani', and novels as *Bhranti, Parasmani, Naatundi* and *Kali bohu.*

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Sabit Ali Shah (1740 — 1810)

Sabit Ali Shah, born in 1740, was one of the prominent Sindhi poets and writers.

Sabit Ali Shah was the first Sindhi poet who wrote Marsias (Elegies) in Sindhi in memory of the martyrs. He originally belonged to Multan, but later, migrated to Sindh and settled down permanently at Sehvan.

He belonged to the Shia sect of Muslims, and called himself Jaffri, i.e. the follower of Jaffar Sadiq. He had his education under the care of several teachers.

He started his poetic career by writing 'Qassidas', the songs in praise of some noted personalities, and then turned to writing marsias and 'salams'. He wrote marsias under the influence of the well-known Punjabi poets, Mahzoon and Miskin. His first marsia in Sindhi was dedicated to Hazrat Hussain, the martyr of Karbala, which brought him praise and fame as a great marsia poet.

His compositions adhere to Persian prosody. He is considered to be the first Sindhi poet who introduced Arabic metre (Moazoon poetry or prosody) into Sindhi poetry .

Sabit Ali Shah was rather unstable in his loyalties. After the Talpurs defeated the Kalhoras, he wrote *Fateh nama* and *Zafar nama* in praise of the victories of the Talpurs. He composed satirical poems also which,

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however, did not raise his stature as a poet of calibre.

Sabit Ali Shah was fond of visiting the places of pilgrimage, and he went right up to Iraq in the company of his benefactor, Mir Karam Ali Khan.

Among his compilations are *Sindhi marsia* (4 vols.), *Ziarat nama* and *Chiring*, an uncalled for satire on the contemporary poets.

Sabit Ali Shah's compositions are in many forms of poetry, viz, mussadas, masavi, fard, etc. His salams and marsias are heart-rending. His salam is written in the form of ghazal.

As a writer of marsia, salam and other forms of poetry and, as a matter of fact, for introducing Persian prosody into the Sindhi poetry. Sabit Ali Shah has earned for himself an important place in Sindhi literature.

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Sabras (Urdu)

Sabras was an eminent mystic poet of Urdu literature.

Mulla Vajhi had the patronage of Sultan Abdullah Qutb Shah. Vajhi was famous poet and his masnavi, *Qutb-o-Mushtari* (1609), narrating the adventures of a prince falling in love with an unknown princess in a dream and winning her hand after great dangers and hardships, has its own place in Urdu literature. Vajhi had narrative skill, and his narrative prose-work *Sabras* (1635) is an allegory, and it is his *magnum opus*.

The allegory is a detractive treatment of one subject under the guise of another; it is, therefore, a symbolic narrative. *Sahras* which has the distinction of being the first prose-work in Urdu, is an allegory of love resembling *Roman de la Rose*.

It is an epitome of the conception of love, human and divine, written in rhyming prose and archaism characterising the age. The main characters are: 'Dil' (Heart)', 'Husn' (Beauty), 'Ishq' (Love), 'Aql' (Intellect), 'Rukhsar' (Cheek) and Lat (Ringlet)—all these are members of the human body. Sense-characters and moral-concept-characters are: 'Nazar' (Sight), 'Khayal' (Thought), 'Sabr' (Patience), 'Himmat' (Courage), 'Tauba' (Repentance), 'Naz' (Blandishment), 'Afiat' (Security, a city in the story), 'Zuhd' (Devotion, the mountain of asceticism in the story), 'Hijr' (Separation, a castle in the story), and 'Visal' (Union, the house of union in the narrative).

The theme of *Saras* is the natural attraction of Dil and Husn, with mystic connotations. Aql was the king of Sistan (an imaginary kingdom); his son was Dil. Convinced of his son Dil's valour and administrative abilities, the king bestowed upon him the kingdom of 'Tan' (meaning body). Dil, hearing of the life-giving properties of *Ab-e-Hayat* (Elixir of life). developed craving for immortality. He sent his spy Nazar to discover the source of *Ab-e-Hayat*.

Nazar, braving hardships of all kind, reached a place named Afiyat under the king Namoos, and travelled on and on with no success. Resuming his journeys eastwards, he got to the kingdom of Ishq, whose daughter Husn, very beautiful and intelligent, was reported to be in the know of the place of *Aab-e- Hyat*. The narrative proceeds with many a loose end until the marriage of Dil with Husn.

At long last, Dil, guided by Himmat, had the sight of Hazrat-e-Fizr, a prophet, who having discovered the elixir of life (Aab-e-Hayat), is regarded as immortal. Dil was ecstatically glad, and began to live a happy married life with the princess Husn.

Sabras, in the last analysis, seems to be an allegorical interpretation of mystical approach to God. Perhaps, because of mystic connotations, the story seems to hang loose and

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the quest for the 'Water of immortality' (Aab-e-Hayat) gets a little out of focus towards the end. But this may be described as 'Ama' (a dense veil of darkness in Sufi terminology) which is not unlikely before one's attaining to 'Tajalli' Divine effulgence).

Sabras, being full of terms of Sufi terminology, may be regarded as a treatise on Sufi doctrines explained in the form of a narrative, Maulvi Abdul Haq was of the opinion that the narrative *Sabras* was based on the story of *Husn-o-dil.* Aziz Ahmad is inclined to the view that Vajhi benefited from *Busn-o-dil* as well as *Dastur-e-Ushshaq.* Whatever its sources, *Sabras was* a water-shed in the evolution of Urdu prose; its language is purely Dakhani Urdu.

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Sachal (1739 — 1829)

Sachal, born in 1739, was an eminent Sindhi poet and Islamic scholar.

Sachal (real name Abdul Wahab), was son of Salah-ud-Din. He adopted 'Sachal' or 'Sachu' as his poetic name, which literally means 'Man of Truth' or 'Devotee of Truth'. He is also called 'Sarmast' because of his being in a perpetual state of trance. Out of reverence, his disciples pronounce Daraz as 'Dar-e-Raz', which means 'Gate of Divine Mystery'. Among mystic poets, his most ardent admirer and adorer was poet Bedil.

Sachal's lineage is traced to Omar Farooq, the second Caliph in succession to the Prophet. The Farooqi family was well-established in Khairpur State because of the patronage of Mir Suhrab Khan, in whose service one of the earlier elders of the family, Ahmed Farooqi, had entered and rendered a creditable account of himself. In consequence, the Mir awarded him an excellent Jagir.

Sachal was yet a child when his father died and he came under the loving care of his uncle Faqir Abdul Haq. His uncle, later, became his Murshid (spiritual guide) and also his father-in-law. Sachal's wife survived only for a couple of years, and thereafter, Sachal chose to remain single throughout his life.

His grandfather, Faqir Sahibdino, was also a man of God and is said to have earned spiritual grace from Bibi Raha Basri. He had also served in the Mir's court for a short duration before he became a recluse, secluding himself in the heart of a thick and thorny bush. Shah Latif is said to have once met him and persuaded him to reveal himself to the world, so as to illumine the minds of his people.

Sachal was an Awaisi Faqir. Awaisis receive spiritual grace from departed masters, although they may also have living preceptors to kindle in them at the outset spiritual awakening. Shah was at first inspired by Yogis and Sachal by Abdul Haq. Shah then acquired celestial wings from Rumi and Sachal from Attar.

Sachal possessed mastery over Persian and Arabic, and committed the entire *Quran* to memory. Hence, he was called Hafiz, i.e. 'Memoriser of the Sacred Book', like the Persian poet Hafiz Shirazi. In fact, Sachal is called 'Hafiz Darazi' for reasons more than one. Like Hafiz, he knew the *Quran* by heart, sang of wine, love and beauty, condemned cant, bigotry and hypocrisy, castigated men of religion for their false pretensions, wrote mystical 'Diwans' and was ever immersed in Mansoorian ecstasy.

Above all, he was, like Hafiz, so much attached to his native place that he did not leave it even once during his lifetime. For Sachal music was the food of soul. As Rumi was

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transported to ecstasy by the melody of the flute, Sachal was divinely thrilled by the harmony of tabla and sarangi.

'Religions', says Sachal, 'have confused the minds of men'. Men have no understanding of the essence of religions. Men of intellect indulge in arguments and disputations; and the ignorant wallow in superstition and ritualism. There is no dearth of charlatans, who know well enough how to inspire awe and wonder in the minds of the credulous'.

There is no doubt that Sachal's outward demeanour was that of a pious man of religion, but when the ocean of divinity surged within him, he indulged in utterances that were bound to lacerate the nerves of staunch and orthodox clergymen. He would say:

By no means has Kalma made me a Muslim, Nor has Ahmed (Holy Prophet) transmitted faith to me from Arabia, Sachu is all Glorious Lord, though in men's eyes a human-being.

Sachal is called 'Shair-e-haft zaban', i.e. 'Poet of seven languages'. He had mastery over Sindhi, Hindi, Urdu, Saraiki, Persian, Arabic and Punjabi. His poetry exists in all these languages in the form of dohas, kafis, ghazals and masnavis—Arabic words, expressions and quotations being interspersed at places by way of adornment and authoritative testimony. There is often an inter-mixture of Hindi and Urdu, Saraiki and Punjabi, Persian and Arabic.

In *doha* form, he has also, like Shah, sung of the glory of immortal lovers: Sasui and Punhu, Mumal and Rano, Nuri and Tamachi, Laila and Chanesar, Suhni and Mehar, of the music of Bijal and mystical abandonment of Rai Divach, of king Umar's treacherous conduct and Marui's ideal chastity and her inspiring patriotic love.

In all these narrations he has expounded mystical truths of true wisdom. Besides, he has, like Shah, sung of the universal beneficence of rain, the evil vagaries of the camel (mind) and the spiritual resplendence of yogis. He has also touched the themes of the respective emissary roles of the crow and the moon. He undoubtedly owed his inspiration to Shah in these themes of local colour and character, and to Rumi in his Persian ghazals and masnavis.

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Sachanandani, Parsram Hiranand 'Zia' (1911 — 1958)

Parsram Hiranand Sachanandani, born in 1911, was an eminent Sindhi poet and writer.

Parsram Hiranand 'Zia' Sachanandani popularly known as 'Zia', was a much respected Sindhi poet. He belonged to a well-to-do middle class family. His father, who was in cotton trade, lost his fortune, and the boy Parsram could not go for education beyond three primary classes. Afterwards he learnt Urdu, without attending any regular school, to such a degree of proficiency that he could compose verses in that language. He grew up in poverty.

In his formative period, he came under the influence of Ata Muhammad 'Ata' (d.1936), and wrote under the pen-name 'Ranjur' and published a collection of his early endeavours entitled *Gulzar-e-Ranjur* (1936). Soon after, he came in contact with Sheikh Murad Ali 'Kazim' (d. 1954). He studied Urdu prosody under his guidance, and on his advice, Parsram changed his pseudonym from 'Ranjur' (The afflicted) to 'Zia' (The light). This change proved to be auspicious. He was employed by His Master's Voice Gramophone Company as their lyricist in Sindhi, and became very popular throughout Sindh for his lyrics, which were

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based on Sindhi folklore and were couched in chaste Sindhi idiom.

For his literary compositions he adopted Persianised diction, as was the trend then in literary circles. He received an Award from Sindhi Adabi Board in 1942 for his manuscript *Tasvire-e-Ahsas*, which was published the next year. It is a collection of poems on Persian model with traditional imagery, on subjects like nature, love, beauty, society, etc.

Being a non-Muslim, he wrote 'Naat' in praise of Prophet Muhammad also. Notwithstanding the un-natural Persianised diction, the poems have a charm of their own. The long poem, entitled 'Remembrance of the native land in a foreign country', is considered to be the best in the volume. The feelings lyrically expressed through it are intense and gripping.

After migration to India in 1947, he settled in Kalyan Camp (now Ulhasnagar) near Bombay. Living in uncongenial surroundings of the refugee camp, he started writing poems depicting agony and misery of the daily life of refugees in a satirical and humorous vein and published them in Sindhi dailies under the captions 'Sigratbaza ja suta' and 'Sipahia ja sukhan'.

These poems remind one of the boyhood gimmick: man's face so drawn that it looks all smiles and good cheers one way, but turned upside down becomes all sad and droopy. These poems, which have the colour and flavour of the camp life, and which made Zia the poet of the masses, still remain scattered in the old issues of the newspapers.

Alap Zia is a selection of his post-partition period poems published posthumously in 1958. The poems are marked for their simple and lucid style and depth of feeling and humanity. However, they betray the influence of progressive movement.

Zia, a gentle, modest person, was loved by children and he wrote many poems for them also, which he could not publish in a book-form. He also translated and published *Jap Sahib, Sukhmani, Salok Mahla Nava* (Sikh religious poems), *Bhagavad Gita* (in collaboration with Lekhraj Aziz) and some verses of the *Rigveda*.

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Sachar, Bhim Sen (Dr.) (1893 — ?)

Dr. Bhim Sen Sachar, born at Peshawar in 1893, was one of the foremost leaders of the Freedom Struggle in the Punjab.

Dr. Bhim Sen Sachar was born at Peshawar, N.W. Frontier Province (now in Pakistan) on 1 December 1893. He belonged to a highly respectable Hindu family. His father was Rai Sahib Nanak Chand Sachar and his mother's name was Maya Devi.

Bhim Sen Sachar was educated at the Government School, Peshavar, D.A.V. High School, Lahore, National High School, Peshawar, Sandeman High School, Quetta, Government High School, Pasrur, and V.D.J. High School at Wazirabad, from where he passed the Matriculation examination. He next, joined the Dayal Singh College and the D.A.V. College, Lahore, from where he graduated in 1916. He took his LL.B. from the Law College at Lahore in 1918 and Joined the Gujranwala (now in Pakistan) Bar in 1918.

Bhim Sen Sachar joined the Indian National Congress immediately after completing his education in 1918. In response to the call of Non-Cooperation given by the Gandhiji, he suspended his legal practice in 1920 and placed his services at the disposal of the Congress. In 1921 he was in charge of the Congress work in Lyallpur district. He

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organised Non-Cooperation activities and raised large sums for the Tilak Swaraj Fund.

From Lyallpur, Bhim Sen Sachar shifted to Lahore in August. He worked as the Registrar of the National University and the warden of the Hostel of the National College at Lahore. In November 1921 he was appointed Dictator and Secretary of the Punjab Provincial Congress Committee. Naturally, he was arrested during the Non-Cooperation Movement.

When the movement was called off in February 1922, he returned to Gujranwala and worked as a Secretary of the Municipal Committee in May 1924. He resumed his practice at the Bar, but continued his member ship of the Municipal Committee from 1924 to 1933. He was also a Director of the Gujranwala Electric Supply Corporation Limited and the Punjab National Bank Limited. At the same time, he held offices in the city and the district Congress Committees.

He was arrested in July 1930 during the Salt Satyagraha Movement and was detained in the Lahore Central Jail in October 1930. After his release, he gave up the profession of Law and started an Insurance Company, The Sunlight of India Insurance Company Limited. He, of course, maintained his activities as a Congressman.

Bhim Sen Sachar was arrested in 1940 again during the Individual Satyagraha Movement and was lodged in the Borstal Jail, Lahore. He was arrested again about the end of 1940 and was detained from 1942 to January 1944 during the Quit India Movement. He was detained in the Shahpur Jail, Central Jail, Lahore, and Sialkot Jail. After release in 1944, he again offered Satyagraha against the order of the Punjab Government.

In 1936, Bhim Sen Sachar was first elected to the Punjab Legislative Assembly. In 1945, he was returned unopposed from Lahore and continued as such till he had to quit Pakistan in September 1947. He also became a member of the Pakistan Constituent Assembly, where he was the Deputy Leader of the Congress Party. In 1946, he formed a coalition government with the Unionist Party and was its Finance Minister for a year.

After crossing over to India in September 1947, he made Amritsar his headquarters for attending to the relief work connected with the refugees from Pakistan. After some months he shifted to Delhi and continued to render such services to relieve the distress of the refugees.

Alongwith other members from Pakistan Bhim Sen Sachar was made a member of the Punjab Legislative Assembly. He was the Chief Minister of the Punjab Legislative Assembly. He was the Chief Minister of the Punjab from April to October 1949. He led a Goodwill Mission to Pakistan in 1950. He was elected Chief Minister of the Punjab again from January 1956.

He was appointed Governor of Orissa from September 1956 to August 1957 and Governor of Andhra Pradesh from 1957 to September 1962. He served as a High Commissioner for India in Ceylon from April 1964 to February 1966.

After retirement, he served as President of the Punjab Khadi Gramodyog Sangh, Adampur, district Jullundhur. He also served as the President of the Guru Nanak Foundation of the Punjab branch and a member of the Executive of the Central body.

He also served as the President of the Gandhi Centenary Celebration Committees for Gandhi Punjab and Haryana and a member of the State Committee for Gandhi Centenary Celebration of punjab and Haryana and Guru Nanak Quincentenary Celebration Committee, Punjab. He also worked as President of the Sadachar Samiti for Punjab and Haryana and President of the Punjab Nagrik Sabha.

Bhim Sen Sachar is now living at Chandigarh. The ideal for which he has worked all his life and with utmost devotion is a clean, efficient and just administration. The value that

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he attached to a clean and impartial administration may be gathered from his article "Answer to Our Ills: Just and Humane Administration" contributed to the press in April 1968. Besides other papers, the article was published by *The Tribune* (Ambala) on 14 April 1968 under the caption "Spirit of Good Old Days has to be Revived."

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Sachdev, Padma (1940 —)

Padma Sachdev, born at Jammu in 1940, is the first and the best-known Dogri poetess.

Padma Sachdev was born at Jammu and had her initial education there. Later, she worked as staff artist with All India Radio, Bombay. Padma is the first and the best-known Dogri poetess. With four collections of poems to her credit so far, she has acquired for herself a prominent place among the front-line modern Dogri poets.

Padma is a poetess of new sensibility. She pays greater attention to craftsmanship and weaves a new kind of imagery in her poems. At the same time, on the expression level, she communicates the maximum of experience through a minimum of the means.

In some poems, she ventures out to investigate the status of a common man within the Duggar society as also in the world at large. Some of her poems betray her introspection which leads to her efforts to spell out things, events, situations and experiences in a detached manner with intellectual spontaneity.

The titles to her credit are: Poetry: *Meri kavita mere geet* (1969), which brought her the Sahitya Akademi Award for the year 1971, at the young age of 29, *Tawi te chanhan* (1976), *Nheriyan galiyan* (1982) and *Pota pora nibal* (1987). The first title has been translated into Hindi.

Many of her poems have been translated into Indian languages, and a few into English and Russian. For some years now, Padma has been contributing her essays on a myriad subjects to Hindi journals, and some of these have been compiled in a book entitled *Diwankhana*. A few of her selected poems have been translated into Hindi and brought out under the title, *Shabad milwa*.

Padma Sachdev has been an active member of the Dogri Advisory Board of Sahitya Akademi and of the General Council of the Jammu and Kashmir Academy of Arts, Culture and Languages.

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Sadanandan, S.L. Puram (1926 —)

S.L. Puram Sadanandan, born at Sethu Lakshmi Puram in the district of Alleppey in 1926, is an eminent freedom fighter and a revolutionary Malayalam poet and writer.

S.L. Puram Sadanandan, born at Sethu Lakshmi Puram, Alleppey district, Sadanandan passed the Malayalam Higher examination and was later sent to jail for his political activities. He was also actively involved in the well-known Punnapra-Vayalar revolt. As a fighter for national freedom, he has been awarded the Tamra Patra.

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Sadanandan's first contributions were revolutionary songs. He took to full-time writing only by 1957 when he bade farewell to active politics. Today he is an acknowledged playwright with thirty-two works to his credit, including a novel, some short-story collections and a book dealing with his reminiscences as a political activist.

A writer with a sense of commitment to society, he has presented varied social problems through his plays and has won several awards at the state and the national levels. *Oral koodi kallanayi* (One more has become a thief) won him the first prize in the play writing competition held by the Samastha Kerala Sahitya Parishat in 1955.

He received the Kerala Sahitya Akademi Award for another play, *Kakkapponnu* (Imitation gold), and an award from the Central Ministry of Education for *Ithiri mannum othiri manushyarum* (A little soil and a lot of people). *Agniputri* (The daughter of fire) raised him to the status of the best Indian screen playwright in 1968.

No less noteworthy is the gold medal awarded to him by the Central government for the screen-play of the celebrated Malayalam novel *Chemmeen* written by Thakazhi Sivasankara Pillai. *Kattukutira* (The wild horse) won him an award from the State government. A number of his plays have been filmed .

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Sadarangani, Guli (1906 —)

Guli Sadarangani, born in Karachi in 1906, is a well-known Sindhi novelist and freedom fighter.

Guli Sadarangani a well-known novelist, was born at Karachi. She is the sister of Krishna Kripalani, the renowned critic and writer in English and the first Secretary of Sahitya Akademi. Guli joined the freedom movement and was an active freedom-fighter amongst the women of Sindh. She courted arrest during the freedom-struggle and spent several months in jail. Her husband, Ramchand Sadarangani, a prominent advocate of Karachi, also took an active part in the freedom movement and underwent imprisonment for several years.

Guli made her debut in literature by translating Rabindranath Tagore's novel *Gora* into Sindhi, published in 1938. But she made her mark as a writer after the publication of her novel *Ittehad* (Unity. 1941). The novel raised a controversy, as the author portrayed a Hindu heroine Asha, marrying a Muslim boy Hamid, which the critics thought was hardly the way to promote Hindu-Muslim unity.

She came out with the statement that the last portion of the novel in which the Hindu boy, Ranjit, marries a Muslim girl, Zarina, had been pruned by the publishers, keeping in mind the disturbed communal situation prevailing in Sindh at that time, especially when the Muslims were in a huge majority and wielded tremendous political power in the province. Guli fulfilled her long cherished desire by publishing the second edition of the novel with a different title, *Melapi jivan* (1983).

It contains the missing part of the earlier published novel, *Ittehad*. The work depicts artistically the problems relating to inter-region (Vijay and Aruna) and inter-religion marriages (Hamid and Asha, Ranjit and Zarina), and tries to prove that the 'two-nation theory' put forth by M.A. Jinnah is not sound and fair. The novel

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is highly influenced by the philosophical thoughts of Gandhiji, Tagore and Aurobindo.

Guli's other notable works include: Novels: *Sadhna jo sapno* (Dream of Sadhana, 1961), *Akhireen inqilab* (The last revolution 1979); Translations: Jawaharlal Nehru's *Letters to a Daughter* and *Gandhiji.*

Guli Sadarangani is an ardent devotee of Sri Aurobindo and has often visited Pondicherry and stayed there for long periods. She has also had close spiritual contacts with the 'Divine Mother' of the Ashram. Guli has been a free-thinking person and a supporter of women's cause. She firmly believes in the equal status for women, and her writings, therefore, generally propagate these views.

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Sadarangan, Harumal Isardas 'Khadim' (1913 —)

Harumal Isardas Sadarangan, born in 1913, is a prominent Sindhi poet and Persian scholar.

Harumal Isardas 'Khadim' Sadarangan is a prominent Sindhi poet and Persian scholar. After postgraduating in Persian from the University of Bombay in 1938, he started his career as Lecturer in Sindhi, D.G. National College, Hyderabad (Sindh). He was Head of the Department of Persian, D.J. Sindh College, Karachi, at the time of migration from Sindh in 1948. He obtained his Ph.D. degree from the University of Bombay in 1946 for his research work, *The Persian Poets of Sindh.*

He was invited to Iran on a research scholarship by the University of Teheran during 1954-56 and obtained a D.Litt. for his dissertation in Persian, A *Short History of Persian Poetry in Iran, India and Sindh.* After migration to India, he worked as Lecturer in Sindhi at Delhi College during 1948-54. Subsequently, he joined the External Services Division of All India Radio as Supervisor of the Persian Unit from where he retired in 1974. Sadarangani was member of Sindhi Advisory Board of Sahitya Akademi during 1957-77, and member of General Council as well as Executive Board of Sahitya Akademi during 1968-77.

Sadarangani came under the influence of Lekhraj Aziz (1897-1971), a prominent Sindhi poet, and acquired technical excellence in the art of poetry. His poems were prescribed for the Matriculation course of the University of Bombay in 1935, when he himself was a student of B.A. of that University. His first collection of poems *Rangin Rubaiyun* (Variegated quatrains, 1959), containing 194 quatrains on Persian model, is an enjoyable reading for closely-knit ideas.

Its 108 quatrains, along with their Hindi translation in verse, were published by Bharatiya Jnanpith. *Chikha* (A shriek, 1977), a collection of free verse, was picked up for Sahitya Akademi Award for the year 1978. *Priha ji bakha* (The first glimmer of dawn, 1972), another collection of his poems, mostly free verse, was given University Grants Commission Award in 1981.

Both the books are an expression of his personal feelings and experience of day-to-day life. The poems describe the beauty of nature, and portray exquisite emotions. In his poems one finds occasional humour and criticism of social evils. However, his poetry brings out an authenticity of experience and sincerity of feeling, and the language used is simple with a mastery over the poetic technique. Within the bounds of free verse, there is an attempt at bringing in modern sensibility.

His latest book, *Khushbu jo safar* (The flow of fragrance, 1980), is a collection of 457 quatrains (Rubais), new and old, depicting various modes and eternal human experiences with sincere and deep feeling. The punch lines

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of these quatrains bear testimony to his excellent craftsmanship. The latest book brought out by the author is a comparative study of Shah Abdul Latif, the premier poet of Sindh, entitled *Kanwar parun patar mein* (The lotus has its roots deep 1984).

On this scholarly work, Abichandani comments, 'The element of objectivity in Sadarangani has taught him the art of standing apart. This book is the result of diligent research. Its approach is scholarly and very didactic, but the heavy severity of his style is relieved by illustrations from other Sindhi and Punjabi poets for comparison with those of Shah Abdul Latif, whose life-style and poetry he has so painstakingly analysed.'

Sadarangani's other works in Sindhi include: Poetry: *Ruha d'ino relo* (Outpourings of the soul, 1963). Essays: *Kakha ain kana* (Straws and stalks, 1966). Translations: *Babarnamo* (1964) from Persian, *Guru Gobind Singh* (1966), *Umrao Jan Ada* (1978) from Urdu and *Vallattol* (1980) from English. Works in English: *The Persian Poets of Sindh (* 1956), published by Sindhi Adabi Board, Karachi. Persian: *Parsi Guyane Hind Va Sindh* (1977), published by Bonyade Ferhange Iran, Teheran.

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Sadashiva, G.S. (1941—)

G.S. Sadashiva, born in 1941, is an eminent Kannada short-story writer.

G.S. Sadashiva is a short-story writer. An M.A. of Mysore University, presently he is Assistant Editor, *Prajavani,* Bangalore. Sadashiva has written three collections of stories— *Maguvagi bandavanu, Thunakugalu* and *Nam kauli kandra.* He belongs to the Navya school.

Interested in the complexity of human relations, Sadashiva probes these relations through monologues, the barriers between mind and mind. A Kafkesque situation is presented in *Sikku,* and the plight of man trapped in a situation he can neither understand nor change, and his bewilderment in a maze of human relations are brilliantly probed. The story has been presented on the television.

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Sadashiva, K. (1934 — 1977)

K. Sadashiva, born in 1934, was one of the pioneers of the modernist short-story in Kannada.

K. Sadashiva one of the pioneers of the modernist or Navya short story in Kannada, was born in the rural Malnad region. Graduating from Mysore University with a Master's degree in Zoology, he held the post of Reader in JSS College. Mysore, till his death.

He published two collections of short-stories, *Naliyalli neeru banthu* (Water gushed out of the tap, 1957) and *Aparichitaru* (Strangers, 1971). The title story of the first collection brought him instant fame and has been translated into several other languages; it has also been filmed. The second collection secured the State Sahitya Academy Award (1972).

Sadasiva excelled in portraying domestic and neighbourly conflicts and man-woman relationships both in and out of marriage in rural as well as urban middle-class life. His short stories are intensely human and touch the heart with poignant tenderness.

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The apparent simplicity of the narration enhances even as it strictly controls the essentially dramatic nature of the situations he depicts. He is also adept in the use of the simplest as well as the most complex symbols. Some of his outstanding short-stories are 'Naliyalli neeru banthu', 'Ramana savari santhege hodaddu', 'Giddi', 'Aparichitaru' and 'Havu'.

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Sadashiva Rao, Pejvara (1913 — 1939)

Pejvara Sadashiva Rao, born at Pejvara in 1913, was an eminent Kannada poet, playwright and short-stories writer.

Pejvara Sadashiva Rao was a Kannada poet, playwright and writer of short stories. He was born in Pejvara in South Kannada district, Karnataka. He had his early education at Mangalore and later took a B. E. from Benaras Hindu University. He subsequently went to Milan (Italy) for research in Mobile Engineering, and died there.

Sadashiva Rao's *Varuna,* cotaining 48 poems, was a posthumous publication (1952). Life and death, Nature and his country were his themes. He also reflected the conflict between the Indian and the Western cultures. He also wrote three plays, *Sarapani, Bedigilida nari* and *Jivana shilpa,* and two short-stories. In his attitude and diction, he sometimes anticipated Navya poetry.

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Encyclopaedia of the Madras Presidency and the Adjacent States, 1921.

Sadasiva, Pandarathar (1892 — 1960)

Pandarathar Sadasiva, born in 1892, was a great Tamil scholar and writer.

Pandarathar Sadasiva was trained under great scholars like Pinnathur Narayanaswami Iyer and V. Balasubramanya Pillai Sadasivam, who motivated him into pursuing research on inscriptions. He worked as Head Tamil Pandit in the Banadurai High School, Kumbakonam, for nearly twenty-five years. He began contributing articles to *Senthamil,* a literary monthly of the Madurai Tamil Sangam, and *Tamizh pozhil* of the Karanthai Tamil Sangam.

He first deciphered the inscriptions in the ancient temple at Tiruparampayam itself. Starting from there, he went on many missions to places in and around Kumbakonam, collecting inscriptions from the temples, analysing and publishing them. The renowned epigraphist Gopinatha Rao was his guide.

He shot into prominence by his paper on 'Kalladam and its Age'. Articles on Karikalan, Cholan Chenkanan, Adhikaman Neduman Anji, Kalladam, Tiruvaikavoor Inscriptions, Kandar Adithan I Karunakara Thondaiman (1923), Kulothunga Chola I (1930), Pandiyar Varalu (1940), began to appear in succeeding years.

In 1943, Pandarathar joined the Annamalai University under Pandithamani Kathiresan Chettiar and continued till 1960. There, he wrote his masterly thesis 'The Later Cholas' (1949-51) and *A Short History of the Dark Age of Tamil Literature from AD 300-600* (1955), and published the history of Tamil literature relating to 13th, 14th and 15th centuries.

The Madurai Tiruvalluvar Kazhagam conferred the title 'Research Scholar' on Pandarathar. In 1956, he was given a gold

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pendant and 'ponnadai' (brocade); he also received an award from the Madras Tamil Writers' Association. He was on the Board of Editors of the *Tamil Encyclopaedia* (1959). His contribution to the field of inscriptional research was immense.

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Encyclopaedia of the Madras Presidency and the Adjacent States, 1921.

Sadasukhlal, Munshi (1746 — 1824)

Munshi Sadasukhlal, born in Delhi in 1746, was an eminent Hindi fiction writer.

Munshi Sadasukhlal a Hindi prose writer of some historical importance, was born in Delhi. He was equally well versed in Urdu and Persian, in which languages too he made some metrical compositions. He was in the service of the East India Company and spent most of his time at Chunar and Allahabad. He served the Company as Tahsildar, resigned at the age of sixty-five, and spent the rest of his life in the service of the Lord.

Sadasukhlal is one of the four pioneers of modern Hindi prose, the other stalwarts being Insha Allah Khan, Lalluji Lal and Sadal Misra. While Lalluji Lal and Sadal Mirsa wrote at the behest of their employers, the East India Company and Fort William College, Munshi, like Insha Allall Khan, was an independent writer writing for the love of it.

This is the hallmark of his literary taste. He followed the prose tradition initiated by Ram Prasad Niranjani and Daulat Ram, and used Sanskrit words liberally. This form of Khari boli in which Sadasukhlal wrote was the language of the educated middle-class society of the eastern Hindi region. It was known as 'Bhakha' which he favoured, instead of cultivating the Persian-mixed Urdu patronised by the British. The deplorable neglect of Bhakha made Munshi remark, 'Rasmo rivaz bhakha ka duniyan se utha gaya' (People have abandoned the Bhakha). Although Munshi's prose style did not set a pattern for the posterity, he did a yeoman's service to the cause of Hindi at the initial stage of its development. His works include *Sukh sagar* (excerpts from *Vishnupuran)*, *Mantakhbuttavarikh* (autobiography), and *Hindi bhasha sar.*

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Sadhu, Arun (1942 —)

Arun Sadhu, born in 1942, is an eminent Marathi freelance writer and journalist.

Arun Sadhu is a freelance writer and journalist. After taking his B.Sc. from the University of Nagpur, he was trained as a journalist. He had a stint with Marathi journalism, and then switched over to English journalism, joining *Indian Express*, specialising in extremely balanced political feature-writing free from any ideological bias. He also worked as a special correspondent to *The Statesman* for a few years and then became Editor of The *Free Press Journal* (1988-89).

Sadhu started writing in the early 70s. From his early works such as *Mumbai dinank*, *Sinhasan* (1977) and *Ani Dragon jaga zala*, he moved to more matured and introspective stage in *Bahishkrit* (1978). His innovative novel *Mumbai dinank* (1972) had already showed promise of vigorous fictional energy. A commentary on the metropolitan plurality of culture, the novel offers a kaleidoscopic view in varying shades from deeply personal and

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reflective to the perceptively social, political and satirical, confronting the reader with changing realities and social values. *Sinhasan*, on which a feature film was made with the same title, found Sadhu wandering in the twilight region between the serious and the popular.

His treatment of current topics, especially the game of power, is marked by the candour and frankess. His next novel, *Bahishkrit*, shows an identity crisis for a newly educated youth hailing from a low caste. The ideological trauma that he faces on the professional front is as tortuous to him as the emotional humiliation he has to suffer in this personal relationship owing to caste discrimination. The novel is a sad tale of a battle lost. *Shapit,* another novel written in the same spirit, brings out with devastating effect the predicament of the other depressed classes. His two other novels *Sphot* (1978) and *Trishanku* show him in an altogether different light as a sensitive writer of science fiction.

His first collection of short-stories *Binpavasacha divas* (1983) was followed by *Mukti* (1986). Sadhu's short-stories delve deep into human psyche, penetrating layers of consciousness, addressing to the chemistry of human relationships. He tries to identify the seeds of conflict in the basic instincts of human nature. His pictorial style gives his short-stories the quality of a portrait complete in itself showing his craftsmanship in a new medium he has chosen to explore.

Sadhu's only play *Padgham* (1986) was an innovative experiment in dramatisation of youth movement. The novelty of his treatment in a way isolated him from the popular stage trends of Marathi theatre. The play has no regular plot, nor is it a story of any particular individual or class. It presents the conflict between the power of establishment and the challenges encountered by the younger generation demanding a change. It also shows how the establishment tries to resist the change through means fair or foul, leading inevitably to confrontation.

The play ends on an optimistic note indicating that such confrontations may not get the desired success but they never go altogether waste either. In fact, through such defeats only the indomitable sparks of struggle illumine the future.

Shodhayatra (1989) is an anguished quest for identity marked by a close questioning of the purpose of existence. The central character is an intellectual who has had the best of both the worlds, material and spiritual, asking himself "what next?" Forceful psychological overtones the inexorable process of socio-dynamics and the hope of finding suitable solutions for the many ills that have beset social and individual existence make the novel interesting.

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Sadhu Hiranand

——See under Hiranand Shoukiram Advani (Sadhu)

Sadhu Singh 'Hamdard' (1918 —)

Sadhu Singh 'Hamdard', born at Paddi Mottwali in Jalandhar district in 1918, is an eminent Punjabi poet, journalist, novelist and critic.

Sadhu Singh 'Hamdard' is a poet, journalist, novelist and critic. He was born at village Paddi Mottwali in Jalandhar district. He did his M.A., L.L.B. and Ph.D. from Punjab University. He took active part in the Akali National Movement and entered the field of journalism with his appointment as Sub-editor of *Vihar Sudhar, Khalsa and Khalsa, Advocate* (Weekly) and the daily *Ajit.*

After Independence, he took over charge of the editor of the daily *Ajit,* published from Jalandhar. In recognition of his services as a

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journalist, he was honoured with Shiromani Patrakar Award by the Punjab Government in 1967. He has been President of the Kendri Punjabi Lzekhak Sabha, and Member of the Advisory Board of the Department of Languages, Punjab Govt. and Executive Board of Sahitya Akademi.

Sadhu Singh Hamdard is a prolific writer and some of his significant works include: Poetry: *Ghazal* (1963) (which received Punjab Government Award and Dr. Tarlok Singh Trust Award), *Ghazal de rang* (1974), *Rang sugandh, Modern ghazal, Vas suwas, Cocktail;* Novels: *Ankh* (1976) *Zeenat Bhagel Singh, Takkar, Make-up, Gandharv vioh;* Short stories: *Bharat machda raha, Kinna badal gaya insan;* Essays: *Taqsim Punjab;* Travelogue: *Akm ditha Roos* (1971); Criticism: *Kav nirnay* (1975).

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Sadhu, Shyamlal (1917 —)

Shyamlal Sadhu, born in 1917, is an eminent Kashmiri writer.

Shyamlal Sadhu a Kashmiri writer, was born in Kashmir and had his schooling there. He did his M.A. from the University of Delhi in 1938. He was formerly Principal of Government College, Baramulla; as Professor, he had also taught English there. After retirement from Government College in 1972, he joined as Principal, V.B. Women's College, Srinagar.

Sadhu's first work was in English, entitled *Folk Tales from Kashmir* (1963), which brought him the State Cultural Academy Award in 1965. The work is a collection of Kashmiri folk-tales translated into English. Sadhu's first Kashmiri book, *Vutsha Prang* (The magic calpet, 1966), is a children's book which deals with scientific discoveries and evolution of man.

The book received an award from the Ministry of Cultural Affairs in 1966. *Birbal* (1965), the only creative work of the author is a play not exactly suitable for performance either on the stage or on Radio. Sadhu is rather known for his translations that include *Don Quixote,* the world famous classic by Cervantes, *Qassas* (1971), translation of world famous short-stories, *Vethi Hind Malar* (1968), translation of tales relating to the historical events recorded by Kalhan (llth c.) in *Chronicle of Kashmir or Rajatarangini,* and other historical events recorded by Hassan Khoihami (1833-1898).

At the instance of the State Cultural Academy, Sadhu translated the world famous short stories, which were collected in a book entitled *Shahkar* (The masterpieces), published by the Cultural Academy in 1976. Among other stories, it includes *Kabuliwallah* (Tagore), 'God sees the Truth' (Tolstoy), 'Diamond Necklace' (Maupassant) and 'Usne kaha tha' (Chandradhar Sharma Guleri).

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Saeed Ahmad (Maulana) (1888 — 1959)

Maulana Saeed Ahmad, born in Delhi in 1888, was an eminent freedom fighter, politician and scholar.

Maulana Saeed Ahmad was born in Delhi in 1888. His father, Nawab Mirza Hafiz, was a teacher in a mosque school in Delhi. His grandfather was a Sufi saint. His ancestors came from Arabia during the reign of Akbar.

He received his early education in Delhi from Moulvi Obaid al-Majid Mustafabadi at

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Madrasa Husainia Bazar, Motia Mahal, Delhi. Among the scholars who influenced him may be mentioned Mufti Kifayatullah and Maulana Hussain Ahmad Madani. The former was his sole guide and patron throughout his life.

He had developed the art of public speaking, right from his student days by addressing public meetings in order to counter the proselytising campaign launched by Christian Missions. He also used to deliver religious lectures with the object of spreading the message of the *Quran* all around and to explain the principles of the Shariyat to the Muslims.

Maulana Saeed Ahmad was the Founder-Secretary of the Jamiat-ul-Ulema-i-Hind from its very inception. He was also actively connected with the Khilafat Movement. He was extremely critical of the British because of their interference in the Islamic countries and for subjugating them politically.

Though essentially a preacher of Islam, he was a great patriot. He stood for complete independence of the country and did not see eye-to-eye with those Indian leaders who were satisfied with Dominion Status. In his political views, he was very close to Gandhiji and fully co-operated with him in his political activities.

He participated in the Swadeshi Movement and the Non-Cooperation movement launched by Gandhiji. In 1921, he was jailed for participating in the Congress Movement and in 1930 for participating in the Civil Disobedience Movement. He was totally against the Muslim League demand for Pakistan. He stood for complete harmony between the Hindus and the Muslims, but at the same time, he had to give a tough fight to the Arya Samajists.

In 1928, he attended the All Parties Conference in Lucknow. In 1936, he delivered the Presidential Address at the Bihar Muslim Independent Party Conference held at Patna. In 1940, he took part in the Azad Muslim Conference held in Delhi.

Maulana Saeed Ahmad was an untiring political worker. He impressed all those who came in contact with him by his tenacity of purpose and single-minded devotion for the achivement of his religious as well as political objectives.

Maulana Saeed Ahmad will be remembered not only as a political worker of the Jamiatul-Uleme-I-Hind, but as a national figure because of his participation in the freedom struggle shoulder to shoulder with Gandhiji.

His unique contribution to the Jamiat was his bringing together of all the Ulemas on one platform and for removing the sense of inferiority and dejection from their minds.

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Safi Syed Ali Lakhnawi (1862 — 1950)

Safi Syed Ali Lakhnawi, born in Lucknow in 1862, was an eminent Urdu poet.

Safi Syed Ali Lakhnawi was born and brought up in Lucknow. He had early education in Arabic and Persian, and later learnt English.

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In 1895, he established a literary society called 'Dairae Adabia' (Literary circle), where subjects were announced and poems on those subjects recited. This was a radical change in the old practice of composing the traditional ornate lyrics (ghazal).

It is said that he wrote about one lakh verses, and a collection of his poems, entitled *Diwan-e-Safi,* was posthumously published. He has written long poems on the life of a number of leaders.

Safi is known for his poetry on the subjects of national and social reform. He also translated into Urdu poetry about 1200 Rubias (Quatrains) of Omar Khayyam. His other works include *Lakhle jigar* and *Sahtfatul Qaum* which contain his poems on national and social reform.

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Safir Bilgrami (1833 — 1889)

Sayyid Safir Bilgrami, born at Marehra in 1833, was an eminent Urdu poet and writer.

Sayyid Farzand Ahmad Safir Bilgrami, disciple of the great poet, Ghalib, and author of the famous 'Tazkirah', *Jalwa-eKhizr,* was born at Marehra (U.P) in the house of his maternal grandparents. His father's name was Mir Sayyid Ahmad. At the age of two Safir was shifted with his mother to Bilgram (U.P.), where he lived for about two years.

He then went to Arrah (Bihar) and settled there permanently. Thus, though Safir was neither born at Bilgram nor did he pass his life there, he had great respect for the homeland of his fore-fathers. He regarded Bilgram as his home and identified himself with it, as the past-position of his pen-name, Bilgrami (of Bilgram) suggests.

Starting his formal education in a 'maktab' at the age of seven, he got proficient in the Urdu and Persian languages. As a child, he had a wonderful memory, and he cultivated the habit of collecting books at the tender age of eight. He is said to have started writing prose when he was hardly nine years old. He diverted his talents towards poetry at the age of 14, and for the next two years or so would compose mostly Persian poetry, the outcome being a Persian masnavi and a collection of Persian ghazals.

In his sixteenth year, he turned to Urdu Poetry. Safir was the last and final of the several pseudonyms he adopted. The young poet approached several master poets for guidance, the most prominent being Dabir Lakhnavi and Ghalib. With them Safir had close relations. Eventually, he got his poetic compositions corrected by Ghalib through correspondence.

Safir Bilgrami lived in Patna (Bihar) for about eighteen years, where he gradually developed a fairly large circle of disciples and followers, and earned name and fame. Nevertheless, he preferred Arrah to be his permanent abode and eventually died there, leaving behind an enormous line of disciples and a long list of books.

Safir was a prolific and versatile author. He was a poet, a critic, a researcher and a historian. As a poet, he tried his hand at all the prevalent forms of Urdu poetry, viz, ghazal, qasida, marsia and masnavi. During his not-so-long life span of about 56 years, he wrote many books.

His disciples give him credit of writing as many as 697 works. Notwithstanding this unbelievable number, it is a fact that Safir was the most productive of his contemporaries. His most-known works include: Poetry: *Safir-e-Bulbul* and *Khum Khana-i-Safir*; Prose: *Jalwa-e-Khizr* (Vols. I and II), Tarikh-e-Bilgram (Part I), *Rashhat-e-Safir*, *Mahsharistan-e-khayal.*

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Safir, Pritam Singh (1916 —)

Pritam Singh Safir, born at Malikpur in Rawalpindi in 1916, is an eminent Punjabi poet and artist.

Pritam Singh Safir, born at Malikpur in Rawalpindi district, now in Pakistan, Safir's father, Sardar Mehtab Singh, who served as headmaster of Shri Guru Arjan Dev Khalsa High School, Tarn Taran, was one of the leading Sikh political activists.

After graduation from Khalsa College, Amritsar, Safir qualified for Law from the Law College, Lahore. He started practice at the Bar at Lahore in 1938. He moved to Delhi Bar as a consequence of the Partition, where he came to be elevated as Judge of the High Court, Delhi, in 1969.

Rooted in the soil and classical sensibility, and yet remaining abreast with the modern perceptions of the avantgardists, Pritam Singh Safir is a unique phenomenon of the forties, the decade known for the proliferation of Punjabi letters. Author of as many as ten collections of poems, he ranks among the most pervasive poets in the language in recent times.

His first publication brought out in 1939 was a collection of one-act plays entitled *Panj natak*. It was followed by a series of poetry books: *Kattak kunjan* (1941), *Pap de sohle* (1942), *Rakt bundan* (1949), *Raag Rishmani* (1946), *Aad jugad* (1955), *Sarab kala* (1966), *Guru Gobind* (1966), *Anik bistar* (1981), *Agam agocbar* (1981), *Sanjog vijog* (1982), and then an omnibus volume containing all his works, entitled *Sarab nirantar* (1987).

The only prose work he has authored in Punjabi is *Dhur ki bani* (1975). *Ten Holy Masters and Their Commandments* (1980), *The Tenth Master* (1983) and *A study of Bhai Veer Singh's Poetry* (1985) are his three prose works in English.

Literary recogmtion came to him in the shape of various awards including Shiromani Sahitkar Award of the Punjab Government in 1966, Sahitya Akademi Award 's 1983 (on *Anik bistar)*, Sahitya Vicharmanch Award in 1987 and K.S. Dhaliwal Award in 1988

Safir entered the realm of Punjabi letters with a distinctive character in his verse that he has maintained all these years. Stalwarts like Bhai Veer Singh, Mohan Singh and Dhani Ram 'Chatrik', with whom he rubbed shoulders, failed to influence his style and approach. An island in himself, it has also not been possible for anyone coming after him to emulate him.

Though he liberated himself from the rigidities of traditional forms, including those conforming to metre and rhyme, he continues to avail himself of the musicality of rhyme in a highly subtle and skilfully fabricated patterns. Having drunk deep at the fount of thought and idiom of the Sikh scriptures, Safeer's verse has metaphysical overtones and scriptural idiom.

Time and gain he gives the impression as if words fail to keep pace with the torrential outburst of his emotions. Temperamentally highly impetuous, at times his imagery has a riot of colours.

A great admirer of Guru Gobind Singh, the tenth Sikh Guru, he hightlights higher values of truthful living and impeccable conduct of life. There is an unmistakable strain of mysticism in his poetry, though he tries as best as he can to retain his feet on the earth and take care of the social reality.

No deviation from the determined path, no flirtation with the new models of the 'new' writer, and yet he remains 'new'. The familiar-unfamiliarity of his thought, his preference for sophistication of expression loaded with personal idiom resulting in turgid flow of verse, makes his reader pause and reflect what the poet is trying to communicate.

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With the spiritual strand in his temperament and his pre-occupation with metaphysics, he often seems to take a cynical view of worldly love.

Indian mystics believe that it is 'ishq majazi', worldly love, that in due course converts itself to 'ishq haqiqi', spiritual love. Safir seems to follow this dictum, but the craftsman in him is so skilful that his reader hardly ever perceives when he slips from one into the other.

Safir is an artist who arrests with the passion of a mystic the moments of self-confrontation against shadows of the physical love of a common mortal. This is an awareness of a mission in Safir's poetry, an urge for a higher meaning, the quality of soul.

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Sagar, Jagannath Damodardas Tripathi (1883 — 1936)

Jagannath Damodardas Tripathi Sagar, born at Jambusar in Bharuch in 1883, was an eminent Gujarati poet.

Jagannath Damodardas Tripathi Sagar was born at Jambusar in district Bharuch of Gujarat. He had his Secondary education at Jambusar. In 1904, he came into contact with Swami Swayam Prakash, and studied philosophy and religion under his guidance. In 1909, he began writing poems under the pseudonym of 'Sagar'. He spent some time in the Himalayas, seeking spiritual illumination.

Sagar was a poet of buoyancy and is known as Mast Rangna Kavi. He blended Sufism and Vedanta in his poems. He adopted the imagery and style of the sufis and the form of ghazal.

His poetic works are *Thakelun hriday* (The wearied heart, 1909) and *Diwane Sagar*, Parts I and 11 (The lunatic Sagar, 1916 and 1936). *Thakelun hriday* is a long narrative poem with a few songs inter-spersed in between. In this work the poet has experimented with free verse. *Diwane Sagar* contains his ghazals on various themes, social and personal. The best of them deal with the inner life of the poet—the longing of the individual soul, seeking union with the Universal Soul.

Besides the ghazals, he has also tried his hand at other poetic forms such as garba (dance poems), bhajans, dramatic lyrics, and songs. His ghazals are compiled in *Gujarati ghazalistan* (1913) with a commentary on each poem. He has written some dialogues also on historical events. His letters were posthumously published in *Patraresha* (1938) which throw light on several facets of his life.

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Sagaranandin (11th Century)

Sagaranandin was a great Sanskrit writer and dramatist.

Sagaranandin was a great writer on dramaturgy. His treatise *Natakalakshana—atnakosha* is very famous and has long been considered a source book on the principles of drama. While determining the date of a writer, it is useful to know a few historical details. Sagaranandin quotes in his work some verses from *Viddhshalabhanjika* and *Karpuramanjari* of Rajashekhara (last quarter of the 9th c. AD).

Sarvananda wrote his commentary on the *Namalinganushasana* (Amarakosha) in AD 1158-59 which contains a few quotations from the *Natakalakshana-ratnakosha.*

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According to this evidence, Sagaranandin's date may be fixed to the second half of the eleventh century. No details about Sagaranandin's life can be known from his work except that he was born to the family of Mukuteshvara Nandi. Some scholars are of the opinion that Sagaranandin was a Jaina or a Buddhist. However, the author salutes Lord Shiva in the first verse of the work.

Besides *Bharata,* Sagaranandin refers to a number of important ancient authorities on Indian dramaturgy in his work, such as Matrigupta, Pahula, Ashmakutta and Nakhakutta, and attaches considerable importance to Matrigupta's views, in particular. Many later writers on dramaturgy have drawn extensively on *Natakalakshana ratnakosha.*

Vishvanatha, author of the celebrated *Sahitya darpana*, is indebted to Sagaranandin while considering the examples of Upa-rupakas and related illustrations. Saradatanaya, author of *Bhava prakasha*, has borrowed many ideas and illustrations from Sagaranandin's work. Such references indicate that *Natakalakshana-ratnakosha* occupies an important place in the history of Indian dramaturgy.

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Saghar Nizami (1905 — 1984)

Saghar Nizami, born in Aligarh in 1905, was an eminent Urdu nationalist poet and writer.

Saghar Nizami, real name Mohammed Samad Yar Khan, son of Sardar Mohammed Ahmad Yar Khan, was born at Aligarh. His great grandfather, Nawab Mohammed Abdur Rahman Khan, was the ruler of Jhajjar (in Haryana), who was martyred in the revolt of 1857. He was educated privately at home in Aligarh and was well-versed in Persian, Urdu and English. He married Zakia Sultana Nayyar, herself a noted poet, in 1943.

Immediately after his marriage, he shifted to Pune and wrote songs and dialogues for the film 'Man ki jeet' of Shalimar Pictures. He wrote stories for films produced by Minerva Movitone in 1944 and also songs and stories for other films.

Later, in 1944, he shifted to Bombay where he wrote for the films and, at the sametime, continued his creative literary activities. In 1949, he revived the literary centre 'Hind Publishers' and brought out the journal, Asia.

पुस्तकालय

In 1954, he left Bombay for Delhi and joined All India Radio as Literary Adviser, and later became Producer under the new arrangements. In 1965, he was promoted lo the post of Deputy Chief Producer. He retired from All India Radio in 1972. In 1973, he joined the Publications Division as Officer on Special Duty and was given a special assignment of writing an epic on India's Freedom Struggle.

In 1914, he visited Poland with a delegation sponsored by the Government and participated in the centenary celebrations of the great Polish Poet, Mickiewicz Adan. On his way back home, he visited London, Paris. Geneva, Rome and Cairo.

In January 1969, he was honoured by the President with 'Padma Bhushan'. In the process of his services in the field of literature and journalism, Saghar Nizami was honoured with a number of awards.

Saghar Nizami was a veteran literary journalist and edited *Paimana,* a monthly from

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Agra (1923), *Mustaqbil,* a monthly from Aligarh (1919), political and humorous weekly, *Panch* (1919), and *Istiqlal,* a political weekly (1919).

He has a number of literary works to his credit, and the more important of them are: *Shahabiyat* (1925), a collection of rubais, *Mashaekh-e Marhara* (1925), a historical work, *Samundar ki devi* (1926), short stories, *Tahzeeb ki sarguzasht* (1927.), a long story, *Subuhi* (1932), a collection of ghazals, *Kahkashan* (1934), a collection of short-stories, *Bada-e-Mashraq* (1935), a collection of patriotic ghazals and lyrics, *Rang Mahal* (1943), a collection of patriotic and revolutionary ghazals and lyrics, *Mauj-o-Sahal* (1948), collection of ghazals and Iyrics, *Shakuntala* (1960), a free poetic translation of Kalidas's drama, *Anarkali* (1963),a verse drama, *Nehru nama* (1967), a long poem *Mashaale Azadi* (1980), an epic based on the events of 1857 revolt, Part I, *Mashaale Azadi,* Par 11. an epic on freedom struggle.

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Saha, Gopinath (1901 — 1924)

Gopinath Saha, born at Serampore in the district of Hooghly in 1901, was a prominent revolutionary freedom fighter of Bengal.

Son of Bijaykrishna of the Vaisya caste, Gopinath Saha was born at Serampore, district Hooghly, West Bengal, in 1901. He received his early education at Serampore. The spirited Non-Cooperation Movement, which was sweeping India at the time, stirred his imagination, so his patriotic spirit, it could not keep him contented for long.

His heart was all aflame with the glow of revolution and he yearned for the liberation of his country from the shackles of foreign domination. Instead of joining the Congress, he schooled himself with the militant organisation, the Yugantar Party, and steeled himself for sacrifice for the cause of his oppressed country, though the first lessons in revolutionary technique were impaired by Jyotish Ghosh, whom he used to call 'Mastermashay'. He was also inspired by Deben Dey of Chinsurah and Harinarayan Chandra of Calcutta.

To the latter, Gopinath is reported to have expressed on several occasions, his burning desire to embark on a revolutionary career, and eventually he did what he desired. Sir Charles Tegart, Commissioner of Police, Calcutta, was terrorising the patriotic youths of the time, and was trying to blast off the freedom movement from Bengal.

The courageous Gopinath was called upon to do away with him in the interest of the country. On 12 January 1924, Gopinath shot an Englishman near the crossing of Park Street and Chowringhee, taking him to be Charles Tegart, but to his dismay it was later found that the deceased was Ernest Day, an employee of Kilburn & Co.

The trial began with great fanfare and terminated with a sentence of death on Gopinath, who welcomed it with a patriotic pride. In a voice vibrating with patriotism, Gopinath reportedly said to the Judge while listening to his death sentence: "I welcome this punishment since I hope that every drop of my blood will sow the seed of freedom in every hearth and home of India."

Similar feelings were also echoed in his letter written to his mother: "That you are my mother—this is your glory. There is nothing to bewail. Let every mother give birth to a courageous son of your type and thus illumine the face of Mother India."

On 1 June 1924, the Bengal Provincial Conference of the Congress at Sirajgunj, district Pabna, adopted a resolution paying tribute to the memory of Gopinath in the following words:

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"This Committee, while denouncing and dissociating itself from voilence and adhering to the principle of non-violence, appreciates Gopinath Saha's ideal of self-sacrifice, misguided though it is, in respect of the country's best interest, and express respect for his self-sacrifice."

A similar resolution, moved by Deshbandhu Chittranjan Das at the All India Congress Committee on 27 June 1924 was put to vote, but was lost by only eight votes—78 against 70.

Gopinath's outlook was progressive, free from casteism. He had deep respect and profound sympathy for Indian women. He was in favour of the spread of Western education in the country. In the final reckoning, Gopinath was every inch a patriot and a freedom-fighter in its true sense.

He stood against the alien rule, which to him was responsible for bringing his motherland to the lowest ebb of her fortunes. Gopinath's supreme self-sacrifice at the altar of his motherland was the crown of his glory, which will remain imperishable in the history of the freedom movement in India.

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Saha, Meghanad (1893 — 1956)

Meghanad Saha, born in a small village in East Bengal in 1893, was a foremost physicist and influential scientific leader of twentieth century India.

Meghanad Saha was a foremost physicist and influential scientific leader of twentieth century India. Born in a small village in East Bengal, he came to Calcutta for his B.Sc. degree, where he had, among his classmates, another future great physicist, S.N. Bose. Saha got involved with some political activities, thanks to which he was not allowed to compete in a government-sponsored examination. This (fortunately) pushed him to research in mathematical physics.

He obtained a teaching position at the graduate level in Mathematics at Calcutta University. But, because of conflicts with the head of the Department he went on to teach Physics, a subject which he had studied only upto the undergraduate level. So, he plunged into the materials and mastered them as he went alongwith his teaching assignments.

Meghanad Saha's interests were drawn to astrophysics. It is said that to master the subject, he began a systematic study of twenty-five years of the Monthly Notices of the Royal Astronomical Society. He also did some experimental work of significance, such as devising methods for measuring the Royal Society.

In 1938, Saha returned to Calcutta University, and took upon himself a scientific leadership that led to the creation of an Institute of Nuclear Physics(which has since been named in his honour). Saha's own interests also led him to work on cosmic rays, geophysics, etc.

Saha was a dynamic activist in the field of science. He established the United Provinces Academy of Sciences (which was to become the National Academy of Sciences), the Indian Science News Association, and the National

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Institute of Science. He also founded the influential socio-scientific journal, *Science and Culture*, which continues with full vigour to his day.

During the period of India's freedom struggle, Saha, like a few others, devoted his full intellectual energies to science and its development in India. It was good that not all the brilliant minds of the country were expended in that urgent and time consuming call. For, even free India takes much pride in recalling its scientific contributions during the colonial days. Saha was not very enthusiastic about the Khadi movement by which Gandhi and his followers encouraged cottage industries for spinning and weaving. Saha feared, this would impede India's industrial development.

After India gained Independence, Saha gave a great deal of his time and energy towards the social, educational, economic and political problems facing the country. He tried to rid his people of superstitions and astrology, though not too successfully. He was elected to Parliament.

Among the illustrious Indian names in the arena of modern science, Meghnad Saha shines brightly as the stars whose structures he so avidly investigated. He has won for himself a permanent place in the history of astrophysics.

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Sahajanand Saraswati (Swami) (1889 — 1950)

Swami Sahajanand Saraswati, born at Deva in the district of Gazipur in 1889, was an eminent freedom fighter, politician and social activist.

Swami Sahajanand Saraswati was born on the auspicious day of Shivratri in 1899 in a respectable peasant family of Bhumihar Brahmins. His native village was Deva, an old historic place in the district of Gazipur of Uttar Pradesh. His original name was Navrang Rai.

He was brought up by his father, Beni Rai, son of Thakur Prasad Rai, as his mother died when he was only three years old. His other three brothers were Jang Bahadur Rai, Ram Dhyan Rai and Ram Bilas Rai.

His ancestors were Jujhutia Brahmins of Bundelkhand in the western Uttar Pradesh. Perhaps in the pursuit of fertile land, they migrated to the eastern Uttar Pradesh and entered into matrimonial relations with the local Bhumihar Brahmins. Thus, his family came into the fold of the Bhumihars, whose movement of social equality with the Brahmins he later led when he was in his twenties.

His education began late at the age of ten, partly due to his mother's death and partly due to the backward rural environment. But, he was exceptionally intelligent and studious. As a result, he got double promotions and passed the Upper Primary School Examination with record marks in only three years. Two years later in 1904, he passed the Hindi Middle School Examination and secured a scholarships of Rs. 5/- per month.

This scholarship enabled him to get admission in a German Missionary School at Gazipur for English education. He passed the English Middle School Examination in 1906 and stood fifth in the whole Province. As a result, he got easily admitted into the pre-matriculation class.

But, the year 1906 witnessed a complete transformation in his life. Following the extremely premature death of his wife who was married to him only two years back, and forestalling the attempt of his father to get him married a second time, he renounced his home and family forever. He went to Varanasi and became a life-long *Sanyasi*. There, for nine long years, he studied Sanskrit grammar and Hindu Philosophy of Sankhya, Mimansa, Yoga and Vedanta.

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Swami Sahajanand Saraswati had the making of a Sanyasi from his early childhood. The death of his mother and wife created a feeling of detachment and loneliness in him. Meditative and intrepid by nature, he was abstinent and austere in his habits and living. Uninterested in games, sports and the usual pranks of village boys, he used to sit for hours together under a banyan tree and very often visited temples in and around his village.

He was very much devoted to his village school teachers, Shivdhan Singh and Ramdas Singh. They, in their turn encouraged his religious propensity. His village priest, Harinarayan Pande, invited him to yogic exercises at an early age. Lastly, it was Swami Achyutanand Saraswati of Varsanasi who happened to visit his village and influenced him to take up Sanyas.

Sanyas and study of Sanskrit and Hindu Shastras kindled in him the spirit of revivalism. Far from remaining detached and isolated, he plunged into the Bhumihar-Brahmin movement with the object of socially upgrading the Bhumihars to the status of Brahmins. With this object in view he wrote his two books, namely 'Bhumihar Brahmin Paricharya' and 'Brahmin Samaj ki Sthiti'. He also published and edited a Hindi Magazine entitled the *Bhumihar Brahmin* during 1915-16. He organised and led the Bhumihar Brahmin Mahasabha in Bihar and U.P. till he joined Gandhiji's non-cooperation movement in 1920.

At this stage in his life, he came under the profound influence of the Gita and Gandhiji. Socially a revivalist, Swami Sahajanand developed into a militant nationalist under the patriotic impact of the non-cooperation movement of the Indian people against the British Colonial rule launched by Mahatma Gandhi. The latter's speeches in Patna on 3 and 4 December 1920 influenced him so much that he sought an interview with him and, after a long talk, became his dedicated follower.

He took a leading part in organising the non-cooperation movement in U.P. Addressing public meetings, rousing the masses to actively participate in the movement and collecting the Tilak Swaraj Fund, he made significant contributions to the spreading of the movement. The then British Government in India could no longer tolerate his patriotic activities. On 2 July 1922, he was arrested immediately after his return from the Ahmedabad session of the All India Congress Committee and was sentenced to undergo rigorous imprisonment for one year.

When he was released from the jail in early 1924, the non-cooperation movement had already been withdrawn by Gandhiji, followed by political differences and divisions inside the Congress. As against the "Changers" led by C.R. Das and Motilal Nehru, who advocated parliamentary programme (Legislative Council entry), he sided with the "No changers" led by Gandhiji, who advocated the constructive programme of Swadeshi.

From 1924 to 1928, his activities centered on the propagation of Khadi and prohibition, the two most important items of Mahatma Gandhi's constructive programme. Simri village in Shahabad district and Bihata in Patna district became two important centres of his activities. He established a Khadi weaving centre at Simri and an Ashram for political and Sanskrit teaching at Buhata.

He had become such a zealous champion of Khadi that in 1924 he successfully piloted a resolution in the U.P. Political Conference, which made *Sutra Yajna* (Yarn franchise) obligatory for Congress membership. As a recogination of his work for the Congress, he was first elected a member of the UPCC and then of the BPCC and the AICC.

Swamiji readily responded to Gandhiji's call of civil disobedience movement in 1930. He participated in the Salt Satyagraha at Bikram, for which he was arrested and sentenced to six months' imprisonment. He was again arrested in 1940 for conducting anti-war

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propaganda and sentenced to one year's rigorous imprisonment.

Swamiji's militant nationalism could not be contained within the narrow limits of periodical stayagraha and peaceful constructive work. A growing realisation of its inadequacy, if not futility, for winning national independence brought about a new orientation in his nationalist activities.

Feudal oppression and exploitation of the peasants in Bihar under the maleficent zamindari system provided him with a fertile ground to organise and unleash a powerful mass peasant movement. From 1928 to the end of his life, he fought relentlessly for the emancipation of the peasantry from feudal oppression as an integral part of the national liberation movement of the Indian people against British imperialism.

From 1928 to 1936 he, as a Congressite Kisan leader, tirelessly worked for building the Kisan movement and organising the Kisan Sabha as an independent mass organisation of the peasants. As a result, he was drawn into the vortex of the class struggle of peasants against landlords.

Intensification of this class struggle brought about his rupture from Gandhism and the Congress. From 1936 onwards, he worked as an independent Leftist with Marxist inclination.

While advocating the abolition of the zamindari system and creation of peasant proprietorship as the central slogans of agrarian reforms, he took up the burning issues of feudal oppression such as forced labour, illegal exactions, evictions, etc., for organising Kisan resistance and struggles. By the mid-thirties, the Kisan movement in Bihar under his inspiring and militant leadership became a powerful political force, which worked for the defeat of the landlords by the Congress in the 1936 elections to the Bihar Legislative Assembly.

The first Congress Ministry which was formed in Bihar as a result of the 1936 elections could not but undertake a number of tenancy reforms, bringing much the needed relief to the newly awakened peasants.

In 1928, he organised the West Patna Kisan Sabha as a fighting organ of the Kisan movement. Very soon, the Kisan Sabha spread to other parts of Bihar, culminating in the organisation of the Bihar Provincial Kisan Sabha in 1929 under his leadership. Together with the communists, the Socialists and the left Congressmen he took a leading part in organising the All India Kisan Sabha in 1936.

As the General Secretary of this organisation, he toured various parts of the country. He also presided over several annual sessions of the All India Kisan Sabha, which unfortunately suffered several splits during the war and post-war years as a consequence of serious differences and divisions in the anti-imperialist national liberation movement of the Indian people.

At the outbreak of the second World War, Swamiji sided with Netaji Subhash Chandra Bose in his uncompromising struggle against British Imperialism. He was the chairman of the Reception Committee of the Anti-Compromise Conference led by Netaji. But, he changed his attitude towards the war when the Soviet Union was attacked by the Fascist Axis powers. He advocated the defeat of Fascism as a precondition to the winning of national independence and establishment of socialism.

After the transfer of power to India in 1947, Swamiji worked for building a United Left Front for establishing socialism in India. To this end, he had already taken a leading part in organising the Left Consolidation Committee for Co-ordinating and consolidating the various Left forces as early as in 1939.

He was a powerful agitator and propagandist. His speeches moved and moulded millions of Indian peasants in the defence of their rights. He ran the Hindi weekly *Hunkar* from Patna to propagate his views. He wrote a

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number of pamphlets and books in Hindi concerning peasant problems and struggles.

The following may be mentioned in this connection: 'The Other Side of the Shield', 'Gaya ke Kisans ki Karun Kahani' (Pitiable stories of the Kisans of Gaya), 'How the Kisans Fight' and 'Kisan Sabha Ke Sansmaran' (Reminiscences of the Kisan Sabha).

Besides, he wrote 'Kranti Aur Sanjukta Morcha' (Revolution and United Front) dealing with political strategy and tactics of national and social revolution . He also wrote his autobiography ' Mera Jeevan Sangharsha'.

Swamiji's devoted service to the country and the Kisans earned him popular respect and reverence. He came to be addressed as 'Kisan Pran' (life of Kisans) by his Kisan Sabha followers. Such was his popularity that the Sahajanand Day was observed throughout Bihar on 19 April 1940 in protest against his arrest. In 1949, only a year before his death, the country honoured him by celebrating his Diamond Jubilee and presenting him a purse of Rs. 60,000/- on the occasion.

His was a life of dissent and revolt against a repugnant semi-feudal and semi-colonial system. He could not sustain his spirit of revolt by his early inclination for revivalism. He gave up revivalism for the Gandhian brand of nationalism.

But, it did not take a long time for him to realise the inadequacy of the Gita and Gandhiji to meet the modern challenge of national and social revolutions. His direct experience of national and class struggles led him to draw inspiration and substance from Marxism and scientific socialism towards the latter part of his life.

Though a life-long Sanyasi, he lived the life of a full-time revolutionary, completely dedicated to the cause of political and economic independence of the Indian people.

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Sahajanand Swami (1781 — 1830)

Sahajanand Swami, born at Chhapaiya in 1781, was an eminent Gujarati writer and founder of Swaminarayan sect.

Sahaianand Swami was originally from Chhapaiya in Uttar Pradesh, and after wandering from place to place in search of spiritual knowledge, he came to Gujarat in 1801 and founded a sect, called Swaminarayan sect or Sahajanand sect. Through his lectures he explained to the common people the tenets of spiritual life, with copious illustrations. He 'adopted' villages and tried to reform the people of the backward classes.

Soon his sect became very popular and gathered into its fold the low and the down-trodden.

His lectures are compiled and published in a book-form, entitled *Vachanamruto.* It is regarded as the first book in chaste Gujarati prose. His another book, *Shishapatri,* lays down the rules of conduct to be observed by the followers of his sect.

Swamiji was, indeed, a missionary and many sadhus of his sect have produced rich devotional literature. Even people of the upper classes joined the sect. Several biographies have been written on him, the most noteworthy being the one by Kishorlal Mashruwala, associate of Mahatma Gandhi, and Nanalal, the poet.

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Sahal, Kanhaiyalal (1911 — 1977)

Kanhaiyalal Sahal, born at Nawalgarh in Shekhawati in 1911, was an eminent Rajasthani writer researcher and critic.

Kanhaiyalal Sahal, researcher and critic, was born at Nawalgarh in Shekhawati, Rajasthan. He took an M.A. degree in Hindi and Sanskrit, and was well versed in Gujarati, Marathi and Bengali also. His work on the cultural anecdotes of Rajasthan was published in two volumes. *Rajasthan ke sanskritik upakhyan* and *Rajasthan ke aithihasik pravad.*

His work in the field of folk literature was well received in literary circles. He presented his doctoral thesis on the proverbs of Rajasthani, entitled *Rajasthani kahavaten ek adhyayan. A* collection each of proverbs, heroic tales, and folk tales stands to his credit.

His best contribution in the field of research in medieval literature was in the form of editions of *Draupad-vinaya* and *Virsatasai,* partly done in collaboration with other scholars. He was a devoted scholar of Dingal and a critic of high calibre. He had a special interest in the derivational aspect of cultural words.

He was responsible for starting a research journal *Maru bharati* from Pilani where he had served first as lecturer, then as Professor of Hindi, and finally as Principal of Birla College. It was in the pages of this journal that he published the Hindi translation of the folk epic *Nihalde Sultan* in three volumes.

Sahal was an equally able scholar of Hindi literature. His criticism in Hindi includes such works as *Alochana ke path par, Samikshayan, Samikshanjali, Vad samiksha, Saket ke navam sarg ka kavya vaibhav,* and *Kamayani darshan* (co-authorship).

He was a recipient of a good few awards and honours from the University Grants Commission, the University of Rajasthan, the Government of Uttar Pradesh, and the Bengal Hindi Mandal, Calcutta.

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Sahay, Baldeva (1892 — 1959)

Baldeva Sahay, born at Habibpur in Patna district in 1892, was one of the prominent Congressmen of Bihar.

In 1892, Baldeva Sahay was born in Habibpur in Biharsharif in the Patna district, Bihar. His ancestors had settled at Biharsharif some seven generations before his birth. His father, Rup Mangal Prasad belonged to the Kyastha community of Bihar. He was an employee of a petty zamindar of Biharsharif.

He was conversant with English and was very proficient in Persian and Urdu. Baldeva lost his mother when he was six years old. Lal Beharilal, was an eminent Advocate of Patna district.

Sahay inherited from his father his great sense of discipline and a methodical mind. He made good use of the two qualities throughout his life. In fact, his personality was largely moulded by his own efforts.

Sahay's first marriage took place while he was a student of the tenth class. His first wife died after marriage. In 1921, he was married to Prabhawati, daughter of Damodar Prasad, a Police Inspector of Biharsharif. She was

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educated at home and later on, shared the nationalistic aspirations of her husband and took an active part in public life. She is still alive and wears Khadi. She has been known for her kindness and simplicity.

Baldeva Sahay had a brilliant academic record. He was educated through the medium of Urdu and Persian, and it is rather strange that he did not know Hindi. In 1907, he matriculated at the age of twelve years and six months in the Second Division from the H.E. School, Biharsharif. In 1909, he passed the I.A. examination from the B.N.College, Patna, in the First Division. He graduated from the G.B. College, Muzaffarpur in 1912 and completed his M.A. in History in 1914. He obtained the degree of Bachelor of Law in 1915 from the Patna College.

Rajendra Prasad, the first President of India, greatly influenced Sahay's life and career. Under his august patronage, Sahay participated in the Bihar Students' Conference and became familiar with public activities. Later on, his thoughts and ideas were much influenced by Dr. Sachchidananda Sinha, one of the makers of Modern Bihar,Syed Hasan Imam's patriotic feelings and the teachings of Dr. D.M. Sen, who taught him in the B.N. College, Patna.

Although he had a staunch faith in Hindu religion and was a devotee of Lord Krishna, Baldeva Sahay believed in the universality of religion. He regarded untouchability as a sacrilege against humanity. He advocated the cause of female education, encouraging women of his family to go in for higher education.

He had no faith in old customs and prejudices and held modern ideas about social reforms. He advocated the introduction of Western education in India because he believed that if India wanted to be a great nation, she must introduce scientific and technical education in the country for fuller development.

Sahay began his brilliant public life in 1917, when he joined the Patna District Bar as a lawyer. He practised there for ten years. In 1927, he joined the Patna High Court and soon distinguished himself as one of the most eminent lawyers of the Province. In 1948, he was offered a Judgeship of the Patna High Court.

In 1950, he was again offered the post of Chief Justice. On both occasions, he declined the offers as he was suffering from heart-trouble. As the president of the Bihar Bar Association, he presided over the Bihar Lawyers' Conference many times.

Baldeva Sahay was one of the prominent Congressmen of the Province and remained associated with the Indian National Congress and the freedom movement. He did not fully subscribe to the creed of non-voilence and non-cooperation, for he joined the Swarajya Party of Motilal Nehru and was elected to the Bihar and Orissa Legislative Council. But by degrees, he lost faith in the efficacy of purely constitutional methods for winning India's freedom and resigned from the Council when the Civil Disobedience Movement was stated by the Congress. He was a brilliant platform orator. He addressed many public meetings during the Salt Satyagraha. In 1930, he joined the Swadeshi League which was founded at Patna that very year.

In 1937, he was appointed the Advocate-General by the first Congress Ministry of Bihar, but resigned from this post in 1942 when the Quit India Movement was launched by the Congress. Besides, he was an active member of the Provincial Working Committee of the Kisan Sabha for five years, and defended the political prisoners in the famous "Dhamdaha Thana".

He stood for Hindu-Muslim unity and abhorred communalism in any form and shape. In the beginning, he wanted Dominion Status for India; but later on, as he realised that Indian could not enjoy a status of respect within the British Empire, he advocated complete independence for the country. He was a staunch defender of the rights of the peasants. In 1938, he strongly supported the Bihar Bakast Land Bill, which sought to do justice to the tenants.

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He was instrumental in the enactment of the Bihar Moneylender's Act of 1938, which deprived the money lenders of the exorbitant interest they used to charge from the cultivators. He encouraged the development of cottage industries in order to make the villages, self-sufficient economic units.

Sahay was a great advocate of "Bihar for the Biharees". He held the view that "the Provinces in India should be reorganised on the linguistic basis". In 1953, he submitted a Memorandum to the States Reorganisation Commission refiting the claims of West Bengal and Orissa on the territories of Bihar.

He was associated with the Patna University since its inception as an active member of Senate and the Syndicate. He worked very hard in maintaining proper discipline among students. He was a supporter of all good causes and was an ardent social-reformer from the core of his heart. He used to dress in Indian style. He died on 17 August 1959 at the age of sixty-seven. His death was widely mourned.

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Sahay, Hanumant (Lala) (1884 — ?)

Lala Hanumant Sahay, born in Delhi in 1884, was a great nationalist and revolutionary freedom fighter and politician.

Born in a traditionally *Rais* (aristocratic) family of Delhi on 2 November 1884, Lala Hanumant Sahay retains even at this old age, a nationalist and revolutionary fervour, which might well be the envy for many a youth of today. From 1905 when he started a Swadeshi Organisation—a sequel to the Partition of Bengal agitation—till 1947 when freedom was attained, he remained an active political, social and revolutionary worker.

His home was Delhi, but his field of activity was the whole of India. His grand-father was close to Mughal Emperor Bahadur Shah, and after 1857 when the period of rapprochement began, he was assigned by the British the task of distributing pensions. Hanumant's father also undertook the same responsibility, and when the job was taken over by the Delhi Bank, he was made *Mukhtiar* (legal adviser) of the same.

Thus, the childhood of Lalaji was spent in a comfortable and respectable, if not luxurious, atmosphere. Old Begums visited his place and narrated the stories of what the *Firangies* had done to the land. Primarily as a result of hearing these stories, the young boy became a revolutionary. Even when he was a Congressman, he never accepted non-violence as a creed.

When Gandhiji moved in the Lahore Congress Session (1929) a resolution condemning revolutionary activities, it was vehemently opposed by Lalaji and others. From a very young age, Hanumant had a friend in Hardyal whose association went to frame his political thoughts.

Lalaji's affection for Hardayal borders on devotion and he feels that every other Indian leader was much smaller than Hardayal. He wrote book on Hardayal, but due to his failing health and old age, he does not feel secure of being able to complete the work with due justice. He matriculated from St. Stephan's, but did not proceed further in formal education.

Married at the age of twelve (wife then

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only eight), Hanumant became a father of two sons by 1908. Then, he decided to dedicate his life to the nation and the wife co-operated by not standing in the way. She remained with her father-in-law till 1910 and then went to live with her father.

Besides Hardayal, Lala Amir Chand was Hanumant's close associate. So also were Rash Behari Bose and Dina Nath Chatterji. Hanumant was inspired by Aurobindo and also by the Congress Presidential Speeches.

Hanumant was always in favour of women's education, widow-marriage, Harijan uplift and a classless, casteless society. The extravagance and waste of time involved in rituals like *Shradh* and marriage are distasteful to him. But, he is thoroughly religious all the same.

Foreign education, foreign method of administration, Western democracy and the like he hates, and does not want India to remain in the Commomwealth. He had himself started a school of National Education, where Amir Chand and Avadh Behari were the teachers. He was a revolutionary, but not a terrorist.

In economic matters, he was influenced in his views by Romesh Chandra Dutta and Dadabhai Naoroji. He had prepared many political pamphlets, the most important being the Lahore Pamphlet which was circulated secretly.

Broadly speaking, his career was divided into three stages: (1) Swadeshi, (2) Revolutionary, and (3) Congressman. In the first period, he organised study-circles and inspired the youth of India. In the second period, he was associated with the revolutionaries.

In the third period, he was a member of the A.I.C.C. from 1920 to 1926. But, even as a Congressman he kept contacts with and gave shelter to revolutionaries like Bhagwati Charan and Bismil. He financed many revolutionaries, including the help given to Hardayal to go abroad.

Lala Hanumant Sahay now lives a secluded life in Delhi, near Chandni Chowk; yet like a star, his soul shines from afar to direct those who have lost their way in power and pelf.

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Sahay, Krishna (Rai Bahadur) (1886 — 1921)

Rai Bahadur Krishna Sahay, born in Patna in 1886, was an eminent freedom fighter of Bihar.

Rai Bahadur Krishna Sahay was born in 1886. He came of a respectable and aristocratic Kayastha family, and his father Janaki Sahay had served as a Vakil from the inception of the British Civil Court at Patna. He had amassed a good fortune at the Patna Bar. Krishna Sahay had a distinguished academic career. At an early age, he became proficient in Urdu as well as in Persian. He received English education at the Patna college.

In 1890 he graduated in Law and started his career as a lawyer at the Patna District Bar. In 1917, he shifted his practice to the Patna High Court. He was married twice, once at an early age, and again after the death of his first wife.

Krishna Sahay was intimately associated with Gopal Krishna Malviya, Syed Hassan Imam, Sachchidananda Sinha and Annie Besant. He was a moderate social reformer. He opposed caste restrictions and was associated wit the anti-dowry and sea-voyage movements. He encouraged Bihari Kayasthas to visit European

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countries, which he toured in 1913. He was also influenced by theosophy.

He advocated Western education, female education, and compulsory primary education in the country. He founded a middle school in Sasaram, and was also associated with the foundation of the B.N. College at Patna.

As a member of the moderade group, he believed in constitutional agitation for self-government under the aegis of the British Government. Consequently, he did not join the Non-cooperation Movement. But, he condemned the Jalianwala Bagh Massacre. He supported the movement for a separate Province of Bihar and helped Mahesh Narain to start the *Beharee* in 1906 for the ventilation of the public opinion of the Province.

He was a pioneer in rousing the public and political consciousness in Bihar during the first two decades of the present century. In 1908, he rendered great service to the Bihar Congress Committee and was elected its Vice president.

In 1910, he was elected a delegate to the Allahabad session of the Indian National Congress; and in 1912, one of the Vice-Chairmen of the Reception Committee of the Bankipore Session, and in the same year a member of the All India Congress Committee. He also worked as the President of the Bihar Provincial Association, Patna High Court Advocates' Association.

He was an active figure in the Bihar Landholders' Organisation . In 1912, he was conferred the tittle of Rai Bahadur. He was appointed a member of the Imperial Council in 1913, and a Member of the Executive Council of the Lieutenant-Governor, and afterwards Governor, of Bihar and Orissa. He held this position till his death in 1921.

He was an ardent supporter of Mahatma Gandhi, and during his Presidentship, the Bihar Provincial Association rendered great help to Gandhiji in his agitation against the indigo-planters in Champaran.

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Sahay, Krishna Ballabh (1898 — 1974)

Krishna Ballabh Sahay, born at Sekhpura in Patna district in 1898, was a leading freedom fighter and Congress chief minister of Bihar.

Krishna Ballabh Sahay was born on 31 December 1898 in the village of Sekhpura in the Patna district, Bihar. He came of a middle-class respectable Kayastha family. His father, Ganga Prasad, was a Police Sub-Inspector. He had his schooling at P.N. Anglo-Sanskrit School, Patna, and also at the Ram Mohan Roy Seminary School, Patna.

He passed his Matriculation examination in 1915 in the First Division from the Hazaribagh Zilla School. He graduated with Honours in English from St. Columbus' College, Hazaribagh, and topped the list of successful candidates. He then joined M.A. (English) and B.L. Classes of the Patna College. In 1920, he passed the B.L. Part I examination.

However, K.B. Sahay had showed his hatred for the British Government since his college days. The arrests of Rambinod Singh, a revolutionary nationalist and a student of St. Columbus' College, Hazaribagh, in December 1918, had intensified his resentment against the British rule. In 1920, at the call of the nation, he gave up his studies and joined the Non-cooperation Movement.

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K.B. Sahay was very closely associated with nationalists like Ramnarain Singh, Rajendra Prasad, Anugrahanarayan and others. His political Guru, however, was Deoki Babu of Patna who was a nationalist, a platform orator and a public worker. Sahay was very much influenced by Mahatma Gandhi's Movement in Champaran, and he took a vow to work for the amelioration of the peasants and kisans.

His political ideology was the same as that of the Indian National Congress. He regarded the economic degradation of the country as being due to the British rule. He believed that the land revenue system and specially the zamindari system were at the root of the poverty of the peasants. He stood for peasant proprietorship and socialisation of the economic resources of the country.

He worked for the spread of Khaddar and the revival of cottage industries. In 1924, in the Bihar and Orissa Legislative Council he strongly supported a resolution of the effect that "in all public schools, arrangements be made for teaching boys and girls the art of spinning by *charkha*."

During the freedom struggle, he took to journalism with a view to awakening the masses. In 1922, he edited for sometime the *Motherland* when its editor Maulana Mazharul Haque was imprisoned. He also edited the *Chotanagpur Darpan* for a number of years. He often contributed leading articles to the *Searchlight* and *Amrita Bazar Patrika.*

K.B. Sahay held important positions in the nationalist movement. He was a member of the Bihar Provincial Congress Committee since the twenties. In February 1923, he joined the Swarajya Party in Bihar and was elected one of its Assistant Secretaries. On 9 May 1923, he was elected Joint-Secretary of the Bihar branch of the Swarajya Party. In the same year, he was elected a member of the Subjects Committee of the All India Congress Committee. In the following year, he became the Secretary of the Hazaribagh District Congress Committee.

In 1923, he entered the Bihar Legislative Council as a Swarajist by defeating the Maharaja of Hazaribagh. In response to the Lahore Congress Resolution of 1929, he resigned from the legislative Council. As Secretary of the Hazaribagh District Congress Committee, he organised the people for the future struggle for independence.

He was soon arrested under Sec. 108 Cr. P.C. and sentenced to one year's rigorous imprisonment. Following the breakdown of the Gandhi-Irwin Pact, on 4 January 1932 he was arrested at Patna and sentenced to six months' rigorous imprisonment. He was also actively associated with the Kisan Movement started by Swami Sahajanand. Under the Swami's influence, he became one of the staunchest supporters of the abolition of the zamindari system.

In 1937, when the first Congress Ministry was formed in the province, he was elected as one of the eight Parliamentary Secretaries. During 1937 to 1946, he was one of the prominent Congress leaders of the Province. He took a leading part in the Quit India Movement. He became a Minister in 1946 and was in office for twelve years. The abolition of the Zamindari system during the Congress rule in Bihar goes to his credit. In 1962, he was again a Minister and became the Chief Minister in 1963.

K.B. Sahay was a radical social reformer. He did not believe in the institution of caste and caste restrictions. He was a champion of female education and a great advocate of the abolition of the dowry system. He was a great protagonist of national education. He served as a teacher in 1934 in the National College, Patna.

The cause of the Province was always dear to his heart. He was associated with the activities of the Bihari Students' Conference started by Dr. Rajendra Prasad in 1906. He also actively associated himself with the work of reform movement among the Santhals of Gumia.

He worked for the removal of untouchability and the amelioration of the

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socio-economic condition of the untouchables. In 1934, he worked in the Earthquake Relief Committee set up by the Indian National Congress. K.B. Sahay never suffered from narrow regionalism.

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Sahay, Raghuvir (1929 — 1990)

Raghuvir Sahay, born in 1929, was an eminent Hindi Journalist, poet and fiction writer.

Raghuvir Sahay received his M.A. degree in English from Lucknow University in 1951. From 1951 to 1952, he was Assistant Editor of the Hindi magazine *Pratik*, and was Co-editor of the magazine *Kalpana* from 1957 to 1958. The next two years, he was a special correspondent of the All India Radio, after which he joined the Hindi daily, *Navbharat Times*, as special correspondent (1963-1968). He was editor of the Hindi weekly *Dinman* (1971-1982).

Raghuvir Sahay has written both prose (short-stories, a novel, and essays) and poetry. He has also translated several works of prose and poetry from English into Hindi. Of these, the most significant is his translation of Shakespeare's *Macbeth* under the title *Barnam Vana*. Several of his poems have been included in the anthologies of Hindi poetry, of which the most significant is *Doosra saptak* (1950) edited by Agyeya.

Raghuvir Sahay's prose and poetry are closely connected to the traditional oral restrictive genre of Indian literature. The verbal music of his lines is significant, since even when is not deliberately musical, he is seldom far away from it. It was, therefore, but natural that he should employ rhyme schemes, traditional or unconventional. In *Barnam vana,* he has made an interesting use of the traditional 'kavitta' form. Due to this, his work has a rhetorical quality and a natural predilection for dramatic monologues.

Sahay's poetry of politico-cultural criticism centres around the individual as victim. The treatment is always ironical and heavily laced with humour and pathos, both of which coalesce in his work. Occasional flashes of verbal horse-play and journalistic flavour are the other salient features of his work.

Raghuvir Sahay's short-stories and essays deal mostly with the lower-middle-class urban life. They also display humour and intensity of observation as his poems do. Often the degree of intensity he brings to bear on the subject is such as to make even common incidents and characters take on an extraordinary quality.

His language makes equally good use of the traditional colloquial idiom of the town, the journalistic jargon, and the quaint archaic idiom of the early Hindi poets. His intense involvement with the basic concepts of democracy and the human side of the system it generates make his work an interesting and thoughtful commentary on Indian life in our times.

His works include: Poetry: *Sidhiyon par dhoop mein* (1959), *Atma hatya ke viruddha* (1967), *Hanso hanso jaldi* hanso (1975), *Log bhool gaye hain* (1982): Prose: *Kitne anjane* (novel, 1967), *Vivekanand* (biography, 1968), *Rasta idhar se hai* (Short-stories, 1972), *Kothri ki kaid* (novel, 1975); Translation: (English to

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Sahay, Shivapujan (1893 — 1963)

Shivapujan Sahay, born at Unwas in the district of Shahabad in 1893, was an eminent Hindi short-story writer, novelist, biographer and journalist.

Shivapujan Sahay, short-story writer, novelist, biographer, journalist, was born at Unwas in the Shahabad district of Bihar. He belonged to a middle-class family. His father, Munshi Ishwari Dayal, was a minor official of the Dumraon Raj, and knew Urdu and Persian.

Shivapujan learnt Urdu and Persian at the village Madrasa, the traditional school attached to the village mosque, and did his matriculation from the Kayastha Jubilee Academy, Arrah, in 1912. In his personal life, he was a Sanatanist, an ardent devotee of Rama and the *Ramayana.* He began his career as a clerk at Varanasi, became a teacher at the Arrah National School (1920-21), and taught at Rajendra College, Chhapra (1939-49).

From 1950 to 1959, he was Director of the Bihar Rashtra Bhasha Parishad and President of the All India Hindi Sahitya Sammelan in 1944. In 1960, he received the title of Padma Bhushan.

His books include *Prem pushpanjali* (poems, 1921), *Bhishma pitamaha* (1922), *Arjun* (1923), *Dehati duniya* (fiction, 1926), *Vibhuti* (fiction, 1930), *Mahila mahattva* (sketches, 1922), *Do ghadi* (light essays), *Bihar ka vihar* (Bihar: Journey and Survey, 1919), *Rashtrapati Rajendra Prasad jivan-darshan* (Biography, 1949) and *Annapurna ke mandir mein* (essays on village life).

He was a nationalist and a Gandhian writer. From 1921 to 1947, he propagated the ideals of non-violence, satyagraha, communal harmony and the boycott of foreign goods. He was greatly influenced by Mahatma Gandhi and Bal Gangadhar Tilak whose *Gita rahasya* was only second to the *Ramacharitmanas* of Tulsidas in moulding his life and thinking. Camil Bulke, the noted Belgian authority on the *Ramayana,* was a personal friend of Shivapujan Sahay. He was also influenced by the poetry of Nirala and Prasad.

A prolific writer, he wrote about 400 short stories, 69 biographies and over 150 literary articles. His *Dehati duniya is,* perhaps, the first regional novel in Hindi.

His contribution to Hindi literary journalism is also noteworthy. He edited and published many journals, including *Marwari sudhar, Mauji, Golmal Adarsha, Upanyas-tarang, Samanvaya* (all from Calcutta), besides *Madhuri, Ganga, Balak, Himalaya* and *Sahitya* (1950-1962).

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Sahay, Shivapujan (Acharya) (1893 — 1963)

Acharya Shivapujan Sahay, born at Unwans in Shahabad district, was a pioneer of Hindi literature and journalism.

Acharya Shivapujan Sahay was born on 9 August 1893, at Unwans, in the Shahabad

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district of Bihar, where his ancestors had migrated from the Gazipur district of U.P. His father, Munshi Ishwari Dayal, a deeply religious man, knowing Urdu and Persian, was an employee of the Dumraon Raj. His mother also was a pious lady. He came of a middle-class family with some landed property. He married thrice, in 1908, 1909 and 1926, his third wife surviving till 1940.

Shivapujan learnt Urdu and Persian in the village *Madrassa*. Besides these languages, he also learnt English in the Kayastha Jubilee Academy, Arrah, and matriculated from there in 1912. He missed college education, but compensated it by wide reading. His parents moulded his early life and character a good deal. He observed the religious rited as an orthodox *Sanatani* and developed a deep sense of reverence for Rama and the Ramayana.

He took to poetry and journalism under the influence of his brother-in-law who was a poet of Brajbhasha. Ishwari Prasad Sharma of Arrah, a dramatist and a journalist, and Surya Kant Tripathi Nirala and Jaishankar Prasad, two great Hindi poets, influenced him much. Camil Bulke, a Belgian lecturer of St. Columbas' College, Hazaribagh, and a great authority on the Ramayana, was a personal friend of Shivapujan.

Bal Gangadhar Tilak's 'Geeta Nahasya' and the Gandhian literature had a great impact on his mind. He had an abiding faith in the 'Karmayoga' of the Geeta and the political philosophy oh Mahatma Gandhi. Tulsidas's 'Ramcharit Manas' was the bible of his religious faith. The writings of Victor Hugo impressed him so much that he translated his 'Hunchback of Notre Dame' into Hindi.

Shivapujan made his greatest contribution to the nationalist movement between 1921 and 1947. He supported the nationalist programme of the Congress and encouraged self-confidence among the people. He was a liberal in social matters, deprecating the seclusion of women and advocating female education and remarriage of young widows.

However, he opposed the introduction of Western education in India, advocating instead, a national education with a grounding in Vedic and Puranic history of India. A Gandhite at heart, he supported violent non-cooperation, abhorred communalism and opposed revolutionary nationalism. In the 1920s, he preached through his writings the ideas of liberty, freedom and patriotism and the of boycott foreign goods.

After matriculation, Shivapujan was for sometime a clerk in the Varanasi Civil Court. Eventually, he became a Hindi teacher in the Arrah Town School. In 1920-21, he served the Arrah National School. During the decade 1939-49 when he was a Lecturer in Hindi in the Rajendra College, Chapra, he presided over the seventeenth session of the Bihar Hindi Sahitya Sammelan (1941). He also served as the Director of the Bihar Rashtra Bhasha Parishad from 1950 to 1959.

He was honoured several times for his literary achievements : in 1954, he got an award of Rs. 1,000/- from the Bihar Rashtra Bhasha Parishad; in 1969, he received the Padma Bhushan; in 1961, he was given a civic reception by the Patna Municipal Corporation and next, year the Bhagalpur University conferred on him the degree of Doctor of literature *honoris causa*. Eventually, the Rashtra Bhasha Parishad published his writings as 'Shivapujan Rachnavali' in four volumes.

A pioneer of Hindi literary journalism in India, Shivapujan edited and published numerous Hindi journals: the *Marwari Sudhar* from Arrah (1921), the *Mauji,* the *Golmal*, the *Adarsha,* the *Upanyas-Tarang* and the *Samanwaya* under the auspices of the Matwala Mandal, Calcutta (1923 onwards), the *Madhuri* from Lucknow, the Ganga from Sultanganj. the *Fagsar* from Varanasi (1932), the Balak from Laheriasarai (1934), the *Himalaya* from Patna and the *Sahitya* (1950-62).

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As an eminent Hindi story-writer, novelist and biographer, he wrote about 400 short stories, 67 biographies and over 150 literary articles. Some of his prominent publications were 'Bihar ki Vibhuti', 'Dehati Duniya', 'Bhishma', 'Arjuna', 'Kunwar Singh', 'Gram Sudhar', 'Do Ghari', 'Ma Ke Saput', 'Anna Purna Ke Mandir Men', 'Mahila Mahatwa', 'Balodyan' and 'Adarsha Parichay'.

His 'Dehati Duniya' is perhaps, the first regional novel. He was a nationalist and reformist writer, criticising the British government as well as the social evils like the dowry system, the *parda,* etc. His clever allegories "flayed the British Raj without even giving it any legal pretext to hit back" (vide the *Link*, 17 February 1963).

Popularly known as Shivaji, Sahay was an embodiment of plain living and high thinking, combining the good qualities of old and the new. He always helped the needy and the suffering. Even though he opposed the colonial policy of the British tooth and mail, he did not hate them.

He was a pioneer of Hindi literary journalism, the last of the prose stylists of the Dwivedi age and a formulator of plans for a theatre movement, literary memorials and specialised museums of classified research materials for a *lingua Indica.*

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Sahgal, Nayantara (1927 —)

Nayantara Sahgal, born in Allahabad in 1927, is a leading English novelist and diplomat.

The second of the three daughters of R.S. Pandit (distinguished Sanskrit scholar and lawyer) and Vijayalakshmi Pandit, Nayantara spent much of her childhood at Anand Bhavan, the ancestral home of the Nehrus in Allahabad. She went to school in Poona, and later attended Woodstock, an American missionary school near Mussourie, staying with a governess, as both her parents were frequently in jail because of their participation in the freedom struggle.

When she was eighteen, she went to the U.S.A. where she graduated from Wellesley College, Massachusetts. For some time after her return to India, she lived with her uncle Jawaharlal Nehru in New Delhi, and her novels show a close acquaintance with the political personalities of the day.

She also had opportunities for observing the life of the Indian Foreign Service when she visited her mother, who represented India in Britain, the U.S.S.R. and the United Nations. Nayantara Sahgal's autobiographies, *Prison and Chocolate Cake* (1954) and *From Fear Set Free* (1962), throw much light on the Nehru family and the affluent circumstances in which she grew up.

Her novels have a political background, and some of the characters are easily recognisable, such as Kailash (V.K. Krishna Menon) in *This Time of Morning* and Shivraj (Jawaharlal Nehru) in A *Situation in New Delhi.* She is at her best when personal concerns take precedence over the political scene as in *The Day in Shadow,* a novel whose heroine is a divorcee like Nayantara herself.

Nayantara's novels effectively present the life of the rich section of society, with its hypocrisy and shallow values; at the same time, the novelist is concerned with the Indian heritage and its validity for the western

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educated modern Indian. In addition to her novels and biographies, she has also written a weekly political column for the newspaper, The *Indian Express.*

Her other works include: (Novels) A *Time to be Happy* (1958), *Storm in Chandigarh* (1969); also *A Voice for Freedom* (Speeches and writings about India under the Emergency, pub. 1977) and A *History of* the *Freedom* Movement (1970). Her novel, *Rich Like* Us won the Sahitya Akademi Award (1986).

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Sahi, Pratap (19th Century)

Pratap Sahi, born in Bundelkhanda, was an eminent Hindi poet, politician and commentator.

Pratap Sahi was born in a family of bards of Bundelkhanda, and patronised by Maharaja Vikram Simha, the ruler of Charakhari. He stayed for some time at the court of Chhatrasal Parnapurandar too at Panna.

Remembered as a poet, poetician and commentator, Pratap Sahi wrote his works between 1823-1843. Though eight books have been attributed to him, namely *Jayasimba Prakash, Shringar manjari, Vyangyartha kaumudi, Shringarshiromani, Alankarchintamani, Kavya vilasa, Jugal nakhashikha and Rasachandrika, only Vyangyartha kaumudi* (1825) and *Kavya vilasa* (1829) have been traced so far.

Both the books are on poetics or rhetoric. His other works are commentaries on *Bhashabhushan Rasaraj, Nakhashikh* (by Balabhadra) and Satsai (by Bihari). *Vyangyartha kaumudi* has two parts. Part I consists of 130 verses, mostly on the classification of the heroes (nayaka) and heroines (nayika).

The poet has based his classification on the work of Bhanu Mishra and there is nothing original about it. In Part II he has tried to explain the subject both in prose and in verse. Though the main subject is nayaka-nayika bheda, he has written on figures of speech and dhvani (suggestive meaning) too. The other work *Kavya vilasa* consists of 411 verses, divided into six parts.

Both these works not only lack originality, but they show that the author, without going into the depth of the subject, has tried to follow the Sanskrit Acharyas like Kulpati, Bhanu Mishra, etc. who preceded him. His only contribution to the subject is that he has tried to make his work as simple and interesting as possible, giving erotic verses as illustrations.

As a poet, Pratap Sahi is more successful. In theory he maintained that suggestive meaning is the soul of poetry, and tried to practise the theory in his own verse. These verses not only startle the reader, but touch his emotion too.

With his flight of imagination and chaste diction, he impresses the reader. With him the period of Ritikalin poetry comes to an end. He was the last poet of this phase, deeply involved in rhetoric and trying to explain the subject with lucidity of exposition, in a language chaste and simple.

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Madan, Indranath, *Modern Hindi Literature.* 1939.

Sahi, Vijaydev Narain (1924 — 1982)

Vijaydev Narain Sahi, born at Benaras in 1924, was an eminent politician, Hindi poet and writer.

Vijaydev Narain Sahi was born at Benaras, Uttar Pradesh and did his M.A. in English from Allahabad University in 1948. He taught at Kashi Vidyapith for sometime and later moved

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to Allahabad University in 1951. Inspired by Acharya Narendra Dev and Ram Manohar Lohia he was actively involved in the socialistic movement, but became disinterested in politics after Lohia's death.

Sahi was associated with the New Poetry movement in Hindi, and was for some time assistant-editor of *Nai kavita and Alochana*. His poems were first published in *Nai kavita* and *Tisra saprak*, and reflected modern consciousness and its tensions. A certain romantic sensibility, intensity of feeling and interaction with life give his poems a special character. Poems like 'Dard ki Devpaga'. 'Dopahar', 'Nadi sthan', and 'Vishkanya' are exercises in self-expression dealing with the failure and achievement of man's existence.

We find an aura of dream and imagination in these poems and also a feeling of longing and of despair. Such poems as 'Hava chalo' and 'Is ghar ka suna angan' express these feelings again with great sensitivity.

Machli ghar is a collection of his poems revealing, in the main, the poet's sense of disorientation in life. Essentially, a man of faith, Sahi seems to be entangled in a life of contradictions. His 'self' seeks expression; 'fantasy' and 'reality' are at a criss-cross.

Sahi has chosen a cluster of images, having their source in the sub-conscious and the unconscious, the source of magic, of blind alleys and caves, caravans and shrieking voices. Through the medium of these images and symbols, the loneliness of man in a world of distortions and tensions tries to seek its powerful expression in his poetry.

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Sahib Jamal M. Muhammad Ismail

——See under Ismail, Sahib Jamal M. Muhammad

Sahib Mohammad Abdur Rahman

——See under Abdur Rehiman Saheb Muhammad

Sahir Ludhianwi (1921 — 1980)

Sahir Ludhianwi, born at Ludhiana in 1921, was an eminent Urdu poet and lyricist.

Sahir Ludhianwi 'real name Abdul Haee', was Urdu poet and Iyricist of immense renown. Sahir was born in a family of the landlords at Ludhiana (Punjab). His father, Fazal Muhammed of Muslim Gujar extraction, was given to a very luxurious life almost beyond his means, which was not liked by his eleventh wife from Kashmir. Relations between them were strained and this led to ultimate divorce.

It was ruled by the Court that Sahir, who was a mere child, would live with his mother. This episode and the situation of a broken home as it existed at that time, Left an indelible mark of misery on the mind of Sahir. This psychological effect on him continued so long as he was alive and, much later, in one of his poems he expressed the disappointment thus:

> Mere mazi ko andhere mein daha rahne do
> Mera mazi meri zilat ke siva kuchh bhi nahin.
>
> (Let my past remain buried in the darkness
> My past is nothing other than my disgrace).

It seems he lived with his past all through his life. Passing the Matriculation examination, Sahir joined Govt. College, Ludhiana to pursue his higher studies. He was, however, expelled from college for his active participation in the activities of the All India Students Federation, a Communist Party of India mouth-piece. He joined Dayal Singh College, Lahore, from

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where also he was expelled for the same reasons. By this time he was in the thick of political activities. All the same, he established himself as a poet to reckon with. Sahir's poetry mainly follows the progressive trend.

Sahir, during this period, edited the journals like *Adab-e-latif* (Lahore), *Savera* (Lahore) and *Shahkar* (Delhi), and, at the same time, progressed further in his poetic career and became one of the front-liners of the progressive poetic trend. Shortly after that he left for Bombay and settled there to write songs for the films.

Many renowned critics and poets like Majnu Gorakhpuri, Firaq Gorakhpuri, Naz Siddiqi, etc., have paid glowing tributes to Sahir's poetic calibre and stature. His lyrics are superb which, besides being soul stirring, educate and socialise the reader.

His patriotism, the desire for a better life and beautiful future for the poor masses and the down-trodden, rebellion against the alien rule, crusade against the enemies of society, and above all his commitment to the humanity as a whole form the staple of his poetry. In the foreword to *Gaata jae banjaara* (a collection of his film songs), Sahir says, "I have all along endeavoured to bring film songs closer to creative poetry and utilise them as a vehicle for conveying modern social and political ideologies to the masses."

He remained true to his convictions and used his verse as a vehicle for creating an awakening with a view to ushering in a social order free from exploitation, poverty, misery and disease.

The other poetical works to Sahir's credit are *Talakhian* (1944), *Parchhaiyan* (1955) and *Aao ke koi khwab bunen* (1973). The only prose work to his credit is *Devindra Sattiyarthi* (1948), a biography.

Sahir's poetic talents brought him Soviet Land-Nehru Award (1973) and Maharashtra Urdu Academy Award (1973). The President of India honoured him with the title of Padma Shri in 1973.

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Sahni, Bhisham (1915 —)

Bhisham Sahni, born in Rawalpindi in 1915, is an eminent politician, freedom fighter and Hindi writer.

Bhisham Sahni was born in Rawalpindi, now in Pakistan. He had his schooling at Gurukul Pothahar and D.A.V. School in Rawalpindi, graduated from Government College, Lahore, and received Master's degree in English from Punjab University in 1937. In 1958, he earned his Ph.d. degree from Punjab University, Chandigarh.

Sahni's close association with the Muslims since his childhood inculcated in him a secular approach to life and literature. He witnessed with great shock the communal riots that took place in Rawalpindi in the wake of Independence. The terrible upheaval and bloodshed left a deep imprint on him which found its expression in his famous novel *Tamas* (English tr. *Kites Will Fly*).

In 1942, Sahni joined the Congress when Gandhi launched the Quit India Movement, and later worked with the Relief Committee when the communal riots broke out in Rawalpindi in March 1947. Later he joined the Indian People's Theatre Association in Bombay, and worked as performing artist under the guidance of Balraj Sahni, his elder brother. He directed the famous drama *Bhoot Gari* adapted for the stage by Khwaja Ahmed Abbas.

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In 1950, he joined Delhi College as lecturer in English. He lived in Moscow from 1957 to 1963 and worked as a translator from Russian to Hindi with the Foreign Language Publishing House, Moscow.

Sahni started writing short-stories at the age of 16. His first story 'Veeli ankhen' (The blue eyes) was published in the famous journal *Hansa*, then edited by Amrit Rai. He has so far written more than a hundred short-stories which have been compiled in several volumes, such as *Bhagya rekha* (1953), *Pahla paath* (1956), *Bhatakti raakh* (1966), *Patarian* (1973). *Vangchu* (1978), *Shobhyatra* (1980), and *Nishachar* (1983).

His short stories reveal a fine sense of craft. Some of them are reckoned among the best pieces in Hindi literature, such as 'Chief ki daawat' and 'Amritsar gaya hai'. Mention may also be made of 'Vangchu' and 'Lila Nandlal ki' for their technique and satire. Besides, he has written stories for children also, collected in the volume *Gulal ka khel.*

Tamas and *Basanti* are considered to be Sahni's best novels. *Tamas* depicts the communal riots of Punjab in a powerfully suggestive style, exposing the British policy of divide and rule and the opportunism of the big bourgeoise of all communities in Punjab. *Tamas* demonstrates beyond any shadow of doubt the plight of the common people who are worst affected in the disturbances.

The progressive, secular, and national perspective of the writer is reflected in all his works in general, but it finds its best expression in *Tamas*. He has also written three plays: *Fanoosh* (1977). *Kabira khara bazar mein* (1981), and *Madhuri* (written in 1982). Out of these *Fanoosh* has been widely appreciated.

Bhisham Sahni has also written, in English, the biography of Balraj Sahni, the well-known writer and actor, under the title *Balraj My Brother* (1981). He has also written literary articles in Hindi and English on various topics of contemporary relevance.

Apart from being an outstanding writer in Hindi fiction and an experienced university teacher of English, Bhisham Sahni knows Sanskrit, Urdu, Punjabi and Russian. He has translated about 25 books from Russian into Hindi, including Tolstory's *Resurrection.* He also translated into English stories of Hindi writers, such as Yash Pal, Amarkant and Kamleshwar, and Punjabi writers like Nav Tej Singh and Gurudayal Singh.

Bhisham Sahni has been widely acclaimed as a novelist, short-story writer and dramatist. He has received a number of awards for his excellence as a writer, such as the Shiromani Lakhak Award (1979), the Sahitya Akademi Award and the U.P. Government Award for *Tamas* (1976) the M.P. Kala Sahitya Parishad Award (1975) for his play *Fanoosh,* the Lotus Award from the Afro-Asian Writers' Association (1981), and the Soviet Land Nehru Award (1983).

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Sahni, Birbal (1891 — ?)

Birbal Sahni, born at Bhera in Shahpur district in 1891, was an eminent geologist and botanist.

Birbal Sahni Institute of Palaeobotany at 53 University Road in Lucknow is an appropriate tribute to the contribution of Prof. Birbal Sahni, principally for his contribution to Palaeobotany and Geology—the science dealing with plants of the geologic past and is based on plant fossils or remains of plants preserved in rocks.

Both the geologists and botanists hold that plant fossils can indicate, not only the time when a particular type of plant lived and flourished

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or the nature of the land they must have occupied, but also the evolutionary lines on which the plants developed from the most simple to the most complex, as well as the relationship of the principal group of plants.

There is no aspect of fossil botany which Prof. Sahni did not explore with some amount of success. He has left footprints not on the sands of time, but on the geological time-scale as well.

Birbal Sahni was the son of Prof. Ruchi Ram Sahni, a profound scholar who worked for the emancipation of women. His mother, Ishwar Devi, was a typical Punjabi woman, strong and brave at heart. Prof. Ruchi Ram Sahni was himself an intelligent man and had seen hard days in his life and rose to the post of Professor of Chemistry at Government College, Lahore, by dint of hardwork. He went to Manchester where he carried out investigations on radio-activity with Professors Ernest Rutherford of Cambridge and Neilsborne of Copenhagen.

He was in Germany when the first World War started. A staunch supporter of freedom struggle, he returned the title conferred on him by he British government in protest of the atrocities committed in Jallianwala Bagh in Amritsar.

Birbal was born on November 14, 1891, at Bhera, a small trading town in the Shahpur district of West Punjab (now in Pakistan), where the family had migrated from Dera Ismail Khan, also in Pakistan. After completing his school education in Central Model School, Birbal joined the Government College, Lahore, and studied Botany under Prof. Shiv Ram Kashyap, the famous Bryologist, who inspired him to take Botany as his main career. He loved plants ever since he was a child.

While a student of Government College, Birbal was in the habit of roaming around in the open space outside his house. Often, he would uproot a plant that was new to him and bring it home to plant it in the garden. Once he came across a sapling of the Indian Laburnum (*Cassia fistula*), popularly known as *Amaltas* or the Golden Shower.

The name Golden Shower is given because the round, golden yellow petals falling on the ground below the tree give the impression from a distance as if gold coins are strewn there. Birbal felt excited and attracted his younger brothers, sisters and other children on the spot.

The sapling was brought home and planted in their garden. Later, it blossomed into a tree and people collected the fruits of the tree for medicinal purposes and blessed the young Birbal for it.

He had an opportunity to travel extensively with his father. He travelled from Pathankot to Rohtang Pass (12,000 ft. high), Kalka to the borders of Tibet via Kasauli, Sabathu, Shimla, Narkand, Rampur Bushar, Kilba and Buram Pass (16,800 ft. high), Srinagar to Dras across the Zoji-la Pass, Srinagar to Amarnath (14,000 ft.), Shimla to Rohtand Pass and many other places.

Birbal was a keen observer ever since he was a student. In 1910, during his trek from Pathankot-Khajiar-Chamba-Leh, he stayed in a Dak Bungalow situated in a meadow besides a lake set in the midst of a dense forest. The meadow, oval in shape, gently slopes from the edge of the forest towards the marshland which surrounds the lake.

A small island, thickly overgrown with tall reeds, *Phragmittes Communis*, glides over the water like a sail boat before a breeze. Later, he learnt that similar floating islets were present on the lake in the southern Shan States of Burma. He concluded that "the existing floating fen of Khajiar owes its origin to a succession of phases in the vegetation similar to those observed elsewhere, that there once arose around the lake an extensive reed-fen, of which the present islet is the only persisting relic and that the lake must, at one time, have been much larger".

He said that the concentric zones of

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vegetation were steadily moving centripetally and that the meadows were growing at the expense of the lake.

After completing his graduation in science from the University of Punjab in 1911, Birbal went to England where he joined Emmanuel College, Cambridge. But, just before his departure for England, on a trek to Machoi Glacier, Birbal collected a rare red alga in the snow. He took this specimen with him to England and it was examined by Prof. Seward at the Botany School, Cambridge. It was during this trip to Machoi Glacier, while looking down a chasm, he saw a horse frozen to death, still standing preserved in his icy grave.

He graduated from Cambridge in 1914 and started doing research under the guidance of Prof. A.C. Seward. His first paper entitled "On the Presence of Foreign Pollen in the Ovals of Ginkgo Biloba, and its Significance in the study of Fossil Plants", was published in the *New Phytologist* of 1915. His next paper was regarding the Anatomy of Nephrolepsis Volubilis, a peculiar fen with enormously long stolons arising from the mother plant.

In 1919, Birbal Sahni submitted his thesis for the degree of Doctor of Science (D.Sc.) to the London University and the research findings were published next year in the *Philosophical Transactions of the Royal Society*. For this thesis, he made an exhaustive study of the anatomy and morphology of the rare and little known conifer *Acmopyle Pancherii*, found in New Caledonia.

The specimens had been collected in 1914 by Prof. R.H. Compton of South Africa and were fragmentary and poorly preserved and it goes to the credit of the young researcher that in spite of such a big handicap, he still managed to study them and write his doctoral thesis on it. In 1919, he was awarded the degree. His love for Botany and his knowledge of the living plants of India was so great that when he was still a student, Birbal was asked to revise Lawson's *Textbook of Botany* to suit the requirements of students of Botany in India.

Dr. Birbal Sahni returned to India in 1919 after completing his studies at Cambridge and was appointed Professor of Botany at Banaras Hindu University. He was in BHU for one year. In 1920, he joined the Botany Department of Punjab University, Lahore, and worked there till 1921, when he joined the University of Lucknow as Head of the Department and continued there till 1949 when he breathed his last.

In 1924, he was elected President of the Indian Botanical Society. In spite of his busy schedule as Head of the Department, he insisted on taking B.Sc. classes himself as he believed that the junior classes should be handled, to a certain extent, by the senior teachers so as to instill better discipline among the students. Thus, he was able to endear himself to the students.

His lectures, it is said, were characterised by a remarkably simple and lucid style, with detailed and accurate expressions. Correct accent, a perfect command of the language and a pleasant voice added to the charm of his lectures.

While in Lucknow, Prof. Sahni raised the departments of Botany and Geology to the foremost centres of teaching and research in India. It was with his efforts that, for the first time, the Government of the United Provinces (Uttar Pradesh) sanctioned a sum of Rs. 4,000 in 1932 for the puchase of fossil cutting machine as well as other accessories for the Department. Till then, Prof Sahni personally used to cut the fossils with a wire-bow.

It was also due to his efforts that the University started a Department of Geology in 1943 as Prof Sahni felt that without the necessary geological background, students of Palaeobotany were seriously handicapped. He himself taught physical and stratigraphical geology to the post-graduate students before they started their regular course on morphology.

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A special paper on Palaeobotany for M.Sc. students was introduced and only those students who had taken this paper were considered qualified for higher research in the subject.

In 1930, Prof Sahni was appointed Vice-President of the Palaeobotany section of the Fifth International Botanical Congress held at Cambridge. In 1932, he became a member of the Andhra University Commission, Board of Studies, Appointment Board, etc. He was awarded the highest honour that the Andhra University bestows—the Cuttamanchi Ramalinga Reddy National Prize. In 1935, he was again Vice-President of the Palaeobotany section at the sixth International Botanical Congress held at Amsterdam and in 1936, he was honoured by the Royal Society of London by making him a Fellow.

He was the fifth Indian and the first Indian Botanist to become a Fellow of the Royal Society of London. Prof. Sahni sought to solve the problems of one branch of science by the methods of another. In 1936, he wrote in *Current Science:* "In this age of specialisation, which inevitably tends to confine thought of compartments, one is apt to overlook or to underrate the bearing of one branch of science upon another."

He had a unique method of solving scientific problems. For instance, he studied the Theory of Continental Drift from the point of view of fossil plants, or he studied the cultivation of rice and other food grains as early as the Indus Valley Civilisation, which provided the link between archaeology and botany. During his trip to Harappa, Prof. Sahni discovered chrcoal remains of a species of conifers which showed that the inhabitants of this pre-historic city were trading with the people of the mountains from where, the wood must have been imported as Harappa does not grow any conifers.

Similarly, in the mound at Khokra Kot near Rohtak, he found shapes of the husk of rice impressed in clay, which resembles the Oryza *sativa* variety of *plena,* a kind which has more than one grain each spikelet. By chemical treatment, he recovered cells and stomata from terracottas, which suggested that this variety of rice was grown by the Yaudheya about two thousand years ago.

The varied interests of Prof Sahni point to the versatility of the man. On March 24, 1936, he visited Rohtak to deliver extension lectures on Botany. There, he discovered a large number of relics exposed at different levels in the crumbling sides of the ravines, cut by the rains. He not only discovered coin moulds, but also made a detailed study of ancient Indian methods of casting coins. This led him to make a special study of the techniques of casting coins in other countries, particularly those adopted in China and during the Roman period in Europe and North Africa, and he compared such methods with those prevalent in India. This work was published in a monograph in the *Journal of the Numismatics Society of India* in 1945 in his Paper entitled "Technique of Casing Coins in Ancient India".

His discovery of terracotta moulds is contained in his article entitled "Antiquities from the Khokra Kot Mound at Rohtak in the Jumma Valley", published in *Current Science*, May 1936. His scientific achivements are far too numerous to be listed here, but his outstanding researches are: Nephrolepsis, Niphobolus Taxus, Psillotum, Tinesipteris and Acmopyle, which have helped considerably in the understanding of their evolutionary tendencies, geographical distribution, their structures, affinities, etc. His contribution to the study of living plants is most creditable as basically a palaeobotanist.

Prof. Sahni received a number of prizes for his distinguished contributions. In 1936, he was awarded the C.R. Reddy National Prize for Natural Sciences. He became President of the National Academy of Sciences, India, in 1937-38 and again in 1942-44. In 1940, he was the General President at the Madras Session of the

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Indian Science Congress Association. He was a member of the Scientific Manpower Committee and of the Scientific Consultative Committee, Government of India.

In 1946, he went as a non-official member of the Indian delegation to the Royal Society Scientific Conference, London. He received the honorary degree of D.Sc. from the Patna University, and that of the Allahabad University in 1947. In 1945, he was awarded the Nelson Wright Medal of the Numismatic Society for his findings of the coin moulds at Khokra Kot mound at Rohtak, and for his paper on "Indian Numismatics: "Technique of Casting Coins in Ancient India." He was the Foreign Correspondent member, Botanical Society of America in 1947, the foreign Honorary Member, American Academy of Arts and Sciences, Boston.

In 1948, he was the official delegate of the Government of India to the 18th International Geological Congress, London. He was elected Honorary President of the International Botanical Congress, Stockholm, 1950, but was not destnated to fulfill that commitment.

Prof. Sahni initiated the scrutiny of plant-bearing rocks of India by every conceivable technique that was known to the palaeobotanist. He was known for investigating the most controversial and unpromising sediments without prejudice. He not only improved the known methods of investigating but also gave new methods, particularly for investigating sediments considered earlier as unworthy of attention.

He was known for his love of field work and, therefore, his activities were not merely fossil localities. At the fossil sites, he was a familiar figure armed with his notebook, his palaeboanist's hammer and his camera. The Geological Survey honoured him by erecting his bust at its headquarters at Calcutta.

After Independence in 1947, Maulana Abul Kalam Azad, the then Education Minister, offered Prof. Sahni the post of Secretary to the Ministry of Education. Though a research worker, he reluctantly agreed to this. After communicating his acceptance, he felt unhappy. He consulted his wife, Savitri, and sent a second telegram declining the post with a request that since he had dedicated his life to research and to the work of setting up the Institute, he should not be asked to leave it for any other work.

Prof. Sahni had an amiable striking personality and his intellectual generosity made him share the gifts of his knowledge with all those who cared to learn. His graceful humour, bereft of sarcasm and cynicism, was one of his finest qualities. He was always neatly and smartly dressed in white Khadi *churidar* pajamas, a white *sherwani* and a Gandhi cap. His graceful and polished manners always impressed all those who came in contact with him.

In the words of Prof Suzanne Lecture of the University of Liege, "Prof Sahni's manners were exquisitely courteous, his brilliant intellect, his uprightness, the deeply human touch in his character evoked sympathy, which spontaneously rose to friendship. Among his merits was a vivid sense of duty, coupled with simplicity and modesty which is the character of a true gentleman."

In September 1948, Prof. Birbal Sahni returned to India after his lecture tour of the United States of America. The foundation of the building for the Institute of Palaeobotany, at Lucknow, was to be laid. He looked tired and was advised complete rest and was recommended a trip to Almora for recuperation before he resumed his work. But, he insisted for completing the job first.

It was his overwork and anxiety that brought an attack of coronary thrombosis which proved fatal. On April 3, 1949, the Prime Minister, Pt. Jawaharlal Nehru, laid the foundation-stone of the Institute of Palaeobotany in Lucknow. The foundation-stone, three feet by two feet in size, was a

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mosaic formed by embedding in it seventy-seven rare fossil specimens from all over the world, and was set of his residence under his own supervision.

It is an irony of fate that after one week, the very spot from where Prof Sahni, only a week earlier, had stood to give his inaugural speech, turned to be his final resting place.

The Palaeobotanical Institute that Prof. Sahni had toiled so hard to bring to life was a lifetime mission for him. His ex-student, Prof. T.S. Sadasivan, Plant Pathologist, and Director of the University Botany Laboratory, Chennai, instituted an award in his honour, known as Birbal Sahni Gold Medal for the best botanist of the year. In an obituary tribune, he wrote: " A celebrated botanist has passed away in the wake of national exberance and I firmly believe that posterity will class Prof. Sahni with Engerl, Strasburgor, Goebel, Sachs and de Bary of Germany, Guillermond of France and Scott, Seward and Bower of the United Kingdom, for his outlook, like these men of science, was truly rational, national and international. Verily, Prof. Sahni has left 'foot prints' not 'on sands of time', but on the geological time-scale".

It is an irony of fate that the journal on scientific investigations in the field of Palaeobotany, which he wanted to bring out in his lifetime started in 1952 and its first issue had to be the memorial volume to Prof. Birbal Sahni.

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Sahni, Ruchi Ram (1863 — 1949)

Ruchi Ram Sahni, born at Dera Ismail Khan in 1863, was a staunch nationalist freedom fighter, politician and scholar.

Ruchi Ram Sahni was born at Dera Ismail Khan, North-West Frontier Province (West Pakistan), on 5 April 1863 in a middle-class Khatri family. His father Lala Karam Chand Sahni enjoyed a respectable social status; and his mother Gulab Devi hailed from a well-to-do family of Pind Dadan Khan (N.W.P., West Pakistan). Lala Karam Chand Sahni was a cloth merchant and took up wholesale export business, suffered heavy losses and went insolvent.

After two years of traditional schooling in oral arithmetic from the *Pandah* (Hindu-priest-cum-teacher), Ruchi Ram Sahni even as a child, took up the work of book-keeping in Landa script with a local firm of Seth Kalyan Dass. At the age of nine, he joined the church Mission School at Dera Ismail Khan, but shifted to the local Dharam Prakash School after two years and passed the Middle School examination from there in 1878, standing First and winning a scholarship.

He passed the matriculation examination from the Government High School, Lahore. He graduated from the Government College, Lahore, and passed the M.A. (treated as equivalent to M.Sc.) from the Presidency College, Calcutta. On account of straightened family circumstances, he had to pay his way throughout his educational career. He was self-reliant and managed to live on his scholarship or supplementry work.

Being of a reformist bent of mind and greatly influenced by some of his progressive associates like Shri Guru Datta, the well-known Arya Samajist leader of the Punjab, and Lala Hardayal, the famous freedom- fighter and political thinker, Sahni was a typical product of the intellectual awakening in the capital of the Punjab in the eighties and nineties of the last century. He felt greatly interested in the scientific progress and religious reform movements of the day.

He led a very simple and temperate life. Early years of hardship had made him self-reliant, dedicated and diligent. All his success

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and advancement were attributable to hardwork and single-minded devotion to duty.

Ruchi Ram Sahni owed his reformist religious ideas mainly to Shri Shiv Narain Agnihotri, his teacher at the Government School, Lahore, under whose influence he came into the fold of the Brahmo Samaj and renounced many practices of orthodox Hinduism. He devoted his life to the propagation of Brahmoism in the Punjab and actively promoted social and educational reform movements. In his own words: he "carried on a *Jehad* (holy war) against the trinity of evils of impurity, intemperance and infidelity."

He was dubbed as a heretic on account of his radical views and progressive outlook on life. His visit abroad in 1914 further broadened his religious matters. He developed a distinct catholicity, which required great courage to follow the new path of "Brotherhood of man" under the prevailing orthodoxy in the Province.

As a professional teacher of Science, he favoured Western education with special emphasis on scientific and practical training of the Indian youth. He was, however, critical of the current academic system. He believed in the extension of primary education and a thorough reorganisation of the educational system. He strongly advocated educational reforms as a member of the Punjab Legislative Council, 1923-26.

As a staunch nationalist, he believed that Indians should recover their self-respect not enjoyed under British rule marked by imperialistic superiority which denied honourable status to any Indian, however highly educated or well-placed he might be. The view was based on his dealings with the British rulers when he was subjected to undue indignities and discriminatory treatment as an Indian official.

He resented imperialistic jingoism which refused to treat Indians as equals to their British counterparts. Disabilities thus imposed, prompted highly educated Indians to work for the humiliating British rule. Despite serious difficulties, Ruchi Ram struggled to maintain his honour and self-respect as an Indian in his dealings with the British officials.

He did not believe in swallowing an insult, but wished to resist as best as possible, any unjustified encroachment upon the rights of the Indians and any unwarranted affront to them in their dealings with the British officials. Though an ardent admirer of British rule in India in his early career, he was disillusioned and became an enthusiastic supporter of nationalistic movements through peaceful and constitutional methods.

After his retirement from Government service, he actively worked for the political liberation of the country. As an eminent Punjabi, he not only participated in notable social, political and educational movements in the Punjab, but also evinced keen interest in the country-wide struggle for freedom launched by the Indian National Congress and other nationalist organisations.

He enjoyed contact with several nationalist leaders on account of his outstanding contribution to educational and social reform and interest in political developments in the Punjab in the early decades of the country.

His attitude towards Britain and the Empire was one of grateful appreciation of the work for material progress; but at the same time he wanted no effort to be spared to secure an honourable and rightful status for India in the Commonwealth. The view was forcefully expressed in his speeches in the Legislative Council and in his writings.

He favoured industrial development, especially promotion of village industries. He was a prolific writer in the press on subjects of national interest. He vigorously advocated his progressive views through the press, particularly through the *Tribune* of which he was a Founder-Trustee, on the platform and through the books on which he spent some thirty years after retirement from Government service.

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He wrote the monumental 'History of My Own Times, 1878-1937' in ten volumes and about a dozen original books on contemporary national and international developments, including his autobiography.

Ruchi Ram Sahni was closely associated with the prominent nationalist-minded Punjabi, Sardar Dayal Singh Majithia, whom he persuaded to found the *Tribune*, the Dayal Singh Public Library and the Union Academy (which subsequently developed into the Dayal Singh College) at Lahore. He functioned as a life-long Trustee of the *Tribune* and an Honorary secretary of the Dayal Singh Public Library and the Dayal Singh College, Lahore.

Though national- minded from his student days, he took an active part in the nationalist movement after his retirement from Government service in 1918. He was actively associated with the Indian National Congress and other nationalist organisations in the Punjab. He actively supported the Non-Cooperation Movement, launched by Mahatma Gandhi, and the Gurudwara Reform Movement (Guru Ka Bagh Morcha).

He entered the Punjab Legislative Concil in 1923 as a member of the Swarajist Party. He played an important role in the public life of Punjab. He founded the Punjab Science Institute; was a member of the Indian Association; was the Chairman of the Reception Committee of the All India Social Conference in 1929 and served as a Fellow of the Punjab University, Lahore, for several years. He was a founder-member of the Brahmo Samaj in the Punjab.

Professor Ruchi Ram Sahani, on account of his active and many-sided interest in the social, political, academic and national life of the Punjab, had come to occupy a prominent place among the nationalists of the Province and enjoyed contact with all-India leaders. He was held in high esteem in the public life of Lahore and was popularly known as the Grand Old Man of the Punjab.

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Sahoo, Krushna Charan (1929 —)

Krushna Charan Sahoo, born in 1929, is an eminent teacher and scholar of Oriya literature.

Krushna Charan Sahoo, teacher and scholar of Oriya literature, is widely known for his scholarly work on the *Ramayana* tradition in Orissa and for showing new traits in medieval Oriya literature. He has read Oriya literature quite extensively and also medieval Indian literature, particularly Hindi, Bengali and Assamese. His knowledge of Sanskrit classics is also profound. As critic, he has concentrated mostly on ancient and medieval Oriya literature and has contributed a number of articles to journals in English, Hindi and Oriya. He has five books of criticism and thirteen edited works to his credit.

As critic, Sahoo is original and has exerted a great influence on his age. His emphasis is not on adherence of classical rules or on tracing the influence of the classics on a particular writer, but on the analysis of a text and in bringing out its literary graces, besides showing the impact of society and culture on it.

As a writer with a socialistic vision, he concentrates on the interaction between tradition and culture. His work as an editor of the palm-leaf manuscripts also deserves special mention.

Sahoo's critical works can be broadly

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divided into two divisions. One is the study of ancient and medieval texts in Oriya, and the other the editing of manuscripts with scholarly introductions to the relevant texts. The works belonging to the first group are *Literature and Social Life in Medieval Orissa* (1971), *Kahe* Krushna *Das kabi* (1975), *Prachina sahitya* (1982), *Madhyakalina sahitya* (1983) and *Kabi Balaram Das* (1988).

The works which can be assigned to the second group are *Dharma gita* (1977), *Uddhaba gita* (1977), *Charikhani* (1978), *Rudra sudhanidhi* (1978), *Sri Jagannath lilamruta* (1978), *Sri Madbhagvat Gita* (1978), *Rasa panchadhyayi* (1981), *Parimala* (1982), Gobinda *Chandra* (1985), *Brahmandabhugola* (1985), as also the *Mahabharata* (1978), *Chandi purana* (1985) and *Jagmohan* Ramayana (1980) edited by him.

Literature and Social Life in *Medieval Orissa* is in English, consisting of eleven papers out of which one is on Oriya dialect spoken in the Singhbhum district of Bihar and the others on the 15th and 16th century Orissa, particularly the social life of this period as portrayed in the two Oriya epics, the *Mahabharata* and *Jagamohan Ramayana*. In his literary criticism, such as *Prachina sahitya* and *Madhyakalina sahitya*, he gives more attention to the presentation of contemporary social life. Thus, his studies on Sarala Das, the Panchasakha writings and Upendra Bhanj, exhibit a mine of information on Oriya society, culture and religion.

Rasakallola, a famous 18th century kavya by Dinakrushna Das, has been assessed by him in a different perspective in *Kahe Krushna Das kabi*. The work tries to identify the writer and his place in the 18th century Oriya as well as the medieval poetic tradition. *Prachina sahitya* and *Madhyakalina sahitya* are respectively collections of 19 and 18 papers.

While in the former he convincingly argues the date of composition of some controversial texts like *Sisuveda*, *Amarakosha* and *Saptanga*, in the latter the discussion is fixed solely on the contemporary socio-cultural and religious conditions, motivating the medieval poet. For the first time in Oriya criticism Sahoo has traced the influence of Islam and Sufism also on the medieval Oriya poets.

In most of his edited works Sahoo provides long introductions to the texts. While assigning the text to a particular period, he collects the views of earlier scholars. In the introduction to *Rudrasudhanidhi*, a 16th century text, he has concentrated on style and social ethos.

In his introduction to *Rasa panchadhyayi* his emphasis is on the art of editing. The long introduction to *Sarala Mahabharata* gives a detailed account of the differences between the Oriya *Mahabharata* and its original Sanskrit, and in the introduction to *Jagamohan Ramayana* he projects the epic as a comprehensive social document.

He considers the characters of the two epics *Mahabharata* and *Ramayana* in Oriya as the genuine products of a common humanity, unmodified by the customs of a particular place.

Sahoo's criticism and edited works are original. He avoids a slavish application of the rules of the classics. He never forgets to discuss the language used in a text and sometimes takes the difficult and tiresome task of counting the number of times a particular word is used in a text as in Kahe Krushna Das kabi.

According to him, such usage is not a mere repetition, it shows the poet's imagination at work. He is distrustful of a critic who, without entering the sense and the soul of an author, follows a few general rules or prescribes a theoretical design while writing about him.

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Sahoo, Mohapatra Nilamani (1926 —)

Mohapatra Nilamani Sahoo, born at Niali in the district of Cuttack in 1926, is a prolific Oriya writer and journalist.

Mohapatra Nilamani Sahoo, an outstanding figure in modern Oriya fiction, was born at Niali in district Cuttack and did his M.A. in Oriya from Utkal University. He has taught Oriya literature in various government colleges in Orissa.

A prolific writer, he has to his credit 19 short-story collections, novels, and 10 collections of essays. All his writings are marked by a rare blend of wit and pathos. His short-stories are unique, both for their emotional appeal and for their distinct vision of life. He has experimented with a wide range of styles and techniques, and has also contributed to literary criticism and journalism.

His short-story collection, *Abhisapta Gandharba* (1981), won him the prestigious Sarala Award as well as the Sahitya Akademi Award (1984). The stories in this collection are thinly veiled autobiographical pieces evoking, with a sense of nostalgia and his characteristic humour, the intense world of his childhood.

He has also received other literary awards including the state Sahitya Academy award and the B.C. Nayak literary award.

He has edited a number of literary journals, including *Jhankara, Utkal prasang. Orissa review* and *Vivekanandanka vani o rachana.* He has also been closely associated with a number of literary, cultural and spiritual organisations and is the Vice-President of the New Life Education Trust, Orissa.

Some of his other significant short-story collections are *Ranu apa tharu Pussy paryanta* (1966), *Anya rupa rupantara* (1977), *Pingala se anya jane* (1977) and *Sekala pakhala* (1978). *Dhara and dhara* (1961) and *Tamasi Radha* (1964) are his two novels, and *Kichhi sutra kinchit byakhya* (1976), *Dhwani dhwani pratidhwani* (1977) and *Devadasara dristipata are his collections of essays.*

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Sahu, Laxminarayan (1890 — 1963)

Laxminarayan Sahu, born in Balasore in 1890, was a great social reformer and journalist of modern Orissa.

Laxminarayan Sahu was a great social reformer of modern Orissa. He was born in the town of Balasore on 3 October 1890. Bengal, Bihar and Orissa were the regions of his activities. His father Khetramohan Sahu was a rich man. He belonged to the caste of confectioners (*gudia*).

After early education in a village Pathsala, he studied in the Balasore Zilla School and passed the Entrance examination in 1908. At different periods of his life, he appeared at five M.A. examinations in different subjects, in all of which he obtained his degrees. He married Binapani Debi in 1908.

Utkal Gaurav Madhusudan Das exerted a great influence on his life. He was very simple, selfless and friendly even to strangers. Intrinsically, he was imbued with a spirit of service to the commom man and particularly, to the down-trodden sections of the community. He was very open-minded and tried all through his life to assimilate the best of all the religious creeds and cults and the diverse schools of philosophy.

He hated the caste system and untouchability as antagonistic to social progress

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in India. He strongly advocated widow-marriage and pleaded for equal rights for men and women. His modern outlook was admirable and he was a great social reformer, who considered it to be his life's mission to bring about changes in the existing social order in the country.

Though a Hindu by birth, he had a commendable catholicity of religious outlook. He showed great respect for Christianity, Islam, Arya Samaj, Brahmo Samaj and also for the Theosophical Society of India, of which he was a member.

Laxminarayan was a great educationist. For some years he was a teacher. He was in favour of Western education as an eye-opener for social and political changes in this country. He also supported the system of the basic education. His greatness lies in the fact that he was one of the greatest nationalists of modern Orissa.

He was an ardent follower of Utkalamani Pandit Gopabandhu Das on the one hand and Gopal Krishna Gokhle on the other. A man of tireless zeal and tremendous tenacity of purpose, he set himself to the task of serving the common people in the various fields of social activities. He was never hasty in his decisions and was very constitutional in the execution of his plans and programmes.

Temperamentally, he was against regionalism and was ever prepared to raise his finger against injustice to Indians by Englishmen. He was also an advocate of the Parliamentary form of Government.

He was a first-rate journalist and his contributions in this field were substantial. He was the founder-editor of the *Sahakar*, a very important Oriya monthly (literary) magazine. He was also the editor of two English magazines, namely, the *Vaitarani* and the *Star of Utkal*. His speeches on public platforms were impressive. He had written about a hundred books, small and big, in Oriya, English and Bengali.

The patriotism of Laxminarayan is well-known. He was an organiser of the Utkal Union Conference, prior to the formation of the present State of Orissa in 1936. He was a member of the Orissa Legislative Assembly in 1947, and the same year he was elected to the Constituent Assembly. But long before that, in 1918, he joined the 'Servents of India Society' and through his actions, writings and speeches, he carried the message of the Indian National Congress to the teeming millions of the country.

Culturally viewed, Laxminarayan was a great man of modern Orissa. He was deeply interested in the promotion of music and dance and wrote a book on 'Dandanata' (one of the well-known traditional dramatic types popular in Orissa). He was an academician and commanded universal respect as a litterateur. He was the President of the Utkal Sahitya Samaj, Orissa's premier Literary Association. He was also the President of the Orissa Sahitya Akademi (a state Academy of letters), constituted by the Government of Orissa.

His writings were published in various magazines within and outside Orissa. The Andhra Historical Research Society conferred on him the title 'Bharat Tirtha'. The Jain Mission conferred on him the title of 'Itihasaratna'. He also got the title of 'Vidyaratna'. The Government of India honoured by conferring a 'Padmasree' on him. The Utkal University conferred on him the L.L.D. degree.

As a social worker, he penetrated deep into the hearts of the people of Orissa. He worked hard for the eradication of leprosy. He also served the people when they were hit hard by the ravages of flood, drought and famine in different parts of the State.

Laxminarayan visited Burma and several parts of India, which infused into his mind new ideas of social reconstruction, reform and regeneration. His books on various topics, on the 'Hill Tribes of Jeypore' (in South Orissa) in English, on 'Jainism' in Oriya as well as his

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numerous contributions of topical interest, published in the various daily papers and magazines of Orissa, bear eloquent testimony to his greatness as a beloved leader of modern Orissa. He died on 18 January 1963.

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Sai, Surendra (1809 — 1884)

Surendra Sai, born at Khinda in Sambalpur in 1809, was a man of great personality, administrative ability and a first-rate warrior.

About thirty years prior to the Sepoy Mutiny, i.e., in the year 1827 A.D., Surendra Sai raised his sword to drive away the Englishmen from Sambalpur when, on the death of Raja Maharaj Sai, they enthroned his widow Mohan Kumari, and subsequently offered the throne to Narayan Singh, a distant agnate of the ruling family of Sambalpur in preference to Surendra Sai, who was another agnate with a far better legal title and who had the popular support for succeeding to the throne, not merely as the legal heir, but also as a man of great personality and administrative ability and as a first-rate warrior.

History is quite silent about the early life of this leader of men, Surendra Sai, the son of Dharam Singh of Sambalpur. As is known from the Late Pandit Swapneswar Das Kabibhushan of Sambalpur, who knew Mitrabhanu Sai, son of Surendra Sai, another hero of the independence movement, Surendra Sai had a tall and robust figure with big and piercing eyes and, even in his old age, had the strength of a warrior.

He was born in the village of Khinda, located at a distance of twenty-one miles from Sambalpur, on 23 January 1809. He had six brothers and one sister. His sister never married. Surendra Sai married the daughter of the zamindar of Hatibari in Gangapur State. He had in Orissa only one son and a daughter. Surendra was spending most of his time in physical culture, military training, horse riding, archery and sword-play.

The seed of rebellion had been sown in Sambalpur during the last days of Raja Ajit Singh, which helped the rebellion headed by Surendra Sai for the restoration of native rule in Sambalpur, which was repressed by the British for long years. It took shape again in the year 1827, when Rani Mohan Kumari was installed on the throne of Sambalpur against all the established canons of the law of the land.

The rebellion headed by Surendra Sai gained momentum when the Rani was replaced by Narayan Singh, a bodyguard of the Rani, by the authoriries of the East India Company. The insurgents made the Barapahar hill range their stronghold and their shelter.

The zamindar of Rampur assisted the puppet Raja, set the British forces against Surendra Sai, and on false charges they sentenced Surendra Sai, his brother Udamta Sai and uncle Balram Singh to life imprisonment in Hazaribagh Jail in 1840. This closed the first chapter of the independence movement in Sambalpur.

The year 1857 opened the second chapter of Surendra Sai's war with the British. In the month of September 1857, Surendra Sai entered the district of Sambalpur after travelling all the distance from Hazaribagh jail. Captain Leigh, the Senior Assistant Commissioner, Sambalpur, took very cautious steps in handling the situation created by Surendra Sai near Sambalpur.

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But, the study of the situation by Captain Leigh appeared to be incorrect as subsequently, he restricted the movement of Surendra Sai and asked him to stay at Sambalpur till Government orders on his representations were recieved. But, the authorities at Sambalpur, Hazaribagh and Cuttack were deceived and Surendra Sai effected his escape on 31 October 1857 at midnight.

He joined his brother Udamta Singh and here began the second chapter of the rebellion. After the escape of Surendra Sai, the rebellion spread throughout Sambalpur. A strict watch was kept and a wild goose chase for the collection of information regarding Surendra Sai and his activities went on for sometime.

A colossal force was collected at Sambalpur from all possible sources for meeting the situation and, in fact, one of his brothers, Chhabilla Sai, was killed in one of the attacks. A thorough search was made in Barapahar and other neighbouring hills and many rebels, as well as British forces were killed. But, Surendra Sai was at large and his activities extended to the Rewa State in Madhya Pradesh.

Places in the vicinity of Sambhalpur were considered unsafe for Surendra Sai and his party and they made their stronghold in the hills of Khariar State and the border areas. We do not have any knowledge of the activities of Surendra Sai from the later part of the year 1858, probably because he was wanting in resources of men and materials and an open war with primitive weapons in the face of modern arms with a well-disciplined army was found to be impossible.

The Raja of Khariar did not drive him away from the State, but helped Surendra Sai with men and money, gave him shelter and did not disclose his whereabouts, although his movements were well known to him.

To capture Surendra Sai, cash rewards of more than a thousand rupees were offered and deadlines for surrender were proclaimed. But a serious view was taken by the Nagpur authoriries of the proclamation of pardon and other conciliatory measures adopted by the Deputy Commissioner, Sambalpur.

As there was no response from Surendra Sai and the main rebels to the first proclamation issued on 24 September 1861, a second one was issued on 11 October 1861, which offered unconditional pardon to Mitrabhanu Sai, the heroic son of Surendra Sai and his brothers, provided they surrendered before 20 November 1861.

In a letter dated 3 May 1862 to Major Impey, the Deputy Commissioner of Sambhalpur, Surendra Sai expressed his desire to surrender, provided his claim to the *Gaddi* of Sambhalpur was confirmed. On 4 May, Impey conveyed to him in a letter sent through Police Jamadar Raj Kumar Misra that the *Gaddi* of Sambhalpur would never again be established and, if he wanted to surrender, he must give up that hope.

He, however, assured him that the Government would make a liberal provision for his maintenance. Trusted *Gumastas* were sent with Udamta Sai to contact Surendra Sai. At last, the day came when Surendra Sai made up his mind to surrender and intimated Major Impey accordingly. Major Impey and Surendra Sai met at some place not far from Sambhalpur and it was then raining heavily. Major Impey received him with greetings.

Side-by-side with the surrender of Surendra Sai and other leaders of the rebellion, the question of granting them suitable pensions and maintenance allowances was uppermost in the minds of Major Impey and R. N. Shore, Commissioner of Orissa. Both of them were quite sympathetic to the rebels. Major Impey strongly pleaded for the restoration of this leading Chauhan prince to a position of respectability.

The Governor-General-in-Council considered that a pension of Rs.1,200/- per annum was quite sufficient for Surendra Sai and sanctioned this amount for life. Finally, the

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Governor-General-in-Council sanctioned a total sum of Rs. 4,600/- to the family of Surendra Sai and Rs. 1,200/- per annum to him. Her Majesty's Government learnt with satisfaction that the four years' rebellion had at last been brought to a close and confirmed the pension.

The surrender of Surendra Sai was not really effective and peace could not be restored to Sambalpur. The important people of the district made representation that until a native prince was restored to the *Gaddi,* there could be no peace in Sambalpur, and some of the aspirants to the Gaddi of Sambalpur, started a rebellion and Major Impey made an elaborate plan to capture their leaders, Kamal Singh and Saligram Bariha, and proceeded to Barapahar with an escort and a contingent, supplied by the Raja of Khariar, but was unsuccessful. The operation in the unhealthy jungles told upon his health and he died subsequently in December 1863.

The Government of the Central Provinces which had already taken up the administration of Sambalpur and which had already been biased against the conciliatory measures of Impey and Shore, Commissioner of Orissa, took the earliest opportunity to reverse their policy. Consequent on the change of policy and change of administration, the revolution also took a different turn and leaders like Surendra Sai, his son Mitrabhanu Sai and others were arrested.

After the arrest of Surendra Sai, the authorities despatched them to Nagpur under military custody. A sessions trial with criminal charges was held by the Judicial Commissioner, Central Provinces, but they were acquitted.

The Chief Commissioner argued that Surendra Sai was guilty of an offence in a moral or political way, although he was not legally guilty. He was of the view that he had no claim whatever to the Chiefship of Sambalpur and he took advantage of the mutinies to raise the standard of rebellion to make himself the Raja of Sambalpur. Although some might call it constitutional and peaceful, yet it was intended to unsettle the minds of the British subjects in Sambalpur.

It was impossible to believe that he did not, in some way or other, countenance the rebellion, as this was started partly for his benefit. The Chief Commissioner never expected that the peace of the district could be secured while this condition lasted. It was, therefore, thought expedient to confine them under the provision of Regulation III of 1818 with the sanction of the Supreme Government.

During the last days of his life, Surendra Sai was detained with others in the Nagpur jail. Although Judicial Commissioner acquitted Surendra Sai and others, they were placed under personal restrains for reasons of State and security of British dominations. In the meantime, there was a further proposal for detention of Surendra Sai in the fort of Asirgarh to ensure his safe custody. Asirgarh fort is thirty-one miles away from Khandawa witch is the district headquarters.

This fort is situated in Nimar, to which they were despatched. In the report of the half-year ending 31 December 1870, the age of Surendra Sai and his son Mitrabhanu Sai were recorded as sixty-and-a-half years and twenty-six-and-a-half years, respectively. The question of their release came up from time to time, but the Chief Commissioner of Chhatishgarh Division always stated that it was not advisable to release Surendra Sai and other persons, as they were known to be desperate, deserving no mercy.

If they were released, they could take the first opportunity to start a rebellion. From the official records, it would appear that he died a natural death in the fort of Asirgarh on 25 February 1884. That was the end of the career of one of the early freedom-fighters of Orissa.

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Saifuddin Kitchlew (1888 — 1963)

Saifuddin Kitchlew, born at Amritsar in 1888, was an eminent social and political leader.

Saifuddin Kitchlew was born to his parents, 'Azizuddin Kitchlew and Jan Bibi, in c. 1888 at Amritsar in the Province of the Punjab where the Kitchlew family had settled down after having migrated long ago from the valley of Kashmir. Young Saifuddin who had three more brothers—Jalaluddin, 'Ubaidullah and Muhammad Ibrahim-completed his secondary education in his home-town of Amritsar.

For his college education, he was sent to Agra and Aligarh. After graduation, he went abroad for higher education and returned in 1925 after obtaining the degrees of B.A. from Cambridge, Bar-at-law from London and Ph.D. from Germany.

After his return from Europe, he started practising law and got married to Sa'adat Bano, the daughter of a lawyer of his own city, Miyan Hafizullah. The couple were blessed with eight children, equally divided into boys and girls. After his settling down as a lawyer, Dr. Kitchlew started taking part in the social and political activities of the town and was soon rewarded with the chair of the Municipal Commissioner of Amritsar.

From that time on, he kept on moving in the political arena and soon came to be recognised and led the anti-Rowlatt-Act agitation in his city. He also enthusiastically took part in the All India Khilafat movement. In 1921, alongwith some other prominent national leaders like the Ali Brothers, Jagadguru Shankaracharya and Maulana Husain Ahmad Madani, he was tried and sentenced at Karachi for allegedly inciting the Indian soldiers to revolt against the British Government of India.

After his release, he was elected to the office of the President of the All India Khilafat Committee. In 1924, he was appointed the General Secretary of the Indian National Congress. For sometime he was also the President of Delhi and Punjab Provincial Congress Committee. In 1929, he was elected the Chairman of the Reception Committee of the 44th Annual Session of the Indian National Congress at Lahore.

Dr. Saifuddin Kitchlew was a very impressive public speaker and was known for his fiery speeches and his ability for easily arousing the people to action. For this reason, the Government always kept a vigilant eye on his movements. So much so that as in 1915 when he had just started his political career, the Provincial government of Bengal had prohibited him from entering their territory on the charge of his seditious public speeches.

In April 1919 also, orders were served on him prohibiting him from addressing the public. During his political life, he was arrested many times the British Government of India; it is estimated that he had spent about fourteen years of his life in the British goals.

The political and communal life in the second decade of the twentieth century was marked by many vicissitudes. That was the period when many well-known nationalist leaders, whether Hindus or Muslims, had come to believe that unless and until one honestly discharged his duties to his own community, he could hardly do any justice to his nation.

Perhaps, for this reason the well-known nationalist leader, Pandit Madan Mohan Malviya, for example, started in the twenties the *Sangathan Movement* for bringing solidarity among the Hindus. Following the lead Dr.

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Kitchlew, with another famous Muslim leader of the Punjab, Ghulam Bhik Nairang (of Ambala), started in 1925 a movement called *Tahrik-i-Tanzim* to organise the Muslims for their own communal interests. To popularise the movement they started publishing an Urdu daily, the *Tanzim*, from Amritsar, whose editor was another well-known Muslim propagandist of his time, 'Abdul-Majid Qarshi.

The movement had its swing for about a couple of years. In the meanwhile, another Hindu movement known as the *Shuddhi* Movement was launched by a famous Hindu leader of the time, Swami Shraddhananda. The main object of the movement was to take back in the Hindu fold those Indian Muslims whose forefathers were believed to have been converted from Hinduism to Islam.

Dr. Kitchlew's lieutenant, Ghulam Bhik Nairang, reacted to it by starting another Muslim movement by the name of *Tabligh,* aiming at imbusing the Muslim masses with the Islamic doctrines in order to enable them to bear the onslaught of the Shuddhi Movement.

Despite his political swings, Saifuddin Kitchlew remained in the forefront of the nationalist camp. Although he associated himself with the *Tabligh,* his bonafides on the question of Hindu-Muslim unity were never questioned. He was an extremist in his political ideologies and did not believe in the political supremacy of any particular religious community of India.

In his speeches, he always stressed the point that the future masters of the country were "the peasants, tillers of the soil, labourers and the workers". He was of the opinion that as long as India was deprived of its economic resources, it could not progress. Speaking before the 44th session of the Indian National Congress at Lahore he had said: "What do we get under British domination? Poverty, unemployment, indebtness, pestilence, disease, famine, starvation, death.

The problem of our country, friends, is not religious or merely political. It is essentially economic. And we cannot bring about the economic salvation of our country without the sovereign control of its destinies in our hands."

Unlike some Indian nationalist leaders of that time, Dr. Kitchlew did not believe in 'foreign help' to oust the British. He was of the opinion that India's freedom could only be attained through India's own efforts. According to him, "the history of nations that have attained their freedom as well as the history of our own political struggles tell us that self-reliance, self-sacrifice and sufferings are the only road to Swaraj."

In his extremism, he did not like the idea of Gandhiji's calling off the Civil Disobedience Movement. He often pleaded: "No turning back, once we get our feet onward; let the slogan be onward, until the goal is reached." Dr. Saifuddin Kitchlew did not Ubelieve in Dominion Status.

It was he who had seconded in 1929 at the Lahore Session of the Indian National Congress, the historic resolution moved by Jawahar Lal Nahru declaring complete independance from the British rule as the final goal of the Indian National Congress.

During the forties when the Pakistan movement was at its zenith, Dr. Kitchlew worked hard to mobilise the Muslim public opinion against the partition of the country. He characterised the partition as a "surrender of nationalism in favour of communalism". Although he could not stop the partition, once a choice was given, he preferred to stay in the country where he was born.

In the post-indepndence era, Dr. Kitchlew, however, could not go alongwith the national and international policies of the Congress. In the last two decades of his life, he had found solace in the philosophy of Communism and was therefore no longer welcome in the Congress camp. After severing his political relations from the Congress Party, Dr. Kitchlew associated himself with the Communist Party of India. Very soon, his bona fides for the cause of

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Communism were internationally recognised by the Communism world when the Government of the USSR conferred on him a covetable prize before he died in the month of October 1963.

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Saikia, Bhabendranath (1932 —)

Bhabendranath Saikia, born in 1932, is a prominent Assamese short-story writer and playwright.

Bhabendranath Saikia prominent short story writer and playwright, winner of the Assam Prakashan Award (1973) and the Sahitya Akademi Award (1976), is known for his realistic portrayal of life, human interest, keen observation and lucid expression. It is these qualities which enabled him to enliven even an ordinary situation in day-to-day life.

Saikia has deep understanding of the Assamese village life and he portrays it with sympathy. He describes a situation in a detached way and tells a story in a convincing tone. The most engaging thing about him is his capacity to make everything interesting and expressive.

Although, he follows almost the same pattern in most of his stones, sometimes a touch of irony enriches the pattern and produces striking effects. Saikia's collections of stories are *Prahari* (1963), *Brindavan gahvar* (1969), *Sendur* (1970), *Bhabendranath Saikiar srestha galpa* (1973) *and Sringahal* (1975). The two collections which brought him the Sahitya Akademi Award and the Assam Prakashan Parisad Award are *Shringkhal* and *Sendur* respectively.

Saikia has left an equally impressive mark on the Assamese drama for his intimate knowledge of the stage and the capacity for an acute observation. He is one of those dramatists who have made significant contribution to the development of the one-Act and Radio plays in Assamese. He has also directed a number of plays and films successfully.

Saikia has a doctorate in Physics and has been a teacher at Gauhati University. He has also worked as secretary, Text Books Production, Gauhati University for a number of years, and is at present, engaged mainly in directing plays and films. He is now considered one of the best film directors in the country.

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Saikia, Chandraprasad (1926 —)

Chandraprasad Saikia, born at Amguri in the district of Siksagar in 1926, is an eminent Assamese short-stories writer and novelist.

Chandraprasad Saikia was born in Amguri, district Siksagar, and has earned for himself a niche in Assamese literature as a writer of short stories and novels. He received his early education at his native place. and later graduated from Cotton College. Gauhati. While he was yet a student at the Secondary School he took part in the Quit India

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movement and was kept behind the bars for some months.

Having taken a post-graduate degree in English from Calcutta University, he worked as a journalist for a few years and edited the *Asam batori* (Assam news), a daily newspaper, in the early sixties. He also edited a few literary magazines during the last twenty years, and is now serving as Secretary to the Publication Board, Assam.

Saikia has so far published half a dozen novels of which *Mandakrantha* (1960), *Meghamallar* (1962), *Uttarakal* and *Janmantar* (1970) are noteworthy. He first made his impact on Assamese literature with his novelette *Edin,* based on the experience of a day. First published in a magazine the work came out in the book-form in the late fifties. Saikia's three early novels dealt exclusively with the individual's hopes, aspirations, love and frustration, but later he turned towards social problems in their relationship to individuals.

Saikia appears to have chosen his words and expressions carefuly in order to make his writings a pleasant reading. He has also written a number of short-stories which are marked by neatness of execution and carefully worked-out plots involving persons from the middle-class the author himself belongs to. He has so far published two collections of short-stories, *Mayamriga* and *Nachpati phul.*

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Saint Jean, Leon (1900 — 1965)

Leon Saint Jean, born at Karikal in 1900, was an eminent writer, lawyer and patriot.

A writer, a lawyer and a patriot, Leon Saint Jean was born on 23 August 1900 at Karikal and died at the age of sixty-four. He was born of Catholic parents. His father Mariassouce Saint Jean was a leading Advocate. They were Pillai by caste and were well-placed in life. After his mother's death when he was two years old, Leon lived with his maternal grandfather at Pondicherry and was very much influenced by him. On 11 February, 1926, he married Cindatriammal of Karikal.

Leon Saint Jean first attended a missionary institution (Petit Seminaire) in Pondicherry at the age of five. Between 1906 and 1917, he read at the Ecole Primaire (primary school) and at the Ecole Central et Cours Secondaires (Secondary school) at Karikal. During this period, he won distinctions in French and Latin.

From 1917 to 1920, he did his Baccalaureat at the College Colonial, Pondicherry. It was then that he founded a journal, *Le Collegien*, which was in circulation for three years. He did his legal studies in 1920-23 and in 1927, won the Licencie en droit (Lincentiate in Law) from Poitiers University, France.

Several personalities influenced his mental climate, particularly Tiru. Vi. Ka., the noted Tamil journalist and writer whom he first met in France in 1927. Leon Saint Jean led a simple life, and was deeply religious. The works of Saiva saints had profoundly shaped his religious outlook. He also rendered into French some of their hymns.

He visited France in 1927, 1930, 1932, and 1937. It was during his trip in 1930 that he got acquainted with noted Indologists like Sulvain Levi, Jean Felliozat and Jules Bloch. Aside from French and Tamil writers, he was also influenced by some English classics and the works of J. Fitzgerald.

It was from 1933 that Saint Jean started taking an active interest in politics. For a short period from July 1932, he served as the *Hindu's* correspondent in Europe. During the merger movement, he addressed numerous meetings. It would be of interest to study first his career as

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a journalist. In 1918, he started publishing *Le Collegien*.

In 1923, he brought out a Tamil fortnightly, the *Kudiarasu* (Republic), a literary and political paper. In 1929, he wrote a series of articles in the Tamil daily, the *Navasakti* (edited by Tiru.Vi. Ka.). In 1948, he started re-editing independently the *Kudiarasu*. In 1954, he published a complete translation of the works of 'Kareikkalammeiyar'. He had also translated the literary works of Tamil saints, songs of Sarojini Naidu, etc.

He enrolled at the Bar in France in 1927. In 1946, he was elected unopposed to the Representative Assembly from Tirnoular constituency, Karikal. Whilst in France, he led a campaign against the evils of alcoholism and this resulted in action being taken against him by the French government.

From the end of 1923, he came to be closely associated with the working of the Indian National Congress, and attended its annual sessions. Around the middle of 1948, his political views on the future of French India crystallised, and henceforth in all meetings he demanded its immediate merger with the Indian Union.

He founded a new party, the 'Merger Congress', in 1949; its sole objective was to oppose the French government. On several occasions, he discussed these various problems with Jawaharlal Nehru. It was in the same year that he refused to accept the title of Legion d'honneur. With the failure of Franco-Indian talks on the merger issue, Leon Saint Jean intensified the liberation movement.

In October 1954, he retired from politics. As founder of the Merger Congress, he rallied round the various political parties working for the liberation of the settlements and he openly asked the Government servants to revolt against the French.

Throughout the course of the struggle for liberation, he advocated only constitutional means. He never hesitated to criticise the high -handed policy of the French officials. Notwithstanding all this, he never failed to uphold the essentials of the French parliamentary system of government.

His love for French culture continued and he desired close cultural links after the French quit India. As for his views on the future of the former French territories, he pleaded that they should form a separate entity during the transition period, at least for thirty years.

It will be seen from the facts enumerated above that Leon Saint Jean played an important role for over forty years in French India. The present contributor had the privilege and pleasure of knowing him from his teens and having been associated with him in the liberation movement of the French settlements. It may be said that Leon's whole life was dedicated to this noble cause.

His mastery of the French language, his profound understanding of the French culture helped him to play this role of the liberator as a true synthetic cultural scholar. He died on 3 December 1965, leaving behind him a trail worthy of admiration for future generations in the French settlements of Karikal and Pondicherry.

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Saiyidain, Khwaja Ghulam-Us (1904 — 1971)

Khwaja Ghulam-Us Saiyidain, born in Panipat in 1904, was a great educationist and prominent Urdu prose writer.

Khwaja Ghulam-Us Saiyidain was a great educationist and prominent prose writer. He was born in Panipat (Haryana). He graduated from the Aligarh Muslim University in 1921 and, later, did his M.Ed. from Leeds University (U.K.). He received the degree of D.Litt. (*honoris causa*) from the Muslim University in 1969.

Saiyidain's father was an eminent scholar and a well-known writer in Urdu. The famous poet-critic, Maulana Altaf Husain Hali was Saiyidain's maternal grandfatller. Saiyidain specialised in educational philosophy, principles and psychology of education and had special experience m the field of teachers' education.

He also worked on Educational Administration and Education for International Understanding. He had full command of the English language and equal mastery over Persian. He also knew to a certain extent the Arabic and French languages.

Saiyidain started his career as Principal, Training College and Professor of Education at Aligarh Muslim University (1926-38). Subsequently, he had had many tenures at different reputable centres of education. and during such tenures, he attended many international conferences on education.

He has to his credit a number of books on subjects concerning education and its systems. The literary works to his credit are *Rooh-e-tahzeeb (1943), Andhi men chiragh,* which was picked up for Sahitya Akademi Award for the year 1963, *Mujhe kahna hai kuchh apni zaban men,* autobiography edited and supplemented by his sister Saliha Abid Husain, *Sukhan-e-dilnawaz,* selected letters in Urdu written to friends and members of his family, edited by Sughra Mehdi. His literary works in English are: *Man in the New World* (1964) and *Islam: The Religion of Peace* (1969).

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Sajjad Hussain, Munshi (1856 — 1915)

Munshi Sajjad Hussain, born in 1856, was an eminent Urdu prose writer, journalist and humorist.

Munshi Sajjad Hussain, eminent Urdu prose writer, journalist and humorist, was born in a respectable family. His father, Munshi Mansur Ali, was a Deputy Collector, who, later served as Civil Judge in Hyderabad State. Sajjad Hussain studied at Canning College, Lucknow, from where he obtained Entrance Examination Certificate.

After serving several short term jobs, he started from Lucknow in 1877 his own Urdu journal, *Awadh punch,* which gave a fillip to humorous writings. This was probably the first journal dealing with humour in Urdu, and it followed the pattern of the *Punch,* London. This journal inspired many other such ventures in Urdu in various states.

The Awadh *punch* followed a nationalist policy and severely criticised the British government policies in a humorous, and sometimes satirical vein. It also caricatured feudal elements and the blind imitators of the West, The journal also championed the caused of Hindu-Muslim unity.

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Sajjad Hussain was also an eminent novelist in his own right. In his works, he combined humour with fiction. His novels include *Haji baghlol, Tarahdar londi, Pyari duniya, Ahmaqulzin, Mithi chhun, Kaya palat, Hyat-i-Sheikh Chilli.* These novels inculcated new social values and advocated modernisation of the outlook and behaviour in view of the changing socio-economic realities.

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Sajjad Husain, Munshi (1853 — 1915)

Munshi Sajjad Husain, born at Kakori in 1853, was an eminent Muslim freedom fighter and social reformer.

Munshi Sajjad Husain was born in 1853 in a respected family of Kakori in Uttar Pradesh. He was the son of Munshi Manzur Ali. His maternal uncle, Nawab Fida Husain, was an eminent lawyer of Lucknow, who later on became the Chief Justice in Hyderabad (Dn.).

After receiving the traditional education at home, Munshi Sajjad Husain joined the Canning College, Lucknow, and passed the B.A.examination in 1875 with distinction. In 1877, he started an Urdu paper entitled the *Oudh Punch,* with which he was associated throughout his life.

His aim in starting this paper was to draw the attention of the public towards the harmful effects of the British policies. Another objective was to popularise the ideals of the Indian National Congress.

He took keen interest in the deliberations of Indian National Congress from its very inception. His characteristic way of attacking his adversaries was not by direct indictment, but by pointing out their weaknesses with a touch of humour and witticism.

Munshi Sajjad Husain was a great patriot and he fought single-handed, the British exploiters on the one hand and their Indian henchmen on the other. He was totally opposed to the English system of education and thought that it would alienate the masses from their national heritage.

His name and fame rested solely on his contributions as a journalist, who fought valiantly throughout his life for upholding the principles and policies of the Indian National Congress. It was a measure of his independent nature and courageous outlook that he carried on a lone battle against the British and their supporters in India. Despite the Press Act, he wrote fearlessly in his paper on subjects like the Income Tax, the Ilbert Bill, Oudh affairs, etc.

The greatest contribution of Munshi Sajjad Husain was to bring about complete unity and harmony between the Hindus and the Muslims. He was a leading figure among Congress workers. He stood for active participation of the Muslims in the nationalist movement on the basis of equal partnership with the majority community. He occupies a place of honour in the annals of the Indian National Congress.

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Brij Narain Chakbast, *Mazameen Chakbast.*

Sakariya, Badriprasad (1896 — ?)

Badriprasad Sakariya, born at Balotara in Badmer district in 1896, was an eminent Rajasthani writer and scholar.

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Badriprasad Sakariya was born at Balotara-Badmer in the erstwhile state of Jodhpur. He devoted his entire life to the study and editing of old texts with the sole purpose of preparing a lexicon, which he did. This prestigious publication was brought out by a Jaipur-based publisher in three parts of which the first one appeared in 1977 and the other two soon after.

This lexicon, *Rajasthani-Hindi shabda kosha,* has been highly spoken of by critics. It also contains a good number of spoken words in the author's own dialect. Sakariya was also associated with the editing of *Rajasthan bharati,* a research journal. He took up this responsibility on joining the Sadul Rajasthani Research Institute at Bikaner. He brought out some special issues of the journal on L.P. Tessitori, Prithviraj Rathore and Maharana Kumbha, which were highly acclaimed.

His edition of *Muhata Nainasi ri khyat* (4 parts) also brought him much reputation. This book was published by the Rajasthan State Oriental Institute, Jodhpur, during the years 1960-1967. Among the other books edited by him *Haridas* deserves particular mention.

He was honoured by several institutes in the form of prizes and medals. The Rajasthani Bhasha Sahitva Evam Sanskriti Akademi (Bikaner) honoured him as a scholar of distinction. His whole life has been a life of complete dedication to Rajasthani literature.

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Sakharam Ganesh Deuskar

——See under Deuskar, Sakharam Ganesh

Sakkari Balacharya (1856 — 1921)

Sakkari Balacharya, born at Saketanahalli in Dharwar district in 1856, was an eminent Kannada poet, dramatist and essayist.

Sakkari Balacharya was born in Saketanahalli of Koda taluk in Dharwar district. He belonged to an orthodox Vaishnava family, and his pen name was Santa Kavi.

Sakkari Balacharya had his education in Sanskrit at home. He received good training in Kannada and Sanskrit, and was trained at the Teachers Training College, Dharwar. Having secured the post of a teacher, he continued in the same profession for nearly forty years.

Balacharya strived to secure for Kannada a respectful place in the northern part of Karnataka. He founded the Karnataka Dramatic Company, wrote several plays and staged them too. His first play *Ushaharana* was staged in several centres and became very popular.

Even the non-Kannada speakers developed a liking for the play. This induced him to write several more plays like *Siriyala satvaparikshe, Kichaka vadhe, Sundopasunda, Vatsalaharana, Virata parva, Surathasudhanava kalaga, Sitaranya pravesha* and *Chandravalicharita.*

Sakkari Balacharya was a great composer of *kirtanas.* He was convinced that *kirtanas* served the cause of the propagation of language and literature. 'Mukundadanamrita', ' Ravana-Vedavati', 'Shrimati svayamvara', 'Harimitrolnakhvana', 'Syamantakopakhyana', Gajendramoksha' are some of his kirtanas. Of these, it was Mukundadanamrita' which brought him name and fame.

Balacharya's contribution to literature is significant. He wrote: With the intent of resurrecting the Kannada language I have authored sixty-three works.' *Kichaka-vadhe Parvatipranaya, Meghaduta, Ritusamhara, Shakuntala* and *Mricchakatika* are his

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translations, while *Sitaranya pravesha* and *Harishchandrasatvapariksha* are his works drawing on mythology.

He has written some humorous essays like *Addakathegala bukku, Kannada, Dasavyanapadagalu, Kannadigarige savalugalu, Vya bhicharanarthasindhu, Vasappanayakana pharsu, Kalamahime, Kalasura,* etc. It is also said that he has written a few works like *Shringarasagara, Virahataranga, Shringarapada sangraha, Rasika vichara,* etc. which have a bearing on the erotic sentiment.

Balacharya had a deep love for Kannada language. His statement in his foreword to *Mukundadanamrita* runs as follows: "A man aspires for humanity in this universe. But how could that be achieved? With a lot of effort alone it can be realised. Oh, Kannadiga, there is an easy solution which is acceptable to every one. Do you know that'? Love and devotion to the mother-tongue is the way out. If one can imbibe love of language, human upliftment would be complete."

Balacharya sang of the history of Sri Vidyaranya, founder of Vijayanagar, in the form of *kirtanas* and songs. This work entitled *Vidyaranya vijaya* became very popular in Karnataka. This poem also reveals Balacharya's patriotism and love of language. The lines 'Rakshishu Karnataka devi' (Protect us oh, mother deity of Karnataka), written in praise of the deity of Karnataka (Karnataka Bhudevi Stavana) occurring in the beginning of his *Vidyaranya vijaya* are significant in this regard.

Balacharya went from door to door, collecting contributions for organising the literary conference at Dharwar in 1918. At Belgaum and Dharwar, the people of Karnataka honoured him for his great service to the country and the language.

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Saksena, Mohanlal (1896 — 1965)

Mohanlal Saksena, born in Lucknow in 1896, was an eminent freedom fighter and Congress politician.

Mohanlal Saksena was born in Lucknow on 25 October 1896 in an average middle-class Kayastha family. His father was Tej Krishna. In 1938, he married Shakuntala Devi, Headmistress, Arya Samaj Girls High School, Calcutta.

He recieved his early education at Rastogi Pathashala and Church Mission High School of Lucknow. For his B.Sc. degree, he studied at the Canning College, Lucknow, and then took his L.L.B. degree from the University School of Law, Allahabad.

In his political activities, he was associated with several top leaders whose confidence he always enjoyed. He recieved his first lessons in politics from Motilal Nehru. He was one of Jawaharlal Nehru's trusted Lieutenants in U.P. and at different stages helped Govind Ballabh Pant, Rafi Ahmed Kidwai and Sri Prakash in guiding the Congress Party in the Province.

He joined the Congress in 1920 and remained its member throughout his life. Ever since, he was one of the leading Congressmen in U.P. He was also an active organiser of the Hindustani Sewa Dal in the Province.

In the beginning, he served at the local level. As the Secretary of the City Congress Committee, Lucknow, in December 1921 he issued a handbill, which formed a basis of the first prosecution of Jawaharlal Nahru, in which he urged the people of Lucknow not to participate in the reception of the Prince of Wales on his visit to Lucknow. He first entered public life in 1923, when he became a member

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of the Municipal Board, Lucknow, and held the position up till 1935.

In 1924 he was elected to the U.P. Legislative Assembly on the Swarajya Party ticket and was his Party's Chief Whip in the Assembly during the period 1924-26. He was one of the defence counsels for the alleged conspirations in the Kakori Conspiracy Case (1927). In the U.P. Provincial Congress Committee, he occupied the position of General Secretary from 1929 to 1935 and that of the President in 1938-39.

In 1935, he was elected to the Central Assembly on the Congress ticket and remained an elected member of the Indian Legislative Assembly from 1939 to 1945. He was the Convener of the Committee of Enquiry appointed in 1935 by the Congress Party in the Indian Legislative Assembly to enquire into the question of repression in Bengal.

When on his way to Comilla (East Bengal) he reached Chandpur, the District Magistrate, Tipperah, prohibited his entry in the district and ordered him to go back within twelve hours of his arrival at Chandpur. In 1939-40, he was the Managing Director of the National Herald (Lucknow). He was appointed Secretary of the Congress Party in the Constituent Assembly of India.

As a Congressman, he wholeheartedly subscribed to the policy of non-violent agitation. He regarded Communism and terrorism to symptomise a deep-rooted disease. He, however, did not subscribe to their activities. But, he wanted to stop wholesale repression by the Government because of the harassment of peaceful citizens and wanted secure due redress for the innocent victims. He was in favour of the declaration of fundamental rights including that of personal liberty which one could not be deprived of without trial by a court of law.

In 1936, he moved a resolution in the Indian Legislative Assembly for the release of all prisoners detained without trial. He accused the British government of maintaining a prejudiced view against the Congress and associated it with terrorist and communist activities. He wanted the Government to change its attitude and develop better relations with the people of the country.

He wanted the Congressmen to cooperate with the Congress Ministry for a better and cleaner administration. The Government officials must change their outlook and realise that they were servants of the people who in their turn had to be educated about their duties and responsibilities as citizens.

He was equally concerned about the small zamindars and the tenants, but suggested immediate attention to the tenants in view of their comparatively worse condition. After the first Congress Ministry in U.P., he opposed the immediate abolition of the zamindari, as under the existing conditions it was not conductive to the best interests of the tenants.

He was opposed to the Kisan Sabha movement because the kisans were not a separate class and there could not be an organisation of kisans on a class basis. He regarded the Congress to be predominantly a kisan organisation. The Kisan Sabhas undermined the influence of the Congress and would weaken the fight for national independence. He advised the tenants to pay their dues. He viewed the strikes and other troubles as hampering the beneficial work the Ministry was doing for the labourers.

He wanted the Government to provide relief to the unemployed through insurance, as unemployment sapped the morale of the masses and was detrimental to the peaceful growth of society.

He was of the view that children being its trust, the State should not be a party to improper religious education being given to the children. Before giving aid to any institution imparting religious instruction, the State should satisfy itself about the syllabus of such education.

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He was orthodox in his personal life and even when working with progressive leaders, observed the orthodox considerations about purity of food.

He was a sincere Congressman, moderate in his views. He worked for the Party's organisation at State level and advocated the implementation of the Congress ideals.

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Salabega (16th — 17th Century)

Salabega was an eminent Oriya Saint and poet.

Salabega or Salbeg was by birth a Pathan, but in conduct and practice a devout saint. He was a devotee of Lord Jagannath and is credited with the authorship of some of the most inspiring compositions on the Lord. His father was Subedar Jahangir Kuli Khan *alias* Lalbeg and his mother a Hindu widow of village Danda Mukundapur in the Puri district. Salabega lost his father early and his mother brought him up. Lalbeg was appointed Subedar in charge of Orissa by emperor Jahangir and was antagonistic towards the Hindu religious institutions.

Perhaps, he was killed in a battle about 1608. Salabega was himself wounded in a battle about 1620-1622. At that time Mirza Ahmad Beg, Subedar of Orissa, was a tyrant at whose hands the Jagannath temple suffered damage.

Legend goes that once when Salabega fell ill, his mother sought the blessings of Lord Jagannath, and Salabega dreamed that Krishna had come and sat by his side. Next morning he felt better and narrated the dream to his mother. This miraculous incident was a turning point in his life and he took to the life of a Vaishnavite sanyasi. After wandering far and wide, he settled at Puri dedicating himself to the service of the Lord.

Salabega was a disciple of Jashovantadas and Shyamananda Goswami. His songs in praise of Lord Jagannath are unsurpassed in lyrical beauty and grace, and range from pathos to ecstasy. All these lyrics are, immensely popular in Orissa and sung as *bhajans*. They are marked by simplicity of diction, and are singularly free from word-play and ostentation.

The most popular and inspiring devotional lyric of Salabega is 'Ahe nila saila prabala matta barana' sung in a thousand voices in the Puri temple. Salabega's religion is love of man, beyond castes and creeds, an his lyrics achieve an extraordinary balance between human conduct and spiritual love.

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Saladanha, Vincent Joseph Peter (1928 —)

Vincent Joseph Peter Saladanha, born at Mangalore in 1928, is an eminent Konkani novelist, dramatist and journalist.

Vincent Joseph Peter Saladanha was an eminent Konkani novelist, dramatist and journalist, born at Mangalore in a Roman Catholic Konkani family. He studied Sociology for his M.A. from Mysore University, and worked there for eight years. His first literary

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work was a Konkani play *Bavanathlo gulab* (Rose that does not fade, 1943).

Since then he has written some forty-five excellent plays, including seven radio plays. Some of his popular plays are: *Nirmonnem* (Destiny), *Rogtachi zodthi* (Judgement of blood), *Khaltiman* (Surrender), *Uloitat ulovndit* (They speak, let them speak) and *Sardaranchi signol* (Sign of Sardars). The last one first appeared as a novel under the same title.

His greatest contribution to Konkani literature is his historical novel, *Kanara bandhad* (Captivity of Kanara Christians) in eight volumes, dealing with the plight of Christians under Tipu Sultan, ruler of Mysore from 1784 to 1799. He wrote these volumes from 1961 to 1975 and created a sensation in writing historical novels.

He is a pioneer in this field. His first historical novel *Devache kurpen* (By the grace of God) has already seen three editions. His latest novel *Saiba bhogos* (Lord, forgive, 1979) is based on the history of the Goan ancestors of Kanara Christians.

Among his novels *Tambdi bithul* (Red fort, 1952) and *Moga maka sikai* (Teach me darling, 1971) are detective fictions; some of his other novels are based on religious, social and psychoanalytical themes. His language is polished, used by educated upper-class people.

He writes for people who can think and enjoy literature. His imagination is fantastic, re-creating historical scenes and characters with verve and vividness.

Besides fiction, his published works include *Dampatya jeevana (Married* life), a book on marriage and family life in Kannada and several translations from English religious books into Konkani.

Saldanha has written about 250 poems and some devotional songs too. He is an essayist and a short-story writer as well. His literary articles have appeared in Konkani and Kannada journals. He was a founder-editor of *Kannadavani,* a daily, which he edited for three years and a half.

At present he is editor of *Deepika Kannada,* a bi-monthly, and joint-editor of *Amchi mai,* a Konkani monthly. He is also a member of the editorial board of *Raknno,* a Konkani weekly. Five times winner of literary awards in Goa, and twice honoured in Mangalore by the Konkani Natak Sabha, and by *Raknno,* he was appointed editor of *Amar Konkani,* a research journal.

In all, Saldanha has published twenty books, and is still writing. His latest historical novel, *Poorvaz pardeshant* (Ancestors in foreign land), serialised in *Raknno,* has appeared in a book-form.

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Salar Jung (1829 — ?)

Sir Salar Jung, born in 1829, was an eminent diplomat, statesman and skilled administrator.

Forty years have gone by since Sir Salar Jung, who made the state of Hyderabad what i is today died at the very zenith of his influence and popularity. Since then, there have been several changes in the Ministry at the Nizam's Court; but public opinion, as to the genius and statesmanship of Sir Salar Jung, has neither wavered, nor diminished in its fervour and enthusiasm. Some critics have extolled him as "the Saviour of India."

One European administrator considers that as a man of business especially in Finance, Sir Salar Jung has not been surpassed by any native of India. Another declares that India is not likely to produce two such men as Sir Salar Jung and Sir T. Madhva Row more than once in two or three centuries. While a third shrewdly remarks that Sir Salar Jung by his diplomatic and statesman-like skill became one of the

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foremost administrators in India, and by his noble endeavours contributed to the prosperity of Hyderabad.

Since the last days of the Bahmini Kingdom, the family to which Sir Salar Jung belonged had taken a leading part in the affairs of the Deccan. Their loyalty first to the Adil Shahis, then to the Mughul Emperors, and lastly to the Nizams, was as unflinching as it was sincere and true. The ancestors of Salar Jung belonged to a noble family of Medina. Shaikh Ovais Karani was the first of the line to leave his native country and settle in India. His son held high and responsible offices in the Bijapur Court.

It was the time when the Moghul Emperors were forcing their way to the Deccan; the Shaikh's grandson offered his services to the Emperor of Delhi, who appointed him to the Dewani of Shajahanabad and Kashmir. His son, Mohamed Taki, was the first representative of the family to come in contact with Asaf Jah Nizam-ul-Mulk who, at the dissolution of the Moghul Empire, was trying to found a kingdom for himself in the south. Mohammed Taki's son, Shamshuddin, was a great favourite of the first Nizam; his command was in the time of Nizam Salabat Jung increased to 7,000 foot and 7,000 horse with the title of Nawab Munir-ul-Mulk. He was subsequently made the Dewan for the Subahs of the Deccan.

Shamsuddin's grandson, Munir-ul-Mulk II. married the daughter of Mir Alum, who was the Prime Minister to Nizam Sikandar Jah from 1804 to 1808, and who led the Hyderabad contingent forces to Seringapatam in 1799. On Mir Alum's death in 1808, Munir-ul-Mulk II became the Prime Minister, and held office for 23 years. He had two sons, of whom the elder was Sir Jalar Jung's father; the younger son, Seraj-ul-Mulk, was Prime Minister of Hyderabad from 1851 to 1853. When he died, Salar Jung was elevated to the position held by many of his ancestors in Hyderabad at the early age of 24.

Nawab Mir Turab Ali Khan, Salar Jung. Sirajud-Dowla, Mukhtar-ul-Mulk, D.C.I., G.C.S.I., (to give him his full name and titles) was born on the 2nd January 1829. While an infant he lost his father, and when four years old his grandfather, Munir-ul-Mulk II, died leaving the boy in sole charge of his second son, Seraj-ul-Mulk. There is a related story which shows the great affection which Munir-ul-Mulk II had towards young Salar Jung.

The latter had an attack of typhoid fever, and for many days his condition was considered to be critical. Thereupon his grandfather, like Baber of old, performed the ceremony which is known among Mussalmans as Tassaduk, and prayed that any evil which might befall the child might be transferred to him, and that if it was the will of God that Salary Jung Jung should die, be prayed that his own life might be taken. Strange to say, the boy recovered and the grandfather fell ill and died. The guardianship of the boy therefore fell on his uncle, Serajul-Mulk.

Salar Jung's education till he was thirteen was not regular and continuous. His early training can scarcely be said to have made him fit for the high and responsible position which he was called upon to fill in after life. He was weak, and the pecuniary and other troubles of his family apparently obscured all his future hopes.

His grandfather, Munir-ul-Mulk had left debts to the extent of 25 lakhs and the then Nizam, H.H. Nasir-ud-Dowla, paid off the debts of his Minister, and took possession of the greater portion of the family estates as security. However Seraj-ul-Mulk cheerfully performed the trust confided to him and gave his nephew such education as was thought fit for a scion of a noble family at Hyderabad.

Salar Jung read Persian and Arabic under a private tutor for nearly seven years. The teaching of English was not then in vogue at Hyderabad; and Salar Jung began to learn this language when he was 19 years. He worked at

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it for half an hour every day under an Eurasian private teacher, later on he pursued the study so assiduously till he came to know English as well as his mother-tongue.

Towards the end of his life, he became a good English speaker, and the testimony borne by Sir Monier Williams is well worth repeating here: "I conversed with both these great Ministers (Sir Salar Jung and Sir T. Madhava Row) not long since in their own houses and found them capable of talking on all subjects in as good English as my own."

As a boy, Salar Jung was fond of riding, and had many narrow escapes. His uncle had a pet giraffe, and it was Salar Jung's delight to bestride it to the great astonishment of his awe-struck attendants. From his early days, Salar Jung imbued business habits of a very high degree through the exertions of his grandmother. The accounts which the old lady received from her *Jaghir* villages were sent to Salar Jung, and he had to verify them with the help of the clerks and explain everything in detail to his grandmother—a task which young Salar found by no means easy.

In 1847, Salar Jung was appointed as the *Taluqdar* (Collector) of some Telingana Districts, which till then were managed by an Englishman named Mr. Deighton. He was thus, early brought into contact with the administration of the State, and he found no difficulty in mastering the system of land revenue introduced by his predecessor, and worked it out satisfactorily during the eight months he was in office.

By this time, the Nizam restored some of the family *Jaghirs* to Seral-ul-Mulk, who lost no time to appoint Salar Jung for looking after them. For five years, he worked hard to improve the condition of his estates while at the same time to increase their revenue. When in independent charge of his family Jaghirs, he moulded and shaped the high administration capacity, which he showed in such unmistakable manner in later life.

Seraj-ul-Mulk died on 26th April 1853, and as is usual in the then Hyderabad affairs, a political *impasse* intervened. The choice of a minister became a matter of perplexity to the Nizam. Of the available candidates, the one whom the Nizam least favoured was Salar Jung. The latter was only 24 years old, and he was the nephew of the Minister who negotiated and concluded the treaty by which Berar was transferred to the English control.

Salar Jung's candidature was however supported by Lala Bahadur (the State Record-Keeper) and two other favourites of the Nizam. "It is not a Minister," they said to the Nizam, "but your prestige that governs. Siraj-ul-Mulk conducted the administration through the subordinate departments. Lala Bahadur, who did every thing, will as before conduct the affairs of the administration for Salar Jung."

Such arguments did not miss the mark, and the favourites won the day. Salar Jung was invested with the office of Minister in full Durbar on the 31st of May 1853. How well Salar Jung knew the difficulties of his new position is seen from the following extract from a letter to a friend of his in England on his accession to power:-

Without any solicitation on my part or my grandmother's, His Highness was pleased to confer the office of Dewan on me at the Durbar the day before yesterday (31st May). I should have been quite content to remain in unmolested possession of my uncle's Jaghira were it possible without the cares which such an office would impose upon me, especially in the present critical state of affairs here, and I was advised by friends, European and Native, and with too much appearance of truth to reject the advice, that if I declined the office, myself and family would be utterly ruined . . . I shall therefore do my best with God's help to restore some order in the affairs of this country, and endeavour to extricate the government from its embarrasments.

The country was indeed in a deplorable

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state. The preceding ten years were marked by a series of administrative and financial adversities. Salar Jung's predecessor left a heritage which no statesman could envy. The administrative capacity of the man was put to the greatest test, and it may be affirmed that the new Minister successfully tided over the strain and worry attendant on those who bring order out of utter confusion.

Since his accession to power up to the outbreak of the Sepoy Mutiny in 1857, he found means to introduce many reforms in the State, and this made him very unpopular with those who counted that his youth would be safeguard for their own private aggrandizement. The very first to quarrel with the young Minister was Lala Bahadur who, experienced as he was in Hyderabad affairs, tried his best to oust him from office. Again and again, the prospect of dismissal seemed imminent : but the Nizam had no other subject as capable, upright, and loyal as Salar Jung. As Mr. Sorabji Jehangir has pointed out in his *Representative Men of India*.

Sir Salar Jung had to wage amidst unparalleled difficulties, prolonged and at times disheartening battles with abuses which had grown hoary with age and whose dimensions were in proportion to the extent of the unwiedly state in which they existed, demanding all the resources of a superior and acute intellect, a conciliatory but firm disposition, administrative prudence and foresight of the highest order and an intimate acquaintance with human nature, Sir Salar Jung was endowed with these attributes in such a marked degree as to stamp him as an Indian statesman of the highest statesman eminence. Nor were opportunities for the exercise of his statesmanship wanting.

For in May 1857, the great Sepoy Mutiny broke out near Delhi, and all Mussalmans in Southern India turned their eyes towards the Nizam's capital. The rebellion spread like wild fire in the North. Hyderabad filled with a large population who had only recently been brought under one settled government, and who cherished the memory of the great Imperial House of Baber, was showing its sympathy with the Sepoys, who espoused the cause of the Moghul Emperor at Delhi.

Wildest rumours of the dire peril, to which the British were exposed in Hindustan having reached Hyderabad from the north, the city Mohammedans were plunged in a state of intense excitement. Some openly manifested their displeasure to the British government. The city people assembled in large numbers in the streets clamouring for against the English.

At such a critical moment, the Nizam Nasir-ud-Dowla died; and great fears were therefore entertained in responsible quarters regarding the issue of events at Hyderabad. Salar Jung was then only four years in office, and he so well gauged the situation that he firmly and persistently adhered himself to the definite policy of seeing that Hyderabad did not join in the general revolt, and thus extend the disaffected area far down to the south. He was a Mohammedan and serving a Mohammedan State: to him it was "a trial, the tension and force of which could never be understood by a European and a Christian."

A new Nizam was placed on the Masnad without any loss of time; and the Resident on returning from the installation ceremony found a telegram from the Governer-General announcing the fall of Delhi. He sent for Salar Jung at once, and communicated the news to him. The Minister replied that the news had been known in the city three days ago.

To many serious and circumspect." There was still hope, and it was based on the statement of the Government of India that the restitution of Berar must remain an impossibility so long as satisfactory arrangements were not made for the regular payment of the Hyderabad contingent from some other source.

When the Minister had effected many administrative reforms in the State, he was able to point out "a source" to the British. In 1872, Salar Jung offered to deposit with the

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Government of India in lieu of Berar, the sum of 12 crores of rupees, the interest on which would be sufficient to meet the cost of the contingent. The Minister noted that this scheme will not only furnish a proper security, but also be a deposit of His Highness' treasure, which would enable the Government to carry on some public works out of that source, and also reduce the cost of management.

The Government of India were unable to entertain such a proposal since "a territorial guarantee was the fundamental principle of the treaties of 1853 and 1860." After much correspondence, Salar Jung was informed that the Resident would not receive for transmission any correspondence on the subject in future. Whereupon, the Regents forwarded an appeal direct to the Secretary of State for India.

While in England, it is said that Salar Jung influenced a number of British politicians to recognise the justice of his claim. The Secretary of State (Lord Salisbury) affirmed that Berar was not ceded to the British, and that the Nizam's sovereignty over the assigned districts remained unimpaired. His despatch to the Viceroy concluded as follows: "Your Excellency has noticed the inconvenience of discussing questions of this kind while the Nizam, on whose behalf they are professedly raised, is himself a minor, In this opinion, I entirely concur."

Early in 1877, the co-Regents declared in writing that "they fully accepted the decision of the Secretary of State as conveyed in the above despatch, and would take no steps whatever in the matter during the minority of "His Highness." But, Salar Jung was not spared till the young Nizam Mahbub Ali Khan came to age and assumed the reins of government.

The subject was therefore shelved till it was re-opened in 1902 by Lord Curzon. When by a new treaty, Berar was ceded in perpetuity to the British government on the latter paying to the Nizam 25 lakhs of rupees per annum.

To sketch the reforms introduced by Sir Salar Jung in the State, is to describe the history of Hyderabad for nearly thirty years. The State at the time of his accession to power had been compared to the England of the Stuarts. The Revenue Administration showed a sum of only 18 lakhs of rupees as the net revenue available to the government after paying the troops in the State service. The collection of revenue was carried on what was known as the contract system.

The territory was parcelled out for a certain period among contractors called *Taluqdars,* who were paid at a definite rate for the cost of management. Their sole aim was to make as much money as possible when in power, and therefore much oppression and mismanagement prevailed. Besides certain districts were in the hands of Arabs who had advanced money to the State, and who were empowered to collect the revenue of those districts in repayment of the loans made.

Sir Salar Jung's attention was first drawn to the maladministration of the Revenue Department. A court was established to adjudicate the claims of the Arabs: and all turbulent men were arrested and punished either by deportation or imprisonment by the Arab Zamindars, whose support was an asset to the youthful Minister. As much of the debts as the finances of the State could allow were disbursed to the creditors.

By 1854, Salar Jung was able to recover mortgaged lands yielding a revenue of 40 lakhs, and to disband nearly 4,000 Arabs and Pathans from the State service. The old *Taluqdars* were forced to submit their resignations, and trustworthy persons were appointed in their places.

In 1856, a Central Treasury was established at Hyderabad, to which all Revenue collections were transmitted. Vexatious transit duties and other minor taxes were abolished. The country was for administrative purposes divided into four parts; and Salar Jung took

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under his charge the largest division yielding 60 lakhs of revenue.

The traffic in Mohamedan and Hindu children had been going on for a long time, and in 1856, Salar Jung issued a proclamation forbidding the practice under pain of punishment. There were daily robberies and dacoities in the districts; and villages were in many cases looted by armed men.

More than once, a body of the contingent troops were requisitioned to scare away the besiegers. A special Rohilla Court was established at Hyderabad to try such cases, and several gangs of robbers were imprisoned. There was famine in 1862 and 1866, and Salar Jung took effective measures to relieve the poor and the distressed. In 1867, the Zillabandi system was introduced, and the State was parcelled out into five divisions and seventeen districts.

There was a through re-organisation of the Judicial, Public Works, Medical, Police and Education epartments. In the Telugu districts, the system of payment in kind was the rule. The Minister abolished it to the great satisfaction of the ryots, and sent a memorandum on the disadvantages of this system to the Famine Commission.

In the beginning of 1882, Salar Jung drew an elaborate scheme for the general mangement of the administration. This was the last and in some respects the greatest undertaking of the Minister for the benefit of the State. This system was adopted practically *in toto* by his successor, and still remains the basis of administration in the Dominions.

To help the Minister, four Moin-ul-Mahams (Departmental Ministers) were appointed, and elaborate details regarding the powers and working of the Minister and Secretaries were framed. The Government of India, after a careful and close examination of the scheme, gave it their most hearty and cordial appreciation.

Before Salar Jung's time, there were no regular courts throughout the dominions. The Minister established a Court in Hyderabad with a Chief Judge and four assistant Judges having full powers to try civil and criminal cases. To suppress crime in the districts, Zilladars with a fully equipped force were appointed, who either captured or imprisoned all turbulent Rohillas.

A special Court to try Thuggee and Dacoity cases was instituted. In 1866, a Court at Hyderabad with a Hindu as its presiding Judge was established to try civil cases among Hindus. Government stamped paper was also introduced; and a stamp office was established in the capital.

Before Salar Jung came into power, the village servants acted as the police; and military troops arrested thieves and dacoits when called upon to do so. Cases of torture were very frequent.

In 1865, Salar Jung re-organised the police department. At the head of the administration there was the Inspector-General of Police with *Mohatamims* (Supritendents) and *Amins* (Inspectors) in charge of districts; the *Jamadars* and *Dafadars* worked under them. A *Kotwal* (Commissioner of Police) was appointed for the Hyderabad city, and the Police Code revised and amended.

In 1875, the Survey department was established on the lines followed in the Bombay Presidency. Education in Hyderabad had been carried on, on the old lines: boys were only taught the Koran and to read and write Persian or Arabic. In 1855, Salar Jung established an Oriental College, where English was taught as an optional subject. Some years later, a school was opened in the chief village of each Taluq and one at the headquarters of each District.

The department was brought under an Educational Secretary and a Director of Public Instruction. A Civil Engineering College and a Medical School were opened. In a short time, the educational charges of the State rose to nearly a lakh and half. In 1880, the school at

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Chadderghet (in Hyderabad) was raised to the status of a college, and affiliated to the Madras University.

With a view to encourage the nobles of the State to study the English language, the Madras-Aliza was instituted which was subsequently re-organised and named the Nizam's College. To train teachers for schools, a normal school was established; and five divisional inspectors were appointed for supervision of the schools in the district.

There was also a re-organisation of the Public Works Department. Many tanks were repaired, roads and district communications were improved, and several government buildings were erected. In 1874, the Hyderabad-Wadi Railways was completed, and to Salar Jung thus belongs the credit of connecting the Nizam's capital with Madras and Bombay.

In 1862, regular postal communication between the capital and the districts was established. There were many mints in the State, but Salar Jung withdrew all the coins and established a State mint at Hyderabad. The Abkari Department showed an increased revenue owing to the suppression of illicit manufacture and the income of the Customs Department rose to nearly 40 lakhs.

Municipalities were established at Hyderabad, Aurangabad, Raichur and Gulbarga, where the management was effected by a Council consisting of official and non-official members. When Salar Jung became Prime Minister, the military cost of the State per annum was nearly 80 lakhs; but at the time of his death it was reduced to nearly 20 lakhs. Indeed it would take us far afield to measure all the reforms he introduced in remodelling a State like Hyderabad. Suffice to say that he is in a sense the maker of the modern Hyderabad.

The public are generally ignorant of the way in which great Indians spend their time when in harness: much less do they know of their private lives. But, the following description of how Salar Jung spent a day given by a European Military Officer will be read with great interest: "He rises about 6 A.M. and after a bath and a cup of tea, proceeds to business. The *daroghas* of the Feel Khana (Superintendent of elephants) etc., first wait upon him and make their reports. A public Durbar is then held to which the poorest of the people have free access, and opportunity given them for making their representations. The various *Jamadars* (Officers) of the Troops attend this Durbar and make their reports."

The Minister then proceeds to his private sitting room, where he inspects the accounts of the treasury receipts, and disbursements, and the Munshi of Daroolinshan (office of the correspondence) waits upon him with official letters for his approval and signature, and to receive communications respecting unanswered letters.

The Nizam (dispenser of justice) of the Adawlat is then granted an audience. By the time, the above business gone through, it is half past ten 0'clock when the Minister goes to breakfast, which does not detain him above a quarter of an hour. He is now waited upon by the *Munshi* in charge of *Urzikhana* (office where petitions are received) who submits summaries of all petitions received the privious day and receives orders there on.

The rest of the time till half past twelve is occupied in attending to business of a miscellaneous nature, in receiving visitors, etc. At half past twelve o'clock, the noblemen and other courtiers from His Highness the Nizam's palace with the *Kotwal* (Magistrate's deputy) of the city attend to pay their respects. They are received in Durbar, and the representations listened to, which any of them may have to make.

They are usually dismissed in about ten minutes, but to such of them as desire it, private interviews are granted by the Minister, in his sitting-room; afterwards His Highness *Hurkarrahs* (messengers) attend and make their reports and the corresondence from the

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Residency is attended to. The Minister then takes his siesta for about half an hour, if there be no other pressing calls on his attention.

It is now about two o'clock P.M., after the afternoon prayers the undermentioned officers of government are received, and their business is gone through in succession, namely, the *Dufterdars* (Record-keepers) and their *Mutseddies* (clerks) the *Jamadars* (officers), and *Serishtadara* (accountants) of the different corps and the *Taluqdars* (local Collectors) and others. The *Sowcars* (bankers) also attend at this time of the day and have audiences granted to them.

Afterwards, various accounts are looked into and orders given; the Resident's letters are received, the Nizam's *Vakils* (confidential agents) also generally attend. The Minister is thus, occupied till half past five or six o'clock when he goes into his garden and either rides, drives or walks for half an hour. The Nizam's horses as well as the Minister's, are brought out for inspection at this hour.

The Minister returns to his private sitting room; and after evening prayer, goes to dinner for about half an hour. After dinner the letters received from *Taluqdars* (Collectors) are persued and answers to them endorsed. He signs letters prepared; examines also district accounts or drafts letters of importance to the Resident; all this occupies until about half past ten or eleven o'clock when he retires to rest.

In 1871, the government of India bestowed on Salar Jung the distinction of the Grand Commander of the Star of India; and he received at the Imperial Assembly at Delhi on 1st January 1877, a salute of 17 guns as a mark of personal distinction. Nawab Shams-ul-Umarah died in 1879, and Nawab Vikar-ul-Umarah became the co-Regent, whose death two years later left Sir Salar Jung as the sole Regent of Hyderabad.

In the summer of 1882, Sir Salar Jung paid a visit to Simla to discuss in person certain administrative questions of the State and to arrange for the tour of the young Nizam to Europe in the following year. His stay was very brief not exceeding eight days, and yet he left behind him a very good impression in the highest society that was gathered together in the summer capital of the government of India.

In January 1883, the Regent accompanied the young Nizam on a tour to Raichur, Gulburga and Aurangabad. On return to Hyderabad, arrangements were being made for the forthcoming visit of H.H. the Nizam to Europe: but to the great sorrow of all, Sir Salar Jung died of cholera on the 8th February 1883.

Telegrams and letters of condolence poured in from different parts of India and the United Kingdom. His Excellency Lord Ripon telegraphed a message from the Queen expressive of Her Majesty' grief at the sad news, and also added an expression of his own sympathy.

The news of Sir Salar's demise was published in an extra-ordinary issue of the *Gazette of India* edged with a deep black border: "With a feeling of deep regret the Governor-General in Council announces the death on the evening of the 8th instant from cholera of His Excellency Nawab Sir Salar Jung, G.C.S.I., Regent and Minister of the Hyderabad State.

By this unhappy event, the British government has lost an experienced and enlightened friend, H.H. The Nizam a wise and faithful servant, and the Indian community one of its most distinguished representatives." How deeply his loss was felt by all classes of people is to be seen from the following extract from the Resident's letter to the Government of India:

> "I do not know how to express the concern and sorrow which Sir Salar Jung' death has caused to everyone here. At present, the sense of personal bereavement seems to outweigh the feeling of public loss. Every British Officer who has had the honour of his acquaintance feels his death as he would that of a friend of many years. Those who had the pleasure to serve under him will

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mourn the kindest, the most considerate of masters. The British government will lament the death of one whose loyalty and attachment to it, based as they were on an intelligent appreciation of the true interests of the Hyderabad State, were only second to his loyalty and attachment to his own sovereign. Most of all, His Highness for whom Sir Salar Jung had so laboured must grieve his loss. No master had ever a more devoted servant. It seems so hard that he should have passed away before he could see the sovereign whose interests he had so striven for, on the throne."

Sir Salar Jung's appearance was very striking. He was of medium height and slenderly built, and yet he had a commanding presence. His frame though not robust was wiry. He was simple in his habits. His dress was never guady, and in his time he was known as the best dressed Indian. He was unostentatious and seldom wore jewellery save on State occasions. He was of free and easy manners, and was easily accessible.

Though a Shiah, he did not evince any partiality to one sect or another, and was a thorough liberal with respect to religion. He did not however omit any of the more binding injunctions of the Muslim faith, and it was very seldom that he neglected his daily prayers or the fasts prescribed to be observed in the month of Ramzan.

The Minister left two daughters and two sons—Mir Liak Ali Khan, and Mir Saadut Ali Khan: the former was the second Salar Jung, and was the Prime Minister of Hyderabad from 1884 to 1887, and the latter a Member of the Council of State and an acting Prime Minister during his brother's absence on tour.

His son, Nawab Mir Yusuf Ali Khan Salar Jung III succeeded to the post held so brilliantly by several of his ancestors in 1912, soon after the accession of the present Nizam to the throne of Hyderabad. He however, resigned his high office on the 1st of December 1914, that he might take a trip to Europe for the sake of his health. The office of Ministry has since been retained in the hands of H.H. the Nizam himself.

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Salem Vijayaraghavachariar

——See under Vijayaraghavachariar, Salem

Sali, Ramachandra Rao (1889 — 1978)

Ramachandra Rao Sali, born in 1889, was an eminent Kannada novelist and poet of the earlier generation of modern poets.

Ramachandra Rao 'Sali', novelist and poet, belonged to the earlier generation of modern poets. He worked as a school teacher in Dharwar, took part in the struggle for Independence and wrote poetry. Besides poetry, he wrote two or three novels and also some poems in Sanskrit.

Chitra srishti (1940) *is* the only collection of the poems of Sali, and the other book by him is his *Kannada Ramayana* (1934). *Chitra* srishti contains poems which are mainly lyrical and narrative. Lyric was a new genre when Sali had started writing, and it was difficult for him to come to grips with the new mode of expression.

His lyrics deal with modern themes like patriotism, beauty of nature, and poverty. His favourite metre is shatpadi, a six-liner which was used in the epic poems of the middle ages.

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What is new in these poems is the unmistakable note of personal feeling and also a new perception couched in the old idiom of his poetry. The fall of leaves in winter, for example, reminds the poet of the feathers of the bird of time.

The image is definitely new but the form of expression is that of 'utpreksha'. Sali's lyrics, whether they describe the beauty of nature, or express feelings of patriotism, look like descriptive passages from the medieval epics. There is only one exception to this rule and that is a poem called 'Tilanjali', an elegy written on the untimely death of his son.

This poem will remain a triumph of the personal over the mechanical poetic conventions. In this poem, personal emotion, instead of being cramped by the rigid conventions and obsolete idiom, gets universalised through the use of fresh and original images.

Sali has written the famous story of Upagupta and Vasavadatta in verse, and this poem has both passion and colour, although it lacks character and argument. This is also perhaps true of his more ambitious work *Ramayana*. A striking description or a telling image may arrest the reader's attention for a moment, but the verse never rises above the level of prose. This is perhaps the reason why his *Ramayana* did not reach great heights as poetry.

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Saliha Abid Hussain (1913 —)

Saliha Abid Hussain, born at Panipat in 1913, is an eminent Urdu fiction writer.

Saliha Abid Hussain, an eminent fictioneer, was born at Panipat. She is a granddaughter of the famous poet, Khwaja Altaf Hussain Hali, who heralded the modern age of Urdu, and the daughter of the late K.G. Saqlein, who was himself an eminent writer. She did her B.A. (Hons.) from the University of Punjab as a private candidate. She married the late Abid Hussain, an eminent scholar, in the year 1933. She started her literary career at an early age by contributing short-stories to women's journals. Her first creative work, a collection of short-stories, entitled *Naqsh-e-awwal*, was published a long way back in 1939, and her first novel, *Azra*, appeared in 1940.

Saliha has been a prolific writer and has a number of books to her credit. Her significant works include Novels: *Azra* (Delhi, 1940), *Atishe-khamosh* (Delhi, 1952), *Qatre se gauhar hone tak* (Lucknow, 1957), which won the U.P. Government Award, *Raah-e-amal* (Delhi, 1963), *Yaadon ke charagh* (Delhi, 1966), *Apni apni saleeb* (Delhi, 1972), *Gori soye sej par* (1978); Short-stories: *Naqsh-e-awwal* (Delhi, 1939), Saaz-e-hasti (Delhi, 1946), *Niras men aas* (Bombay, 1948), *Naunage* (Allahabad, 1959); *Dard-o-darman* (Delhi, 1965); Plays: *Zindagi ke khel* (Allahabad, 1957), *Iffat* (Delhi, 1946) *Imtihan* (Delhi, 1952), which was awarded by the Ministry of Education, *Prem aur seva ki jeet* (Aligarh, 1958), an award winning book; Biographies: *Yadgare-Hali* (1950), *Zikre-Jameel* (Biography of K.G. Saiyidain, 1974); Criticism: *Adabi jhallkian* (Allahabad, 1959), *Khawateene-Karbala* (Delhi. 1973). In addition to the above works, Saliha has written many books for children and neo-literates and translated works into Urdu and Hindi.

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'Salik', Abdul Majeed (1894 — 1959)

Abdul Majeed Salik, born at Batala in 1894, was an eminent Urdu journalist, poet, prose writer, orator and broadcaster.

Abdul Majeed 'Salik' an eminent Urdu journalist, poet, prose writer, orator and broadcaster, was born at Batala. He had his education there, and later at the Islamia College, Lahore. He did his B.A. and Munshi Fazil from Punjab University. Though he started writing poetry at the age of fourteen, it was a journalistic career that engaged his attention during the most fruitful years of his life.

At the age of twenty, he launched a literary monthly *Fanoos-e-Khyal* (1914) from Pathankot. He edited the well-known children's magazine *Phool* and a journal for women *Tehzeeb-e-Niswan* from 1915 to 1920. During this period, he also edited the literary monthly *Kahkashan* started by Syed Imtiaz Ali Taj from Lahore.

He was the editor of the prestigious Urdu daily *Zamindar* (Lahore) from 1920 to 1927. During the Non-cooperation Movement, he was sentenced for one year for writing an article which was regarded as seditious by the British government. The apex of his journalistic career came with his launching of the daily *Inqlab* in 1927 which he edited till 1949. His column 'Atkar-o-hwadis' (Thoughts and events) used to be eagerly awaited by readers of all shades of thinking, and his editorials moulded the views of thousands.

During the 'Kashmir Agitatior.' (1931-33), when *Inqlab* was banned in Kashmir, he started the weekly *Kashmiri Musalman.* Its entry into Kashmir, too, was banned. He launched *Mazloom Kashmir* and when this was also banned in Kashmir, he started issuing a poster-weekly *Maktoob-e-Kashmir.*

Well-versed in English and Urdu, 'Salik' could read and write Persian and Arabic and wrote poetry in Punjabi also. A man with scholarly erudition and sparkling wit, he was an engaging conversationalist and an impressive orator. His journalistic career was marked with his dogged struggle for the projection of the lot of the common man and for upholding high standards of independence of thought and expression.

He wielded a facile pen and wrote racy prose with clarity and depth of vision. Having had the privilege of some literary guidance from literary stalwarts like Khawja Altaf Hussain Hali, Iqbal and Munshi Hayat Bakhsh Kasa of Rampur, he cherished classical standards of Urdu prosody and his own ghazals are marked by rhythmic cadence and a dexterous exploitation of subtle nuances of words.

After *Inqlab* ceased appearing in 1949, 'Salik' devoted the last decade of his life to purely literary pursuits. He cherished the concept of' 'literature for life', and though he had affiliations with the Progressive Movement in Urdu literature, he was against taking it to the extreme. Besides being actively associated with many literary and cultural organisations he was a member of the Board of Majlis-e-Taraqqi-e-Adab, Punjab, and of the General Council of

An juman-e-Himayat-e-Islam and was also on the Board of Film Censors of Pakistan. He also worked as a Trustee of the Associated Press of Pakistan (Eastern News Trust).

Most of Salik's books were published either before 1927 or after 1949), the interim period having been dedicated to his crusading journalism. His books published before 1977 include *Chitra* and *Naya chand* (translations of Tagore's works), *Champa aur deegar afsaney,* and his only poetic anthology *Rah-o-rasam-e-manzil ha.* The second updated edition of this anthology was brought out posthumously.

His books published after 1949 include *Sarguzasht,* an authobiography; *Zikr-e-Iqbal,* authentic biography of the celebrated Urdu poet: *Yaaran-e-kuhan,* containing pen-portraits

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of contemporary stalwarts: *Muslim saqafat Hindustan mein,* a research document accredited by the UNESCO. A collection of his diverse writings in Punjabi, *Salik atey Punjabi adab* was brought out posthumously.

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Salim, Wahiduddin Panipati (1859 — 1979)

Wahiduddin Panipati 'Salim', born at Panipat in the district of Karnal in 1859, was an eminent Urdu poet and writer.

Wahiduddin Panipati 'Salim', was born at Panipat, district Karnal (Haryana). His grandfather migrated from Multan to Patan, where his father, Haji Fariduddin, was born. Later, they shifted to Panipat. 'Salim' joined Oriental College, Lahore, where he did his Matriculation and Munshi Fazil with distinction.

He then studied medicine and later Law, but discontinued his studies owing to the death of his maternal uncle, and returned to Panipat. In 1887, he joined as Lecturer in oriental languages in Bharatpur College. In 1890, he started practising medicine in Panipat.

In July 1894, at the instance of Maulana Hali, Salim went to Aligarh and worlded as Literary Assistant to Sir Syed Ahmed Khan until the latter's death in 1898. There he edited *Masrif* along with Haji Mohammad Ismail Khan, and on the death of the Haji in 1900, he continued to edit the journal on his own. He shifted the journal to Panipat and its publication ceased in December 1901.

His brother, Hamiduddin, established the Hali Press in Panipat, and Maulana Salim worked for it. He returned to Aligarh in 1907 where he was asked by Mohsinul Mulk to edit the *Aligarh Institute Gazette.* In 1912, he was invited to edit the *Muslim Gazatte,* published from Lucknow. He edited the journal up to August 1913, when he had to leave under pressure from the authorities for his fiery writings.

He then joined Zafar Ali Khan, editor of the *Zamindar,* published from Lahore. But, because of his fiery writings, the security deposit of the press was forfeited, and he left for Hyderabad in 1919 to join the Translation Bureau of Osmania University for translation of scientific and academic terms. Later, in 1924, he was appointed Professor and Head of Urdu Department in the Osmania University.

Maulana Salim was a poet of merit, and in the beginning, wrote under the pen-name of 'Maftoon', and later, adopted the pseudonym of 'Salim'.

A collection of his poems, entitled *Afkare Salim*, was posthumously published in 1938, Another collection of his writings, *Ifadate Salim*, edited by Syed Ashraf Hyderabadi, was published by the Mercantile Press. Lahore. His other works include *Waza Istalahat*, a compilation of terms (Delhi, 1931). *Mazameene Salim*, collections of essays in two volumes, (Karachi, 1961), A number of authors have brought out books on Salim, his life and works.

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Sama, Balkrishna (1902 — 1981)

Balkrishna Sama, born in 1902, was first and foremost Nepali poet, dramatist, essayist, philosopher and short-story writer.

Balkrishna Sama belonged to the great trio of Nepali literature, the other two being

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Lekhnath Paudyal (1884-1965) and Lakshmi Prasad Devkota (1909-1959).

First and foremost, Sama was a poet; then a dramatist, essayist, philosopher and short-story writer. The ordering looks quizzical, but it is based on a critical assessment of his works. He has produced nearly ten great works, and the greatest of them all is the epic, *Chiso chuhlo.*

The Nepali poets do not subscribe to the modernist view that the age of writing epics has long been past. Sama has taken into account the objections raised against the writing of epics by Edgar Allen Poe *et al,* and has produced a glorious modern epic entailing a new definition.

His collection of poems published posthumously contains two hundred and twenty poems. In his poems he is a thinker, a sharer of life and experiences, a superb painter, and a master of a deceptively simple way of writing, all rolled into one.

Sama has written seventeen plays, eight of which are poetic dramas. Yardsticks as are usually applied to the plays of Shakespeare, Shaw or Ibsen are not of much relevance in judging his plays. Poetic achievement is what we have to look for in them. Humanism was his credo. Mention may be made of such plays as *Mutuko vyatha, Dhurba, Prahlad, Amita vaasana, U Mareki Chaina.*

As a philosopher-thinker, Sama set-forth the principle of 'regulated accident', maintaining that the world and life are ever propelled onwards and are manifested as accidents, not haphazard but regulated by occurrences in time and place. His philosophical treatise *Niyamit akasmikta* and his minor epic *Ago ra pani* deal with this propositional theme.

Sama as an essayist, short-story writer and one-act playwright ranks very high in the hierarchy of Nepali literary writers. His autobiographical work *Mero kavitak-e-aradkana* in two volumes stands apart as a singularly great work.

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Samajpati, Sureshchandra (1870 — 1921)

Sureshchandra Samajpati, born in Calcutta in 1870, was an eminent Bengali poet, novelist and fiction writer.

Sureshchandra Samajpati was born in Calcutta and was the son of Gopalchandra Goshal Samajpati. He learnt Sanskrit under the tutelage of Pandit Iswarchandra Vidyasagar and started writing in Bengali when he was only fourteen years old. For long, he was associated with Bangiya Sahitya Parishad and took active part in its proceedings. He was also a good orator .

Samajpati began to write at a time when the influence of Bankimchandra Chatterjee was pervasive and people were still sceptical about the genius and versatility of Tagore. Along with Kaliprasanna Kavya Visharad, Dwijendralal Roy and Bipinchandra Pal, Sureshchandra Samajpati led a sustained attack on Tagore and produced adverse criticism of his works. He had a genius for scathing satire and attacked his opponents ruthlessly.

His misplaced zeal to defend conservative values finds vigorous expression in the pages of magazines and newspapers such as *Sahityaklapadrum, Sahitya, Basumati* and *Sandhya* which he edited in different phases of his life.

He was not much of a creative writer in the conventional sense of the term. Among his books mention may be made of *Kalipuran* (tr. 1886), *Saji* (A collection of stories, 1990),

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Europer maha samar (The great war of Europe, 1915), *Ranabheri* (tr. 1910) and *Chhinna hasta* (The amputated hand, a novel, 1922).

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Saman Bai (1825 — 1885)

Saman Bai, born at Siyali in Alwar district in 1885, was a popular Rajasthani saint-poetess.

Saman Bai, a popular saint-poetess, was born at Siyali, a village in the erstwhile state of Alwar (Rajasthan). She was the youngest child of Ramanath Kaviya, a renowned Charan poet, and was educated by her father himself. That was why she could easily grasp. Her husband, Ramdayal, was the great grandson of Barhath Umedaram Palhawat, the famous poet.

The literary atmosphere that marked the two families was responsible for her literary bent of mind. On her marriage, she told her husband that she wanted to lead a life of denial and renunciation, dedicating herself to the love of the Lord, and he agreed to respect her wishes. In her poems, she spoke of him as a soul as benevolent as God Himself.

It is believed that she once had a glimpse of Radha and Krishna during the rainy season, whereafter she decided to see no one else and covered her eyes with a strip of cloth all her life. There is a certain spontaneity in Saman Bai's songs and Bhajans as seen in her works like *Ish mahima, Sri Krishnopama* and *Pati patropama.*

Her compositions are in varied metres, such as *savaiya*, *kavitta*, and *paddhari*. The glory of God, the generosity of her husband, the devotion to Radha and Krishna. 'Danlila' and 'Phag' are some of the subjects of her poems. Her language is Rajasthani, mixed with Brijbhasaha. It is a practice with the charans and most Rajasthani families to sing a song or two composed by Saman Bai on all family and social occasions.

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Samanta, Chandrasekhar Singh (1838 — 1904)

Chandrasekhar Singh Samanta, born in the royal family of Princely State of Khandapara in the district of Cuttack in 1838, was an eminent astronomer and astrologer.

Chandrasekhar Singh Samanta was one of the many native geniuses who, drawing deep from the cultural heritage of the soil uncontaminated by Western culture and foreign influence, could still illumine the intellectual firmament of the country and the world at large.

Born in the year 1838 in the royal family of the native Princely State of Khandapara in the district of Cuttack in Orissa, he was the third child of Shyamabandhu Mardaraj Bhramarabara Roy, who was the second son of Nursingha Mardaraj Bhramarabara Roy, ruler of Khandapara. He breathed his last in 1904.

Chandrasekhar is popularly known as Pathani Samanta in Orissa. Born in the lap of luxury, he became an ardent devotee in the temple of culture.

Having been born in the early years of the British conquest of Orissa, when the English

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system of education was yet to be introduced and popularised in this part of the British Empire, and living in a part of the country that was not yet a part of the British empire in India, Samanta Chandrasekhar's early education had its humble beginning in a village *pathsalu* or the improvised primary school in the village.

His formal education could not cross the boundary of the village pathsala; yet by the time he was six years old, he had picked up the three R's and acquired proficiency in the same. By dint of his own efforts, he acquired proficiency in Sanskrit, Indian Philosophy and grammer even without the aid of any teacher.

Although, he was not influenced by the Western system of education, Western Philosophy and Science, he drew avidly from the Indian cultural heritage, Indian epics and scriptures, Smriti, the Vedas, Nyayas, Vedanta and Ayurveda. To cap it all, he was attracted towards Astronomy and Astrology.

From his early childhood, Chandrasekhar Singh Samanta was interested in Astronomy. The clear blue sky, studded with luminous bodies, used to set his heart leaping and held forth before him the key to a vast unexplored store-house of knowledge. Night after night, he would look at this star-studded sky for hours together to study the movements of these heavenly bodies, to unravel the mysteries of the universe.

His interest in heavenly bodies received fulfilment when he, under the patronage of his father, who was himself an eminent astrologer, explored all the palm leaf records on astrology in the library of the royal family. He read 'Surya Siddhanta' and 'Siddhanta Siromoni', the two Indian classics on astrology, available not in the form of printed books, but in the form of palm leaf records and was immensely influenced by them.

With the help of such background materials, he started deciphering the mysteries of the heavenly bodies, the law of their motion, their respective distances from each other and their distance from the earth with the help of a very simple and indigenous apparatus made up of some bamboo-sticks.

In spite of his failing health, he devoted six years of unremitting toil for delving deep into the mysteries of the heavenly bodies. The product of such unremitting toil is 'Siddhanta Darpana', a dissertation on astronomy.

'Siddhanta Darpana' was published in the year 1899 and Jogesh Chandra Ray Vidyanidhi, an eminent scholar and scientist from Bengal who was then serving in Ravenshaw College, Cuttack, and was a patron of Chandrasekhar Singh Samanta, wrote a preface for this dissertation. The book, consisting of 2,500 Sanskrit verses, runs to 350 printed pages. In these verses, he unravelled many mysteries of the universe and discovered the laws of the heavenly bodies.

The theories adumbrated in this thesis have obtained general acceptance and acknowledgement from great scientists of the world. *The nature,* published from London, became vociferous in acclaiming the contribution of Chandrasekhar Singh Samanta to the field of astronomy, and the field of science and culture as a whole.

Chandrasekhar's astronomical calculations and forecasts of the movements of heavenly bodies were found to be more accurate than the calculations of other Oriya calender-makers. Pundits from all over India who met at Mukti Mandap, inside the campus of the Jagannath Temple, accepted his calculations as the most accurate and authentic.

As the story goes, once Jogesh Chandra Roy, himself an astronomer and scholar of repute, wanted to measure the depth of Chandrasekhar's knowledge and extent of his real contribution to the field of astronomy, put the latter to a severe test.

Chandrasekhar was taken by surprise when he was asked to estimate the distance between Mercury and Mars. But, he proved

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equal to the occasion, brought out his indigenous and improvised apparatus, made up of bamboo sticks, directed it towards the sky and gave the accurate figure to the amazement of the former.

Because of his fundamental contribution to the field of science, Chandrasekhar was awarded the title of *Mahamahopadhyaya* by the British government in a Durbar held at Cuttack. He was the first scholar from Orissa to be awarded such a significant title by the British government.

Chandrasekhar ploughed his lonely furrow in the field of scientific research without being assisted by the endowments of modern science, the Western system of education and the well-equipped laboratories of modern scientists. His apparatus was purely indigenous, the source of his knowledge being unadulterated Indian cultural heritage. He did not know any foreign language.

Yet, towards the last part of his life he realised how he worked amidst severe handicaps due to non-availability of modern scientific apparatus. At the sight of a microscope, he once said to Jogesh Chandra Ray, "Had I an apparatus of this nature, I would have been able to attain my result within a reasonably short period."

Chandrasekhar was a man of religious disposition and was an orthodox devout Hindu and followed very punctiliously the Shastric injunctions. He used to observe fasts on several days in the year as prescribed by the Hindu scriptures.

Like most scholars and particularly ancient Indian Rishis, he had simple, quiet, contemplative and unostentatious habits. Living in the wider world of heavenly bodies, he was indifferent about his family life. He had a compassionate heart for suffering humanity and had a purse equally liberal.

By the yeomen service, he had rendered to the field of astrology and astronomy, he had not only illumined the face of India, but had rendered a signally meritorious service to the world at large.

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——See under Samanta Chandrasekhar Singh

Samanta Simhara, Abhimanyu (1757 — 1 806)

Abhimanyu Samanta Simhara, born at Balia in Cuttack district in 1757, was an eminent Oriya poet.

Abhimanyu Samanta Simhara, eminent Oriya poet, was born in a Kshatriya landlord family at Balia in Cuttack district. He was educated at a traditional Sanskrit school and later learnt Vaishnava literature and philosophy from Sadananda Kavisurya, who also initiated him to the Vaishnava cult in his youth. He is said to have composed poems at the early age of nine. His 'Baghagita' (Ballad on tiger hunt) and 'Chadeigita' (Ballad on bulbul fight), though creations of tender age, are unique in Oriya literature for their vividness of imagery and spectacular action.

He is regarded as the most famous poet of the ornate age or *Riti yuga* of Oriya literature. *Bidagdha chintamani,* his masterpiece, is read and appreciated among all classes of Oriya speaking people. It is an epic consisting of 96 cantos and, though unfinished, is considered at par with the best works of his predecessor Upendra Bhanja, the stalwart of the ornate age.

The theme of this epic is the love 'lila' of Radha and Krishna. The poet pays homage to Lord Jagannath, Radha-Krishna and Chaitanya simultaneously in a single verse in the

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invocatory shloka (Mangalacharan). The sublime emotions, vision of divine love and the sweet melody of the verses have made the poet immortal in Oriya literature.

He has experimented with more than sixty ragas (musical modes) and a hundred varieties of alankaras here. Part of his poetry is full of high rhetoric and philosophy, part of it strikingly simple and lucid.

He has three other works to his credit, namely *Rasavati, Premakala,* and *Sulochana* which seem to be the creations of his younger age. *Premakala* is a romance in sixty-four *chhandas* (cantos), modelled after the riti age, and deals with imaginary characters. After his initiation to the Vaishnava cult of the Raganuga sadhana, he wrote only about the life of Lord Krishna and his consort Radha.

His poems are immensely popular in rural Orissa where they are recited and sung by wandering minstrels. For the exquisite musicality and evocative power of his poetry, Abhimanyu has been called the Swinburne of Oriya literature.

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Samantray, Natabara (1918 —)

Natabara Samantray, born at Delange in the district of Puri in 1918, was a leading Oriya critic and researcher.

Natabara Samantray a leading critic and researcher, was born at Delange in the district of Puri in a lower middle-class family of peasants. Financial difficulties stood in the way of his higher education, and he wandered from place to place in search of a job and opportunity for studies. Finally, he did his B.A. and B.Ed. privately, and later his M.A. in Oriya while working as a school teacher. His pursuit of research and scholarship eventually brought him a lectureship in Oriya literature.

Samantray worked on an unexplored period of Oriya literature and wrote a highly commendable thesis, *Odia sahiryara itihas* 1803-1920 for his doctoral degree. The research is based on his study of old and rare periodicals, government records, and many obsolete documents.

Recognition of his merit as a first rate critic, capable of doing original research, came from diverse directions— literary magazines like *Dagara* and *Jhankar,* literary meets like 'Visuba Milan', and the Orissa Sahitya Academy which gave him an award on his book *Odia sahityakar Artaballabhanka dana.*

Samantray is a critic and an essayist of a high order, and is considered an authority on modern Oriya literature. Significantly, he has made valuable contribution to the interpretation of ancient and medieval poetry also. The special features of his writing are originality, scientific analysis, wide references, and a desire to discover the truth.

Some of his most significant publications are *Vyasakavi Fakir Mohan* (1957), *Adhunika Odia sahityar digdarshana* (1959), *Odia Vaisnaba sahitya* (1959), *Chilika kavya (*1960), *Galpa nuhen samalochana* (1963), *Adhunika Odia sahityar bhittibhumi* (1964), *Odia sahityar itihas* (1964), *Sakhahina panchasakha* (1975), *Odia sahityara swarare paribartana* (1976) and *Odia sahityare samikshyao-samgraha.*

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Samaur, Sankardan (1824 — 1878)

Sankardan Samaur, born at Bobasar in the district of Sujangarh in 1824, was an inspiring Rajasthani poet.

Sankardan Samaur was an inspiring Charan poet, born at Bobasar in district Sujangarh (Rajasthan). His stray poems in dingal git, chappay and doha metres are mostly available in the oral tradition on a variety of subjects. Some gits describe contemporary events and heroes, such as Dungaji, Jawaharji, Tantiya Tope, the policy of the British, famine, devastation caused by locusts, etc.

Some others are in praise of Shakti and Bhairava. The gits and chappays describing Shakti or Devi are collectively known as 'Sakati-sujas'. The chappayas in praise of the river Ganga are called 'Bhagirathi-mahima'. Poems in dohai metre are 'Bagat ro bayaro', 'Des darpan', 'Saket-satak', etc.

They depict vividly the prevailing chaotic socio-economic and political conditions of the country, attitudes of the rulers of the States, the baneful policies of the British, the oppressive administrative system, the plight of the nationalists and of the downtrodden and poorer sections of society, and the realities of everyday life.

The language of his poems is fluent Rajasthani, and style pointed and forceful. He was a poet of the people and was progressive in his outlook.

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Samayasundar (1563 — 1645)

Samayasundar, born in 1563, was a well-known poet of old Gujarati and Rajasthani languages and a prolific Sanskrit writer.

Samayasundar was a well-known poet of old Gujarati and Rajasthani languages. A prolific writer in Sanskrit as well, he occasionally wrote in Hindi also. Samayasundara was an ascetic of the Jaina Shvetambara sect and a pupil of Sakalachandra and Acharya Jinachandra Suri. As a Jaina teacher, he was constantly travelling on foot to different parts of the country, and his numerous works were composed in Gujarat, Rajasthan, Sindh, Uttar Pradesh, Punjab and Kashmir. His longer works in Gujarati and Rajasthani include *Nala-Damayanti rasa* which narrates the Jaina version of the story of Nala and Damayanti, and *Sitarama prabandha* which presents the Jaina version of the *Ramayana*. *Vastupala rasa* describes the life of Minister Vastupala who built the famous Jaina temple at Mt. Abu. It also contains a popular tale, *Hamsaraje Vaccharaja chopai*.

Samayasundara was in fact, an outstanding rasa poet with more than thirty rasas to his credit. Besides the rasas mentioned above his other important works in this genre are *Samba Pradyum ras, Mrigavati charitra chaupai, Punyasara rasa, Valkalchiri rasa, Tejpal rasa, Shatrunjaya rasa, Thavachcha chaupai. Champak shreshthi chaupai, Gautam Pruchcha Chaupai, Dhanadatta chaupai. Punja rishi rasa and Draupadi chaupai.*

Samavasundara has also written many religious hymns and lyrics. His voluminous

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Sanskrit writings deal mainly with the Jaina religion, metaphysics and rituals. He has also written a Sanskrit commentary on the *Kalpasutra,* an important text of the Jaina canon in Prakrit, as well as a commentaly on *Raghuvamsha,* a Sanskrit classic by Kalidasa. He is also known for his stavanas' and sajjhayas', some of which are still recited by the Jainas during their religious ceremonies.

A contemporary group portrait of Samayasundara with emperor Akbar and some of his courtiers has been preserved at Bikaner in Rajasthan. It is said that he astonished the emperor with the reading of his latest work, *Anekartha ratna manjusha,* in which he gave more than eight hundred thousand meanings of a single Sanskrit sentence, 'Rajano dadate sankhyam'. This word has been published (1933).

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Sambamurti, Bulusu (1886 — 1958)

Bulusu Sambamurti, born at Dulla in East Godavari district in 1886, was an eminent freedom fighter, politician and social reformer.

Bulusu Sambamurti, who greatly distinguished himself as Speaker of the Madras Legislative Assembly during 1937-39, was born in 1886 in a brahmin family in a village called Dulla in the East Godavari district. He took his B.A. degree from the Madras Christian College and worked as a Lecturer in Physics in the Maharaja's College, Vijayanagram, for some time. Later, he passed his B.L. examination from the Madras Law College.

In Kakinada, B. Sambamurti set up his law practice in 1911, and in a few years became a leading criminal lawyer. Like many other notable persons of his day he was drawn into the vortex of the national movement, and in 1919, he enlisted himself in the Home Rule League of Dr. Annie Besant.

When Gandhiji started his non-cooperation movement in 1920 and called upon professional men to give up their jobs and join the national struggle, Sambamurti was one of those who gave up their lucrative professions and plunged into the Congress politics with a rare determination, dedication and selfless devotion.

He remained a member of the All India Congress Committee ever since. In 1928 and later, he was elected to the Working Committee. In Provincial Congress affairs he played a leading part and was closely associated with other Andhra leaders like Prakasam Pantulu. He undertook extensive touring, visiting every nook and corner of Andhra, and delivered fiery anti-British speeches, for which he was awarded a prison sentence at Masulipatnam.

He became President of the Andhra State Congress Committee in 1927 and was also its Secretary during 1935-37. His headquarters and centre of activities for a long time was Kakinada. From the very outset, he was a selfless and dedicated worker and lived an almost ascetic life, denying himself all comforts. He wore only a *dhoti* and an upper cloth, both *khadi*, and was justly regarded as a 'Maharshi' by his admirers.

Bulusu Sambamurti created a stirring impression on the leaders of the Congress Party when its All India Session was held, towards the close of 1923, in Kakinada, when he worked as Secretary of the Reception Committee. Moulana Mohammed Ali was to preside. Just a

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week before the session, when preparations were going on, Sambamurti lost his only son, but he continued his work, unperturbed.

Sarojini Naidu and other leaders expressed their admiration for his devotion. She referred to "an almost unclothed man who had his heart affected with the biggest wound that can come to any man who is a father, and yet who, forgetting his personal sorrow and anguish of his heart, was turned into dedicated service of the country."

Like several Andhra Congress leaders, Sambamurti was a votary of Purna Swaraj and differed from Gandhiji's concept of Dominion Status. On this issue, he resigned his Presidentship of the Andhra Provincial Congress Committee and became the President of the Andhra Purna Swarajya Sangha (1927), but this was only a passing phase.

Sambamurti was well-known for his organising ability and his courage in rushing to the scene of action and fearlessly taking his place in the very thick of the fight. As early as March 1923, he was made the leader of a batch of volunteers carrying the Congress flag in Nagpur in defiance of a prohibitory order in what came to be known as the Nagpur Flag Satyagraha.

In the last months of 1927, Sambamurti took a leading part in the agitation against the Simon Commission and was thrown into prison. In March 1930, he was released from the Bellary jail. The same day, he addressed a huge public meeting in Bellary, whose citizens commemorated the occasion by naming the maidan, where the meeting was held, as Sambamurti grounds.

Then he came to his own place, Kakinada, and in the same month organised the Salt Satyagraha campaign. Leading a batch of 300 Satyagrahis he marched to a place called Chollangi on the sea-shore, two miles from Kakinada and made salt (6 April 1930). As a result, he suffered imprisonment for one year and was confined in the Rajahmundry jail.

On 1 January 1931, Gandhiji started the third phase of non-cooperation. The British government promptly declared the Congress unlawful and proceeded to unleash a reign of relentless repression. The leaders and workers were arrested in their hundreds. Greater repression was answered with greater sacrifice.

On 4 January, the Government started arresting the Andhra leaders. On this day in Kakinada, a band of devoted leaders including B. Sambamurti assembled, in defiance of the prohibitory order, to salute the Congress flag. The police charged the gathering with *lathis.* An Inspector severely beat Sambamurti, who was saluting the banned national flag and pushed and kicked him. The constables gave him *lathi* blows again as he did not desist from saluting the flag. When he was bleeding and was about to fall unconscious, young Durga Bai came to his help and she too received blows. Sambamurti was arrested and jailed.

When elections were held in January 1937 for the Madras Legislative Assembly, Sambamurti was elected from Kakinada as an M.L.A. He was chosen Speaker of the Assembly, under the Ministry of C. Rajagopalachari, which office he held with great distinction by dint of his ability and fairness until the Ministry resigned in 1939.

Sambamurti participated in the 'Quit India' agitation of 1942 and suffered another term of imprisonment.

Subsequent to his Speakership of the Madras Legislative Assembly, Sambamurti settled down at Madras and devoted much of his time to the Andhras in Madras. Particularly, he took a leading part in the proceedings of the Chennapuri (Madras) Andhra Mahasabha as a life-member and the Women's Association called the Andhra Mahila Mandali.

After Independence, he concentrated on the achievement of the Andhra Province and took a leading part in collecting evidence to justify the demand for separation from the composite Madras State and in organising

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demonstrations and hunger strikes, which forced Jawaharlal Nehru to concede to the demand in October 1953.

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Sambanda Mudaliar, Pammal (1873 — 1964)

Pammal Sambanda Mudaliar, born in 1873, is considered the Father of Tamil theatre.

Pammal Sambanda Mudaliar is considered the Father of Tamil theatre. He lifted it from the low repute it had fallen into and gave it a respectable place in society. The folk theatre groups who performed in street corners or open grounds, as well as the drama troupes modelled on the Parsi theatre who performed on the stage were socially looked down upon.

Sambanda Mudaliar who had an elitist contempt for theatre soon outgrew it. He established an amateur theatre group, Suguna Vilasa Sabha, in 1891 when he was hardly eighteen years of age. Started with just seven members in 1891, it gradually became a powerful and highly influential institution.

The emergence of this theatre group was historic in many ways. Mudaliar, in a gradual process of evolution raised the theatre to a high level of professionalism. For the first time, he insisted that there be a definite script which should be rigorously adhered to without any improvisations by the actors.

The drama of those days was replete with songs and the dialogues were reduced to a negligible minimum. A play succeeded or failed only on the basis of an actor's capacity to sing or on the strength of the appeal the songs made. The plays were more like operas than plays proper. To begin with, Sambanda Mudaliar reduced the duration of the play (which used to prolong till the early hours of the morning next day), and discouraged the propensity of the singing actors to launch on elaborate raga expositions to show off their skill. He insisted that the costumes be authentic and suited to the characters and their historical setting.

For authenticity he would draw on the sources available in temple sculptures and frescoes, miniature paintings, distinctive details in literature, etc. rather than rely on the set types as costumes of kings, queens, soldiers, and so on. He was careful about scenic arrangements and choice of stage props, avoiding anachronisms.

It was quite common in his time for a vidhushaka to enter the stage with his comic enactments even during the most inappropriate moments. Mudaliar put a stop to all this. Though he could not do without songs at the start, he cut them out gradually, and in about two decades he could stage plays without songs altogether. What he achieved was, indeed, a revolution, though it took long for his innovations to get accepted in the milieu of Tamil theatre in general.

Sambanda Mudaliar started scripting the plays for his Sabha himself. His first attempt was to take a current play that impressed him and re-write it for his theatre. For example, he trimmed *Sirahari*, which he saw staged by Govinda Swami Rao, rewrote it and staged it under the title *Pushpavalli*. However, the play he first thought of was *Shakuntalam*, available

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in Monier Williams' English translation, and started translating it into Tamil. That was when he was just 18, still at school, but being a perfectionist he took many years before he completed it and staged it.

Over the many decades of the Suguna Vilasa Sabha's existence and his own role in it as a playwright, producer and director, he built up an impressive repertoire of over 94 plays which consisted of adaptations/ translations from Shakespeare (As You *Like It, Hamlet, The Merchant of Venice, Macbeth, Julius Caeser, Othello, Henry IV,* etc.), Sanskrit plays of Kalidasa and Sri Harsha, plays of Moliere, and plays based on the puranic episodes that were popular in Tamil theatre but were adapted to his fashion and liking.

His repertoire consisted of his own works also which became very popular and were staged by other theatre groups as well all over the South. Some of them have been filmed *(Sathi Sulochana, Manohara, Sabapati, Vedala ulakam,* etc.) not only by himself in the early 30's but also by others in the subsequent decades in repeated versions.

He was meticulous about what he did. For instance, he took about seven years to translate Shakespeare's *Hamlet;* he worked hard to adapt it in Tamil prose trying his best to capture the original's dramatic power and spirit.

He was a man given to humour and wrote several burlesques and farces; for instance, he turned the Harishchandra episode upside down, by creating a character, Chandra Hari, a king who had never uttered a word of truth all his life. This was later filmed by the Tamil comedian, N.S. Krishnan, in the 40s.

Sambanda Mudaliar knew nothing of music, Telugu and Sanskrit, but he started learning them, for he believed that for a life dedicated to theatre, a knowledge of these was a necessary accomplishment. In this approach to theatre, he was as much guided by his knowledge of English theatre as by his knowledge of Sanskrit theatre.

He was the first man to introduce tragedies on the Tamil stage, though the theatre tradition was against them. In his first tragedy, *Kalvar Thalaivarn,* which he scripted in 1894, one saw all the characters die as in Shakespeare's *Hamlet.* Though he had a dislike for the folk-play Therukkoothu, he introduced it as a play-within-play in his own production which by its incongruous interpolation could be shown in the light he wanted, but would be right in its place in its play.

He was again the first to introduce characters from the ordinary run of life belonging to lower classes at a time when kings, gods and characters in the heroic mould alone were the inviolable norm and worthy of theatre.

He wrote plays depicting normal social life and was also the first to stage one of his plays in the open because he thought it to be the right setting for action rather than the conventional stage. For the first time in Tamil theatre, he introduced novel lighting techniques.

Thus, most of his innovations were the result of his common-sense approach and instinctive responses to the stage. He was, however, in two minds when it came to women taking part on the stage. Here the moralist in him had a decisive say. He came out with a declaration that in the present social context, he was against women coming on the stage and he would rather wait for the day when women on stage did not suffer from ignominy.

Besides, he felt the male actors could play female roles effectively. This, he said, was a tribute to the actor's acting abilities. When, in the early decades of this century, Bharata Natyam was confined to the 'devadasis' he introduced it in his plays, danced no doubt by male actors. This was decades before Rukmini Devi Arundale emerged on the scene to revive Bharata Natyam and give it a place of honour, dignity and artistic excellence.

The fame of Sambanda Mudaliar's venture spread far and wide and he took his troupe to not only the outlying district towns of the Tamil-

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speaking areas but also to cities in other linguistic regions like Bangalore, Nellore. Trivandrum, etc. Quite a number of times, the troupe visited Ceylon and Burma on invitation.

He published all the plays he scripted, without encouraging improvisation in them. He built the Suguna Vilasa Sabha into an institution. Men of eminence from all walks of life such as judiciary, education, national politics, men like C.P. Ramaswami Iyer, R.K. Shanmugam Chettiar, V.V. Srinivasa Iyer, E. Krishna Iyer and Satya Murthi were all drawn to it. They took active part by acting on the stage, by translating and directing the plays for the Sabha's repertoire and by giving memorial lectures.

Sambanda Mudaliar believed that amateurs alone could dedicate themselves to the art of theatre rather than professionals who would be more intent on commercial success than perfection of art. He elevated theatre to respectability and became a legend in his own life-time. He won many honours, including an award from the Sangeet Natak Akademi for acting.

The President of India conferred on him the title of 'Padma Bhushan' in 1959. He has to his credit about 94 plays, besides a voluminous work on his life, entitled 40 *Years before the Footlights,* which is an uninhibited self-confession, laying bare his weaknesses, failures and success. All his 94 plays may not survive as dramatic literature, but his work in theatre was a major contribution. And his memoirs would be of enduring interest for their reflection on the state of theatre and society from 1890s to 1930s.

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Sambasiva Rao, Putukuchi (1929 —)

Putukuchi Sambasiva Rao, born in Alamoor in East Godavari district in 1929, was an eminent Telugu novelist, playwright, short-story writer, poet and literary organiser.

Putukuchi Sambasiva Rao novelist, playwright, short-story writer. poet and literary organiser, was born in Alamoor, East Godavari district. A lawyer by profession, he has written in all the known genres of literature. His *Udaya kiranalu* (1956), a social novel with a middle-class family background, was adjudged the best novel in an *Andhra patrika* competition.

His other novels include *Edu rojula majili* (1960) and *Anveshana* (1962) which won an award from Telugu Bhasha Samithi. His plays include *Hantakulu* (A P. Sahitya Akademi Award winner, 1969) and *Palle kadilindi,* a play on the new awakening in villages. His one-act plays including 'Idi tantu' (1954), 'Donga' (1955) and 'Dora' (1958) have been produced successfully on the stage.

Rao has published six volumes of short-stories including *Sekharam kathalu* in two volumes, which reveal his keen awareness of the problems in the contemporary world. Besides these, he has also published four thin volumes of poetry and a part of his autobiography.

His short volume on a lawyer's advice is of general interest. Rao is also a successful organiser, especially of literary clubs and writer's conferences. Presently, he is Secretary of the All India Telugu Workers' Conference, the last meet of which was held in 1981 at Visakhapatnam.

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'Sami', Chainrai Bachomal (1743 — 1850)

Chainrai Bachomal Sami, born in 1743, was a distinguished Sindhi saint-poet and writer.

Chainrai Bachomal 'Sami' was a distinguished Sindhi poet, who vernacularised the Vedic wisdom in his slokas (shlokas), or verses, in the Sindhi 'bayt' form. He was born in a well-to-do family of businessmen of Shikarpur, Sindh, which had been, because of its peculiar geographical position, the greatest mart of north-west India.

As regards the year of his birth, there is no unanimity of opinion. While Kauromal Chandanmal Khilnani, the first editor of Sami's slokas, computed it as 1743, Mulchand Giani, who also published Sami's 2100 slokas in two volumes, was of the view that Bhai Chainrai D'ataramani Lund (for that was Sami's full name, 'Sami' being his pen-name) was born in 1731 and died in 1850, when his son Ghanashyamdas was about 40 years old. But to the majority of commentators of Sami, Kauromal's view has been more acceptable.

In Shikarpur, the D'ataramanis resided in a house, opposite to Jugal Pyari Thanw, in Nandhi Bazar. They kept this house till 1850. Soon, after his father's death, Ghanashyamdas sold it away, for he used to live in Amritsar where he had his business concern.

As was the practice in those days, Chainrai was married off at an early age. A householder, he worked as one of many agents of Seth Tindanmalani, who imported the merchandise from Iran and Khurasan by caravans. For the business firm he represented, he used to visit Punjab and sell the goods. He always remained content with whatever percentage of profit he received from his principals.

His discontent lay elsewhere; from his very childhood, he was in quest of some real merchandise, or 'sachcha sauda', a la Guru Nanak. Once, as he was sitting with Seth in his office, he saw a 'Mahatma', a great soul, passing by. He rose from his seat and went to meet the Mahatma, bowing at his feet. Later, he said he was the same person he had dreamed of at night prior to the day he met him, and broke in poetry: 'ochito achi, saj'anu bitho samuhon' (The real friend appeared suddenly before me).

It was when he was about 30 years old that he came into contact with the 'Real Friend', Swami (or Sami in Sindhi) Meghraj by name. The Swami originally hailed from Ahmedpur of the then Bahawalpur State and came to Sindh to live in the Brahmana Hemandas' 'marhi', or monastery, at Hathi Dar in Shikarpur. He was well-versed in Vedanta and Sanskrit kavya. Chainrai benefited greatly from his learning and studied Vedanta in the original Sanskrit for about ten years.

Besides Shankara's 'Advaita' (non-dualism), which forms the core of his poetry, he seems to have learnt from his Guru something about Nimbarka's 'Dvaitadvaita' or 'Bhedabheda' (difference and non-difference) which appears in his slokas on 'bhakti'.

He had already read the Sindhi saint and sufi poetry and was conversant with Gurumukhi and Devanagari scripts in which the Hindu Sindhis wrote their language at that time. By the age of 40, he developed a great poetical power and composed verses, at once lyrical and mystical. This he did in the name of his Guru, Swami Meghraj; 'Sami' became his pen-name. He wrote the verses in Sindhi, in the Gurumukhi script, on slips of paper and went on depositing them in an earthen pot.

At the ripe age of 68, 'Sami' took his wife on pilgrimage to some sacred place. On their way back, they visited Amritsar. There a holy man granted them a boon that they would soon be blessed with a son, and they waited in Amritsar to see the boon come true. Thereafter they decided to live in Amritsar, near the shrine of the Sikhs, where he wrote hundreds of slokas.

During Sami's life-time, the political power in Sindh changed hands twice—from the

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Kalhoras to the Talpurs and from the Talpurs to the British. Yet we hardly find any direct reference to the worldly, ever-changing facts in his poetry. In one of the slokas he remotely says, 'Kalijug'a ja kura, mire, matamadi chaudhari' (The rulers, fanatics and landlords represent the liars of the 'kaliyuga').

He led a quiet life given to the contemplation of the Supreme Soul. Yet he performed all the duties peculiar to an existential situation. The kind of life he led reflected in his slokas, in one of which he says:

> He who shuns the diabolic 'dvaitas', and
> engages himself in the service of Man,
> Disabuses his mind of the evil and realises
> Him in elephant and ant alike,
> Is the Mahatma, while others
> grope in the dark and reel in the dirt.

True to the tradition of the land, he did not ignore wealth ('artha') and pleasure ('kama'), but remembered the higher call for righteousness ('dharma') and thereby for release ('moksha') from the human bondage.

In his view, as in that of other saint-poets of India, there exists a close relationship between religion and philosophy—the relationship which makes the religion somewhat philosophic and the philosophy a wee bit religious. On the one hand, the *Bhagavata,* the scriptural book of the laity, induces in him devotion for the Personal deity Krishna, and on the other the *Brahmasutra* of the elite enables him to have knowledge of the nature of reality.

But, as the common people would even know without studying the *Brahmasutra* in the original text, Sami understands that the Personal deity ultimately becomes the Impersonal Brahman and transports us to the region of consciousness where the Personal is realised as That One ('Tad Ekam'). He says:

> I hear Krishna non-stop playing on the flute;
> two ears hear That One and don't feel satiate;
> And I wish I were in the timelessness of the lift.

Brahman, in contra-distinction to the western conception of God, creates the world from Himself, and not from any extraneous matter; he is both the material and the efficient cause of the world, 'the clay and the potter of the pots'. As in the *Taittiriya Upanishad,* Sami holds that the beings are born from Brahman, they live by Him when born, and they enter into Him on death. He shows Himself in the world.

A saint-poet who appeared on the scene during the last phase of Bhakti Movement, Sami wrote slokas embodying everything that the Movement espoused, that is, unity of Godhead, unity of existence, equality on the basis of religion, caste and economic status.

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Sampurnanand (1889 — 1969)

Sampurnanand, born in Benares in 1889, represented a synthesis between orthodoxy and modernism, socialism and democracy, superstition and science, metaphysics and mathematics, religion and rationalism, revolution and non-violence.

Although Sampurnanand's sphere of activity was mostly confined to U.P., his career had an all-India impact even before the achievement of independence. He represented a synthesis between orthodoxy and modernism, socialism and democracy, superstition and science, metaphysics and mathematics, religion and rationalism, revolution and non-violence. No doubt, many looked upon his character as full of contradictions. But, he was essentially of a philosophical, academic and idealist bent

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of mind. That explains many of the things in his career which otherwise would appear inexplicable to many.

Sampurnanand was born at Benares on 1 January 1889. There was a marked religious atmosphere in his home. He belonged to a middle-class Hindu Kayastha family. His father was an ordinary Government employee with an income of Rs. 200/- per month. Sampurnanand's early life thus passed through economic hardship, but his patriotic spirit prevented him from accepting any Government service. Sampurnanand was married, but he does not give any details about his family and about his wife in his 'Memoirs and Reflections'.

Even before he started his formal primary schooling, in which Urdu, Hindi and Persian formed the important subjects, Sampurnanand had read extensively in religious literature at home under the direction of his father. He had already read Tulsidas's 'Ramayana' and also the 'Sukh Sagar', a well-known free translation of 'Srimat Bhagwat Gita'. Samapurnanand took his B.Sc. degree from the Allahabad University in 1911 and later took the L.T. degree in 1916, thus qualifying himself for the profession of a teacher.

He had essentially the bent of mind of a teacher in spite of his other preoccupations, political, journalistic, administrative, etc. On the occasion of the Silver Jubilee of the University of Lucknow, Sampurnanand was awarded a Doctorate degree (*Honoris causa*), which was a fitting recognition of his academic career.

In his childhood, Sampurnanand was deeply influenced by his parents and also by one Sital Baba who worked in the family as a servant from the age of 16 in 1855 till his death at 71 in 1910. Both he and his brothers and sisters were brought up under the loving care of Sital Baba. Among those who influenced his mind and character in his maturer days may be mentioned Raja Mahendra Pratap, Pandit Banarasi Das Chaturvedi, his patron at Indore, Acharya Narendra Deo, a great patriot closely associated with the U.P.'s Congress Socialist Party, Purushottam Das Tandon, a senior political associate and known as 'Rajarshi' throughout India for his saintly life and integrity despite his party policies, Dr. Ganesh Prasad, the famous Professor of Mathematics, from whom Sampurnanand acquired the habit of hard and honest work, and Pandit Govind Ballabh Pant, Sampurnanand's senior colleague in the U.P. Congress Party and in the U.P. Ministry.

All these influences developed in Sampurnanand's mind, a rare quality of idealism and academic detachment. Even during debates on serious matters in the U.P. Legislative Assembly, one could see Sampurnanand going through some philosophical treatise, his fingers briskly turning over its pages and his pencil taking down notes from the book. At the same time, he was attentive to the discussions in the House and when necessary he could intervene and reply to his critics in the most effective manner.

He was particularly fond of the writings of Swami Vivekananda, the Brahmasutras, the Upnishads, Sankar's Vedanta and also Astrophysics. He was also drawn to the Yoga from his early life and his spiritual personality was largely moulded by his maternal grandfather who had a pleasing personality. At the sametime Sampurnand read extensively in English and continental literature in History, Political Science and allied subjects. He was particularly fond of English novels and science fiction, Tod's 'Annals of Rajasthan', stories of Russian Nihilists and Scottish Chieftains and about the life of Napoleon.

Outwardly, Sampurnanand was very orthodox and ritualistic, but at the same time he had a rational and liberal approach to religion. As he wrote, "It is true that a man's religion, using the word not in the sense of a credo, or set phrases out of a catechism, influences his whole conscious and subconscious life, and a study of it cannot be

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excluded from an analysis of the forces which moulded his personality." He adds: "All that exists, living as well as non-living, forms part of the corpus of the *Virat Purusha*, the manifested God. They are all organically connected with one another, deriving sustenance from the same source, influencing one another for weal or woe. The highest gods, the humblest viruses, all are thus indissolubly interlinked, completely interdependent. Who then shall harm whom?.... Surely this is a noble concept, a great consenting idea.

From this follows the corollary that insistence on rights is wrong and leads to friction. Insistence on duties on the other hand knows no conflict. And this is the essence of Dharma. Dharma is not religion. It is much more. Even an atheist can follow the path of *Dharma*. Belief in God is not necessary but faith in the existence of a Something that is the substratum of all that exists, that is immanent in us all, that gives a meaning and significance to the lowliest among us that is true, good, beautiful, such a faith is necessary." These long quotations aptly summarise Sampurnanand's views on religion.

Sampurnanand held liberal views on social reforms, but he felt that legislation or coercive measures would not be able to eradicate the social evils. Once, as Minister of Education, he said on the floor of the U.P. Assembly, "If one thought one could legislate against dowry, as also against casteism, untouchability or in favour of widow remarriage effectively, the Government would have no objection. But, there are various ways of retaining a social evil over which the Government will have no control. It was the attitude of the educated youth which will ultimately matter."

Sampurnanand started his career as a teacher in the Prem Mahavidyalaya of Vrindavana, started by the renowned revolutionary Raja Mahendra Pratap. The Raja could not send him abroad, for Sampurnanand's orthodoxy made him decline the offer. He later took up a teaching job at Bikaner, but left it again to take an active part in political agitation. He accepted the editorship of the Hindi monthly, *Maryada*, which had been started by Pandit Madan Mohan Malviya in Benaras.

Sampurnanand proved himself to be a competent journalist and contributed frequently to the *National Herald* at Lucknow and the *Congress Socialis*t. Sampurnanand left the teaching job in 1921 to enter active politics and sprang a surprise by being elected to the A.I.C.C. in 1922. He was thrice Secretary of the U.P. Congress. He was the head of the Hindustan Sevadal for two terms and was the District Dictator of mass movement more than once and was arrested and sent to jail.

The cane-growers' movement and the Siswa Bazar episode which followed the calling off of Gandhi's Civil Disobedience Movement made him one of the mass leaders of U.P. He showed considerably political tact at the time of the Badrinath Temple Bill in the U.P. Legislature. In the U.P. Cabinet, he was the Minister of Education in 1939-39 and did a lot for the propagation of basic education and adult education. He also headed the University Education Commission set up by the U.P. Government. He again became a Minister in U.P. in 1946 and held the portfolios of Home, Finance and General Administration.

He became the Chief Minister of U.P. after Independence, when Govind Ballabh Pant was taken into the Central Cabinet. He was later succeeded by C.B. Gupta as Chief Minister and he was appointed Governor of Rajasthan for a term. In this capacity, he became the subject of a bitter political controversy about maintaining the impartiality of the Gubernatorial office. In his later days, he kept ill health for sometime and died in 1969.

Sampunanand was an able speaker. He was the Secretary of the District Congress Committee of Benares in 1921. Later, he became Secretary of the U.P. Provincial Congress Committee and President of the

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Second All India Socialist Conference held in Bombay. He was the President of the 29th Hindi Sahitya Sammelan (Poona Session, 1940).

Sampurnanand had a large number of publications to his credit, including 'Dharmvir Gandhi' (a life sketch of Mahatmaji during his South African campaign), 'Maharaja Chhatrasal', 'Bharat ke Deshi Rajya', 'The Individual and the State', 'Aryan Ka Adi Desh', 'Antar Rashtriya Vidhan' and 'Samajvad' (a book on socialism). Even if he had not entered politics, Sampurnanand would have remained famous as a great writer.

He lived a very quiet, austere and philosophical life and never cared for public acclaim or recognition. He was one of the silent constructive workers whose contribution to the making of modern India was really immense. His memory will be cherished by a grateful nation.

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Samroo, Begum (1750 — 1836)

Begum Samroo, born at Kutana in Meerut district in 1750, was an eminent adventurer par excellence. She rose to be an independent ruler from abject poverty and obscurity.

Begum Samroo, an adventurer par excellence, is a rare phenomenon in the context of Indian's history. Her career is made up of truths stranger than 'the most imaginative romance'. From abject poverty and obscurity, she rose to be an independent ruler and even proved a shield to her contemporary Moghul king, Shah Alam. In times when old and powerful thrones were shattering, she maintained her position creditably and died in the fullness of years as a saint of the Roman Catholic church.

Zeb-un-nissa (the Begum's actual name) was born in 1750 daughter of a nobleman named Luft Ali Khan of Kutana, in Meerut District. The fortune of the family took a sudden turn in 1756 when Luft Ali Khan died leaving behind his wife and daughter to fend for themselves. The two moved to Delhi to eke out a living and the girl grew up 'a radiant beauty' amidst adversity. She was so charming that when General Walter Reinhardt, nicknamed Samroo, saw her, he fell a willing victim to her. It did not take the two long to come closer and in 1765 she passed into the harem of Samroo. But she retained her faith.

How Reinhardt took the name Samroo is an interesting story. Since he bore a sober face, his friends had nicknamed him 'Somber'. This softened in Indian tongue into 'Samroo'. Tired of an adventurer's life, Samroo joined the service of the Moghul emperor and obtained a jagir in the Gangetic doab that yielded him an annual revenue of Rs. 6 lakhs. He selected village Sardhana for his residence.

A clever woman, she gradually took away the actual exercise of power from her husband and in 1778 when 'Sombre Sahib' died, she was installed in the charge of the State by the emperor Shah Alam. She took up the command of her husband's forces, attained the power of an independent ruling princess and was known as Begum Samroo.

In 1781 Begum Samroo and her step son Zafar-Yab were baptised and she was christened Joanna. She was a fearless, warrior and clever

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leader, and after George Thomas, another adventurer, joined her service, 'the princess of Sardhana' was a force to reckon with. In 1787 she saved the Moghul emperor from Rohilla Gulam Qadir who had made his way in the royal chamber and a little later her paltan reached safely Prince Jawan Bakht to the emperor.

But the Begum's other interests made her position weak. In 1790 a French name Levassoult joined her army and rose in her estimation. This enraged George Thomas who had so far been close to her, and he left her service. Others too resented and an odd situation developed.

She tried to flee with Levassoult but they were hotly pursued. To escape humiliation the French killed himself. But the Begum was arrested ;and kept tied for seven days to a gun-carriage at Sardhana. Fortunately, a former officer intervened and she was released. But she was soon at the game. She won over others and after a year she regained her jagir.

Begum Samroo was a strewed judge and transferred her allegiance to the British then in ascendancy. But the British proved more shrewd and ported her to surrender some of her rights. Fortunately, under the agreement, she could retain the jagir for her life.

Free from troubles, Begum Samroo devoted her time to religion. She built a grand church and other buildings at Sardhana and Meerut. Issueless (her step-son had died), she wiled her property to David Ochterlony Dyce and Clemence Brown. On 27 January 1836, the Begum quietly passed away at Sardhana, leaving behind a property worth about Rs. 50 lakhs.

The Begum, a great adventurer, never lost her mind. To cite an instance. Once she called on Lord Lake. Lake was drunk and forgot the etiquette and kissed her in the presence of her men. The soldiers looked astonished. To them she very casually said, 'It is the salute of a padre to his daughter'. The soldiers did not question her version.

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Samsa (1898 — 1939)

Samsa, born at Agara in Mysore district in 1898, was an eminent Kannada poet, story-writer and dramatist of extraordinary talent.

Samsa was the pen-name of A. S. Venkatadri Iyer, Kannada poet, story-writer and a dramatist of extraordinary talent. He was born in Agara, Mysore district. He acquired deep scholarship in English, Kannada and Sanskrit, worked as a teacher for a few years before he gave up his job and travelled all over India. When he returned to Mysore in 1936 he had grown schizophrenic and was seriously ill.

For sometime, he lived in tragic isolation and subsequently committed suicide in 1939. Although he wrote voluminously and with indomitable will, most of his writings were either lost or destroyed and only a few of them are extant. 'Kowshala' (1914), a story, 'Srimantodyana varnanam' (1918), a poem, a sequence of poems on Sir M. Visveswaraya (1921) and a group of six historical dramas, are all that remains of his myriad writings.

Samsa was an indefatigable royalist; in his historical plays he set out to glorify the virtues of the kings of Mysore. Ranadhira (Kanthirava Narasaraja Wodeyar) is his ideal of a great monarch and three of the six plays extant project him as the central figure. In *Bettadarasu*, the first of the Ranadhira trilogy, Vikramaraya, the illegitimate son of the dissolute king Chamaraja, dethrones the monarch and grows in sinister stature, colossus-like.

'Vigada Vikramaraya' takes up the thread of the story and depicts the designs and intrigues of the villain culminating in

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assassination at the hands of the palace guards, and the assumption of the throne by Ranadhira. *Vijayanarasimha* presents the charismatic power and glory of Samsa's ideal hero.

Mantra Shakti traces the romantic adventures of Ranadhira, his ultimate triumph over his enemies and his successful consolidation of power. *Sugunagambhira* is about king Bola Chamaraja Wodeyar and how he acquired the petty chieftain Demati Venkatadrinayaka. *Birudentembaraganda* is a beautiful one-act play based on an amusing incident in the time of Thimmaraja Wodeyar .

Samsa's plays abound in magnificent melodrama and thrilling 'spectacle'. Although he sets out to picture his king as a paragon of virtue and valour, his artistic sensibilities cannot help revealing the seamy side of royalty. His 'un-royal' characters like the bastard princes, courtesans, the palace guards and concubines emerge as more credible human characters.

While he attempts to bring to life the cavalcade of history, he almost escapes into the make-believe world of the past which insulates him from the cruel realities of his own tragic life. The irony is that while Samsa envisions human perfection and ideal kingship, his heroes turn out to be thwarted idealists and heroism itself becomes an extraneously attributed virtue.

Samsa so throughly transposes himself into the antiquity of history that he forges a language which can aptly evoke the past. He rummages and ransacks ancient monuments and dusty documents before he devises a diction of his own. He compounds it with ancient metrical forms. Sanskritised phrases, and even archaisms. He, perhaps, is the only playwright in Kannada who wrote genuinely historical plays.

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Samtaney, Guno (1934 —)

Guno Samtaney, born in 1934, is an eminent Sindhi romantic and revolutionary of Sindhi short-story writer.

Guno Samtaney was born in an educated family with literary background. He migrated to Bombay after the partition of the country. He studied Economics and Political Science for his degree examination and did his M.A. in History. He was brought up in very congenial environments for literary growth. Brothers and sisters, and particularly father, all were lovers of books and were voracious readers. Books influenced his vision of life and sharpened his sensibilities.

In the early years of his youth, he went and lived in the Ashrams of Rishikesh (Hardwar). The study of religious literature influenced his language and style. During the initial phase of his literary activities, he composed poems, but that period was short-lived.

In 1957, he switched over to short-story, and one of his stories, *Pralay* (1958), created a stir in the literary circles and established him as one of the top story writers. His novel 'Wapas' (The return, 1958) brought him to the fore-front of Sindhi novels writers. The stories in his first collection, *Abhiman* (Ego, 1966) are experiments in the stream of consciousness technique.

The stories are noted for sharpness of thought and content. *Aparajita* (Unconquered, 1970), another collection of his short-stories, which brought him the Sahitya Akademi Award for the year 1972, set new trends in Sindhi story writing, and the short-story got a new direction.

Some critics described him as a romantic revolutionary of Sindhi short-story. A full

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critical appraisal of his writings was done by a few eminent critics, which was published in a book entitled *Guno Samtaney*. Many other authors of different schools of thought, too, have written about his works.

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Samudragupta (4th Century A.D.)

Samudragupta, fired by the ancient kingly ideal of conquest by war, conquered kingdom after kingdom and for this reason, he has been called the Indian Napolean.

Samudragupta was son of Chandragupta and Kumar Devi who came of a Lichchhavi family. He was, for his superior qualification, preferred for the throne by his father to his brothers. A hero of a hundred fights, he was able to make all parts of India acknowledge his paramount sovereignty by a victorious march which continued for two to three years. Some of the kings were killed and their kingdoms annexed, a few were defeated, taken prisoner then liberated and reinstated as vassals; and there were the frontier states which anticipating his conquests offered submission and personal homage to the emperor.

Not a ruthless annexationist, but a magnanimous conqueror, he was generous towards a fallen foe. The exploits and glories of his militarism in Dakshinapatha, Aryavarta, Madhyadesa and Eastern India are detailed on a pillar and these are also lauded in a panegyric composed by his poet-laurate Harisena.

Samudragupta made himself the master of a wide empire and had no antagonist of equal power. But, wider than the sphere of his direct dominion and authority was the sphere of his influence and suzerainty, the range of his internation alliance and relations. When he was approached by the king of Ceylon for facilities for building a monastery for Ceylonese pilgrims at Gaya, Samudragupta accommodated his request.

He revived the instutution of horse-sacrifice and his suzerainty was recognised over a wide area extending from Ceylon through the territory of Devaputra and the Sakas of the Punjab, the Sahikushans of Gandhara and the Sahansahis of Kabul right upto the axis.

Much of the history of Samudragupta's career is revealed by the coins he issued. Samudragupta was noted more for his proficiency in the humanities of the times as also for his literary and artistic achievements. He was well versed in the Sastras, poetry and music. As a king he was kind to his people.

In matters of religion he had a catholic attitude. It is inferred from his coins that he was a follower of Vishnu, although in his early life he had come under the influence of Buddhism through its great apostle Vasubandhu.

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Samundri, Teja Singh (1881 — 1926)

Sardar Teja Singh Samundri, born at Raipur Baleem in the district of Amritsar in 1881, was an eminent Punjabi freedom fighter.

Sardar Teja Singh Samundri was born on 20 February 1881 in the village of Raipur Baleem (Burj Raike), tehsil Tarn Taran, district Amritsar. His father was Sardar Deva Singh, Risaldar Major in the Army, who belonged to the famous Sandhu Jat family of Baba Bhup Singh; and his mother was Mai Nand Kaur,

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daughter of Baba Mukha Singh of Gandiwind Gill.

When Sardar Teja Singh Samundri was born, the Singh Sabha Movement, which followed the Nirankari and Namdhari Movements, was gathering momentum. He was born only ten years after the Namdhari were blown out of the guns by the British Officials, and Baba Ram Singh, the Namdhari Leader, was deported to Rangoon. The Arya Samaj, a Hindu Reform Movement, was also in full swing, in the Punjab at that time.

From his early childhood, Sardar Teja Singh showed such signs and qualities as to indicate that he became a leader one day. He could attract everyone by his sweet tongue and impressive manners. He was simple yet effective, strong but never aggressive, polite but firm. He was not yet ten when he proved to be dominant among his friends. No boy would dare speak a harsh word to another before him. The playmates could never fight among themselves in his presence.

He learnt Gurumukhi and acquired a fairly good knowledge of Gurbani from the priests (Granthis), who were in charge of the Gurdwara attached to the army unit in which his father served. He later, had regular education in the village school where he studied up to the fifth standard. Sardar Teja Singh was about ten years old when his father made arrangements for a tutor to coach him at home.

Sardar Teja Singh had two wives. His first marriage was solemnised at the young age of ten years, when he was married to Bibi Ram Kaur, daughter of Subedar Jetha Singh of the village of Dhotian. The second marriage ceremony was performed when he was about twenty years old. He was then married to Bibi Sham Kaur, daughter of Sardar Jita Singh of the village of Chand in the district of Ferozepur. All of his children were born after the second marriage. Sardar Sahib Singh, Sardar Man Singh and Sardar Bishan Singh—three sons–and a daughter, Bibi Kulwant Kaur, were born of the first wife; whereas Sardar Harcharan Singh and Sardar Mohinder Singh, the other two sons, were born of his second wife.

At the age of eighteen years (1899), Sardar Teja Singh joined the Indian Army in Risala No. 22, in which his father had also served for about thirty-two years. He was so quick to learn and acquire knowledge that the introductory training which the other recruits would get in months, he could finish very quickly. He was then appointed an instructor to teach the new recruits. While serving the Indian Army, he learnt to play Polo and Gatka. He was a first-rate sportsman.

His independent spirit did not allow him to remain in the army for more than four years. After leaving the army, he settled down in Chak No. 140 near Samundari in the district of Lyallpur, where his father was given cultivable land by the British government as a reward for his services. Sardar Teja Singh used to take an active interest in every social affair and panthic matters relating to the Sikh Community.

He started attending all the conferences-religious, social and political—held at Lyallpur and other places. He used to visit his village off and on, and on the way he would often visit Amritsar. Thus, he kept himself in touch with the day-to-day activities of the Sikh organisations even before the formation of the S.G.P.C. and the Akali Dal after the end of World War I.

When in 1914, the wall of Gurdwara Rikab Ganj at Delhi was demolished by the orders of the British officials and a strong protest was lodged by Sardar Harchand Singh of Lyallpur, Teja Singh also joined him. In the same year, when a Sikh Conference was held at Jullunder, Sardar Harchand Singh raised the question of Gurdwara Rikab Ganj and wanted to get a protest resolution passed by the Conference. The organisers of the Conference, who were pro-Government, did not favour the proposal and compelled Sardar Harchand Singh to quit the Conference.

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Sardar Teja Singh Samundari, who was also present at the Conference, raised his voice in support of Sardar Harchand Singh and walked out of the Conference with his colleagues after protesting against the unfair attitude of the organisers of the Conference. A mass agitation was started on this issue by Sardar Harchand Singh and Bhai Randhir Singh. And when there was a call for volunteers who could sacrifice their lives for the Rikab Ganj agitation, Sardar Teja Singh was the first to enlist himself to become a martyr.

Sardar Teja Singh was deeply interested in the spread of education. When the Lyallpur High School was started in 1908, Sardar Teja Singh Samundari was one of the pioneers of the project. He moved from village to village in that area to collect funds. Similarly, he helped to start schools at Chak No. 140, where he had settled down and at Sarhali in Amritsar district.

Sardar Teja Singh participated actively in the Gurdwara Reform Movement. He was one of the prominent members of the first thirty-six-man Committee set up to take care of the Sikh Gurudwaras which was later named as S.G.P.C. (1920). Throughout his life, he was a member of S.G.P.C. and was always ready to make any sacrifice for the noble cause.

Between 1920 and 1926, when he died in the Lahore fort, he was arrested twice and spent most of his time in jail.

During the Nankana Sahib tragedy, he helped to organise the *Morcha*. Similarly, during the Guru-Ka-Bagh Morcha, he toured the rural areas day and night to make preparations for the agitation. When the Guru-Ka-Bagh Morcha he toured the toured the rural areas day night to make preparations for the agitation. When the Guru-Ka-Morcha was in full swing, 100 Sikh volunteers used to court arrest every- day after offering prayers at the Akal Takhat. One day, Sardar Teja Singh noticed that for some reason or other, the members of the Jatha who were to court arrest the next day did not number more than twenty. He immediately went to Patti and collected 100 Sikhs within a few hours and reached Amritsar with them, and the next morning there were more than 100 Sikhs ready to court arrest.

When the Sikhs started a *Morcha* to get the keys of the Golden Temple (Sri Darbar Sahib), Amritsar, from the British officials, Sardar Teja Singh Samundari was among the first five to be arrested, alongwith Baba Kharak Singh, and remained in jail till they were released after they had achieved success.

Sardar Teja Singh was not arrested by the British authorities during the Guru-Ka-Bagh Morcha. The Government took all measures and tried its best to suppress the Akalis. Almost all prominent leaders were put behind bars. Sardar Teja Singh alone moved restlessly day and night to organise the Morcha.

Sardar Teja Singh was arrested for the second time during the Nabha Agitation on 13 October 1923. He refused to come out of jail except on certain conditions. He, alongwith Master Tara Singh and some others, pleaded for the unconditional release of the Akali leaders.

A man of great determination, courage and faith, Sardar Teja Singh Samundari remained in jail continuously for about three years, until his sudden death from heart failure in the Lahore Fort on 17 July 1926, at the age of forty-four years, four months and twenty-two days. Thus, he became a martyr and his dead body was cremated at Amritsar on 18 July 1926 after a big mourning procession.

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Samyogita (12th Century)

Samyogita was the daughter of Jaichand, king of Kanauj and beloved of Prithviraj Chauhan.

Samyogita's name is associated with that of Prithviraj Chauhan and their romance is said to have precipitated Mohammed Ghuri's invasion on India. She (also known as *Kantimati*) was a Gahadavala princess, daughter of king Jayachandra of Kanauj. Jayachandra and Prithviraj were rivals for power and therefore bitter enemies.

According to Chand Bardia's *Prithviraja Raso*, while young Samyogita heard of the Chahaman king's valour and physical prowess and since that very time, she started entertaining a desire to become his consort. But, since her father was an enemy of the Chahaman king, she kept her desire secret to herself. She, however, secretly carried on correspondence with him.

The princess grew to be a beautiful damsel and her father Jayachandra decided to marry her. As the custom among the Rajputs was, he organised a *swayamvara*, that is an assembly at which the bride would select a match for herself from amongst the audience. Jayachandra sent out invitations to princes, but excluded Prithviraj and placed his statue at the entrance of the hall as a door-keeper.

When the august audience assembled, Samyogita was taken to the hall. But, she did not select any prince and moved to the door where to everyone's surprise, she garlanded Prithviraj's statue. At this time, the Chauhan king, who was hiding nearby with his attendants, rushed to the spot and rode off with the princess. Jayachandra's army pursued Prithviraj but in vain.

The Chahaman king's *samants* fought a rearguard action to cover his escape and he safely reached his capital, where he married the princess with great pomp. The marriage took place sometime between the first (1190-91) and second (1192) battles of Terain with Mohammed Ghuri.

Prithviraj had a number of wives amongst whom Ichchhanidevi, a Parmar princess, Shashivrata, a Yadava princess, and Samyogita were prominent. In the first battle of Terain, Prithviraj gave Ghuri a crushing defeat but allowed him to escape. In the second battle, Ghuri acted shrewdly and deceived his enemy and in the end Prithviraj lost the battle.

It is said that after the first battle, Prithviraj was more devoted to his new queen and was perhaps with her on the battle field on the night of the fateful day. There are two versions: according to one Prithviraj died on the battle field and according to the other, he was taken prisoner and later executed.

Historians doubt the authenticity of the romantic story. Whatever that be, with the defeat of Chahamans the morale of other kings broke down and the entire country was seized with panic.

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Sanadi, B. A. (1933 —)

Belagavi Ahameda S. Sanadi, born in 1933, is an eminent Kannada poet.

Belagavi Ahameda Saheba Sanadi secured the B.A. and the B.Ed. degrees of Karnataka University and the M.A. degree (in both Kannada and Sanskrit) of Shivaji University. Starting his official career as Social Education Officer, he later became Assistant Editor of *Panchayati Raj Journal* of Karnataka Government. Joining the Central Government Service as Field Publicity Officer in 1964, he is, at present, Extension Officer, All India Radio, Bombay.

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Chiefly known as a poet, Sanadi has brought out twelve collections of poems. *Ashakirana* is a collection of sonnets. Sanadi has drawn the best from the poetical tradition of modern Kannada poetry and has written in the lyrical tradition of the Navodaya age. But rational and critical attitudes are evident, and this explains his wide appeal. He draws his images from a wide range of experiences of life. As a writer of short-stories, he has revealed sensitiveness and an awareness of the complexity of modern life.

Sanadi's *Taj Mahal,* a collection of love poems, received the Bombay State Award, *Dhruvabindu* a national award, *Pratibimba* the Karnataka State Sahitya Akademy Award and *Illi salluwaru* (literary criticism), the Kavyananda Award. He is a member of the Karnataka State Sahitya Academy.

His other poetry collections are *Nelasampige, Himagiriya mudiyalli, Veerthankana, Saptaranga, Mambai male, Manem manege beli* and *Geetagunjana.* His collections of short-stories are *Neerillada nalli* and *Anubhava.* His critical works include *Janakavya drishti* and Illi *salluvaru.* He has also written a play, *Neelambika* . Sanadi knows many languages, Kannada, Marathi, Urdu, English, Hindi and Sanskrit, among them.

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Sanai Goenbab (1877 — 1946)

Sanai Goenbab, born at Bichoim in Goa in 1877, was an eminent Konkani writer and scholar.

Sanai Goenbab, pen-name of Vaman Raghunath Varde Valavlikar, was born at Bichoim, Goa, and educated up to Matriculation. He could not afford University education and took up teaching English in Goa, then served as a clerk in Karachi Municipality and finally attained a high executive position in a German concern, Meister Lucius Brunia, Bombay.

Differences of opinion with the management led to resignation of the job (1926). Thereafter, he decided to dedicate himself entirely to the cause of the Konkani language and literature and historical research, for which he worked ceaselessly for two succeeding decades.

One of his first works was a play in Marathi. A competent Maharashtrian, whom Valavlikar showed it, felt that though well-written its language was unauthentic and artificial. This remark made Valavlikar ask himself what his mother-tongue really was.

Starting with the exploration of historical accidents that led to the dilution of the cultural heritage of Konkani people, he realised how they had forgotten their true identity. He adopted the pen-name of Sanai Goenbab, an expression otherwise derogatory to Konkanis, and took up a deep study of history. linguistics, folklore and philosophy in order to revitalise the Konkani language.

Of a score of his books in Konkani. *Goenkaranchi Goen-am bhaill vosnuk* (Settlement of Goans away from home, 1928), *Valipattanacho sod* (Discovery of Vallipattan, posthumously published, 1962) and *Albukerkan Goen kasem jikhlem* (How Albuquerque conquered Goa, also posthumously published, 1955) are of historical importance.

An important finding of Sanai Goenbab is that the Rashtrakutas, who founded one of the great dynastic empires of India, originated from Lotli (Goa), *Punyatmo Rama Kamati* (1939), a biography of an eminent Goan of the 18th century, reveals how a man of prowess and intelligence is reduced to a withered flower for want of self-respect.

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Sanai Goenbab's mission of instilling self-respect into his people was carried out on several fronts—history, grammar, linguistic controversy, philosophy, drama, etc. In *Konkanichem nadsastra* (Phonetics of Konkani, 1940) and *Konkanichi vyakarani bandaval* (The structure of Konkani, posthumously published, 1949) he proves conclusively that Konkani is all independent language. *Konkani bhasechem zait* (Triumph of Konkani, 1930) and *Yevkar Adhyakshanlem uloup* (Speech to the Chairman of Reception Committee, 1945) are two books to polemic in which he dwells upon several aspects of the controversy over Konkani. *Samsar butti* (Flood, 1933), one of the two volumes of his philosophical treatise *Gomantopanished,* is his outstanding work. His *Bhagsanlalim git,* translation of the *Bhagavadgita,* posthumously published (1959), is another remarkable book in which he meticulously avoids Sanskrit terminology. Even words like *karma, tyaga, sanyasa* have been rendered into simple Konkani colloquial words, without sacrificing the beauty or meaning of the original Sanskrit.

In the field to drama he contributed three full-length plays, *Mogachem Lagn* (1938), *Povnachem Taplem* (1948) and *Zilba Rano* (1950).

He was a progressive thinker, believed in communal unity, stood for the uplift of the lower classes of society, and upheld the advancement of women. An outstanding scholar, a prolific writer and a man of integrity, Sanai Goenbab lived ahead of his times, ironically remaining rather unknown except for his publisher and a few friends. His influence was felt only after his death, when three subsequent generations of Goans inspired by his message and writings steadily worked for furthering the cause of Konkani, and regarded him as the 'father of modern Konkani literature and renaissance.'

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Sanchiya Honnamma (1680 — ?)

Sanchiya Honnamma, born in 1680, was one of the prominent women poets in Kannada literature.

Sanchiya Honnamma was one of the women poets in Kannada literature. It is learnt that she was employed under Yelandur Devajammanni, the queen of Chikkadevaraja Wadeyar of Mysore. Since the word 'sanchi' indicates a small bag meant to keep betel leaves, she was perhaps employed to keep betel leaf ready for her mistress. Though she was a maid-servant under the queen, she claimed to be a disciple of Alasingararya, a court poet.

On the recommendation of her teacher, the king asked Devajammanni to direct her maid-servant Sanchi to write a work in Kannada. Accordingly, she wrote a work known as *Hadibadeya dharma* in sangatya metre. The word 'hadibade' is the corrupt form of 'pativrate'. Evidently, it is clear that the theme of the work is about the noble qualities of a virtuous wife. There are nine cantos consisting of 479 stanzas.

Though the work does not deal with any definite story, we come across a number to stanzas which contain the essence of our ancient classics such as the *Ramayana,* the *Mahabharata,* the *Bhagavata,* and *Manusmrili* regarding the ideals and the responsibilities of a housewife. The author has taken much pains to depict the different duties of a woman who is destined to shoulder the responsibilities of a housewife. Though the work is didactic in spirit, Honnamma has tried her best to make it interesting by her simple style and relevant references to our ancient works in Sanskrit.

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Honnamma is quite conscious of the status of a woman in society. She questions boldly why people should feel discontented when a female child is born since it is the woman who plays the role of a mother. She asserts that a girl is as much an asset to a family as a boy, provided she is given proper opportunities to develop her abilities and personality.

Very recently scholars have evinced some interest in this work and its author. One noted critic doubts whether the work was written actually by her as its content reveals a good knowledge of sacred texts in Sanskrit. Some are of the opinion that she might have held a better position in the royal court.

Some scholars have also raised doubts about her caste and marital status. Whatever may be the outcome of such debates, Honnamma's contribution to Kannada literature is unique in as much as she deals with the woman's status in family and society.

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Sandesara, Bhogilal Jayachandrabhai (1917 —)

Bhogilal Jayachandrabhai Sandesara, born at Patan in 1917, is a famous scholar of Sanskrit, Prakrit, Apabhramsha and old Gujarati.

Bhogilal Jayachandrabhai Sandesara was born and educated at Patan, capital of Gujarat in the medieval times. He is a scholar of Sanskrit, Prakrit, Apabhramsha and old Gujarati. A keen student of history, he did some historical research. He was Professor of Gujarati at the M.S. University of Baroda from 1951 to 1975, and Director of the Oriental Research Institute from 1958 to 1975.

During this period, he was honorary editor of the Journal of the Institute and of the Gujarati quarterly *Swadhyaya*. In 1952, he delivered the famous Thakkar Vasanji lectures at the University of Bombay. In 1987, he was elected President of Gujarati Sahitya Parishad.

Sandesara is also a scholar of Jain religion, and has studied the art and sculpture of India. He has also edited a few unpublished manuscripts of medieval Gujarati literature.

His *Jagannath Puri and Orissanan puratan avashesho* is a work on the old archeological remains of Jagannath Puri and Orissa, in which he has studied, from various angles, the old monuments and erotic postures in temple edifices .

Sandesara has toured widely in the east and the west to study the cultural heritage of different countries. An account to his tours may he found in his book *Pradakshina* (1962) which gives us many insights into the history and culture of the lands visited.

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Sandesara, Upendrarai Jaichandrabhai (1921 —)

Upendrarai Jaichandrabhai Sandesara, born in 1921, was an eminent scholar of Ayurvedic medicine, naturopathy, yoga and religion.

Upendrarai Jaichandrabhai Sandesara has had varied interests—Ayurvedic medicine, naturopathy, yoga, religion, stock market. A man of modest schooling, he was profoundly interested in reading religious books. He made a detailed study of the *Mahabharata* and prepared a cultural index of the epic, published under the title

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Bharat-ratna (1963). This earned him the Sri Aurobindo Award.

He also made a deep study of the Bhagavat religion and Sikhism. He lectured on Sikhism at several institutions and universities, and his book on Sikh religion was published by Sardar Patel University in 1976.

He has written nearly thirty-five books on religion and the Ayurvedic system of medicine. His major works are *Mahabharat aur Uttaradhyansutra, Bharat-ratna, Sikhdharma darshan, Shri Krishna: Purushottam aur antaryami.*

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Sandhu, Gulzar Singh (1935 —)

Gulzar Singh Sandhu, born at Kotla Badla in the district of Ludhiana in 1935, is an eminent Punjabi short story writer.

Gulzar Singh Sandhu was born at Kotla Badla, district Ludhiana, his mother's native place. His family hails from the village of Soni in Hoshiarpur district. Both from the father's side and the mother's side, he draws upon a lineage of Jagirdars or life-holders from the time of the Sikh rule, but by no means aristocrats in worldly possessions. Sandhu did his B.A. from the Khalsa College, Mahilpur, in 1953, and later did his M.A. in English Literature from the Punjab University.

He migrated to Delhi and secured an editorial job in the well-known Punjabi monthly, *Pritam.* Later, he switched over to a sub-editor's job in the Punjabi section of the Publications Division of the Indian Council of Agricultural Research. Presently, he is working as Director (Public Cooperation) in the Ministry of Rural Development.

He has four collections of short-stories to his credit, entitled *Husan de haani* (Peers of beauty, 1962), *Ik sanjh purani* (An old association (1U, 1965), *Sone di itt* (A brick of gold, 1970) and *Amarkatha* (Immortal story, 1979) which was picked up for the Sahitya Akademi Award for the year 1982.

His stories give an insight into the social and economic conditions prevailing in the villages of Punjab. There is one prose work to his credit, entitled *Sade har shingar* (1958), and a translation into Punjabi of Maxim Gorky's work, titled as *Jivan te sahit* (1961).

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Sandhu, Padma (16th Century)

Padma Sandhu was an eminent Rajasthani poetess and wrote powerful *Dingal geets.*

Padma Sandhu was a poetess and wrote powerful Dingal geets. She was betrothed to Barath Shankar, a favourite of Raja Raisingh of Bikaner (contemporary of Emperor Akbar) who honoured him with an award of one crore and a quarter rupees.

Shankar broke off his relations with Padma as she had warped legs. She was, however, offered residence in the harem by Amarsingh, younger brother of Raja Raisingh.

Padma was grateful and wrote songs eulogising his bravery and generosity. It is said that when Akbar sent his army to seize Bikaner it was she who inspired Amarsingh, the 'flying tiger', to fight the invading army.

Her songs are both heroic and devotional and are written in a language, simple and unadorned.

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Sane, Pandurang Sadashiv Alias Sane Guruji (1899 — 1950)

Sane Guruji, born at Palgad in Ratnagiri district in 1899, was an eminent Marathi freedom fighter, politician, social reformer and Marathi novelist.

Sane Guruji was born at Palgad in the Dapeli taluka in the Ratnagiri district of Maharashtra, in a poor Chitpavan Brahmin family. He passed the Matriculation examination in 1918, his B.A. in 1922 and M.A. in 1924 from the Bombay University.

His mother's influence on him was most predominant. Daily, she preached to her children to be true, honest, obedient, God-fearing and self-sacrificing for the benefit of others. He had studied the Hindu Scriptures, Sanskrit books on Philosophy, and the works of the Maharashtra saints, of Ramakrishna Paramhansa, Vivekananda and Tagore, of Tolstoy, Carlyle, Ruskin and the other well-known nineteenth century English writers. He was attracted by Gandhiji's philosophy and life, and decided to follow his teachings.

He joined the Tatvadnyana Mandir, Amalner, Dhulia district, in 1923 and became a teacher in the Pratap High School in 1924. He resigned his post in 1930 to enter public life.

He participated in the Civil Disobedience Movement (1930), was arrested and sentenced to fifteen months' imprisonment. The years 1932-33, he spent in the Dhulia and Nasik Jails. Once again, from August 1940, he served a jail term of two years for having made a fiery speech against the Government at a Youth Conference held at Chandavad in Nasik district.

In between, he was holding literacy classes, especially for Hindi, selling *Khadi*, collecting funds for the Congress and for providing relief to the families of those who had participated in the political movement and some of whom had died in the police firings. He undertook several fasts–in 1941 to urge the workers of Amalner to keep away from the Communists and join the Congress, in 1946 to force the priests of the Vithoba Temple at Paharpur to throw open the Temple to the Harijans, in February 1948 to pacify the public agitation against the Brahmins in Maharashtra aroused by Gandhiji's assassination by a Brahmin youth, and in December 1949 to force the Congress Government to cancel the orders prohibiting students from participating in political activities. In 1947 he also organised a campaign in Bombay to clean the slum areas.

He stood for a reformed Hinduism, and as such for the abolition of caste and untouchability. He advocated National Education with an emphasis on character building of the students with a view to making them nationally conscious.

He opposed regionalism which bred rivalry between the States. In fact, he evolved a scheme of an Antar Bharti School to be established at some centre in India with branches in all over the States, the object of which would be to study the language, customs, traditions, arts, crafts, folk songs, dances, etc., of another State, and thus achieve national integration.

In 1939, in Amalner, he started a Marathi weekly, *the Congress*, which was suppressed by the Government. In 1948, he started the *Sadhna* in Poona and Bombay, to preach economic, social and religious brotherhood and equality through the socialistic ideology.

Similarly, he made extensive use of the

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public platform to spread the message of the Congress, and later on, his socialistic ideas.

Sane Guruji has written about 200 books in Marathi, out of which about 150 have been published, the most popular being 'Shyam' and 'Shamchi Aai'.

His book *Stree jivan* deals with the problems faced by women today and discusses issues like discrimination practised against them in availability of opportunities, social inequality, and inferior status given to them.

His commitment to the cause of women becomes explicit in his ovis and folk songs. He has, in fact, made a significant contribution by writing thought-provoking articles and short-stories also. He drew heavily on the traditional folk literature to drive home his point.

Sane Guruji wrote with seriousness of purpose and in a spirit of dedication. He discovered deep significance in things apparently inconsequential. He waged a long and valiant war against the blind imitation of Western thought, which he felt was corrupting our culture.

His better known books such as *Shyamchi aai* (1935), *Punarjanma* (1939), *San* (1940), and *Kranti* (1940) are marked by integrity and honesty of purpose. His *Astik* (1940), dealing with racial interaction between the Aryans and the Nagas, is an allegory of Hindu-Muslim unity and aims at achieving communal and social harmony.

Sane Guruji was the founder-editor of the weekly *Sadhana* which he brought out with missionary zeal. As writer for children, he wrote inspiring literature; every word he wrote was, in fact, charged with idealism and sincerity. His autobiographical novel *Shyamchi aai* (1935) got unprecedented popularity, running into twenty-five editions. P.K. Atre made it into a film with the same title which won the first ever President's gold medal for the best film production in the country.

Shyam, Shyamchi aai and *Shyamchi patre* formed a trilogy on a boy of exemplary qualities of mind. For nearly two generations Shyam became a household name. His other two books for children are *Goda goda goshti* and *Dhadpadnari muley.* The world that he created for children was filled with idealism where everything was good and virtuous.

In a way Sane Guruji's contribution is dated, having lost its appeal for children in the post-independence generation, which resists his overdose of sentimentality and direct didacticism. And yet, he endeared himself to his readers with his nobility of purpose and spirit of righteousness. He wrote a large number of novels and also translated some English books into Marathi.

He was a staunch follower of the Congress till 1947, when he joined the Congress Socialistic Party. He was a bachelor and led an ascetic, quiet life. He is an outstanding example of a selfless life dedicated to political and social service.

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Sanehi, Gaya Prasad (1883 — 1972)

Gaya Prasad Shukla, born at Haraha in the district of Unnao, was an eminent nationalist Hindi poet and writer.

Gaya Prasad Shukla 'Sanehi' was born at Haraha in the district of Unnao (Uttar Pradesh).

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He did not have much formal education, but studied on his own and acquired proficiency in Hindi, Urdu and Sanskrit. He started his career as a Middle School teacher in 1899 and later, along with teaching, started writing poems in various journals.

He wrote under two pen-names, 'Trishul' and 'Sanehi'. He expressed nationalistic sentiments in his poems on the one hand and depicted the miserable condition of the downtrodden on the other. Therefore, the note of social inequity, disparity and economic discrimination is prominent in his poetry.

'Sanehi' had composed some twenty thousand 'chhandas', but unfortunately only a few collections of his poems are extant. *Prem pachisi, Krishak-krandan, Rashtriya-manch, Rashtriya vina, Trishul-tarang, Kala mein Trishul, Sanjivani* and *Karuna-kadambini* are his major works. He has written in both Brajbhasha and Khariboli. His contribution to the development of poetry in Khariboli is, indeed, significant.

He wrote in such magazines as *Rasikmitra, Pratap, Saraswati, Kavindra* and *Sukavi.* He himself edited *Sukavi,* and through its medium brought many young talents to the fore. Those who came into close contact with him had deep respect for him. The credit of bringing Hindi poetry to the masses through 'Kavi Sammelans' (Poetic gatherings) goes to Sanehi.

His poetry became popular, because he highlighted the problems of the people and wrote poems charged with emotional fervour. His choice of words and images, capacity for striking expression and depth of feeling, made him a much sought-after poet. He belonged to the old school or Rasavadi poetry and occupies a significant place among the poets of the Dwivedi age.

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Sangi, Abdul Husain Khan (1851 — 1924)

Abdul Husain Khan, born in 1851, was a well-known Sindhi poet.

Abdul Husain Khan 'Sangi', a well-known Sindhi poet, was son of Mir Abhas Ali Khan Talpur and grandson of Mir Muhmmad Nasir Khan, the last Muslim ruler of Sindh, who was defeated by the British in 1843, and sent to Calcutta along with his relatives as a political prisoner. Mir Muhammad Nasir Khan died in Calcutta in 1845.

Mir Abbas Ali Khan tried to adjust himself to the new situation and married a European lady in Calcutta in 1849, who had fallen in love with him on seeing his valour in killing a lion with a sword in the Sunderban forest. Abdul Husain was the child of that European lady; but he could not get the love of his mother, for she expired on the sixth day of delivery.

Unfortunately, in April 1857 his father, Abbas Ali Khan, also died in an accident. About two years after this incident, the Mirs were permitted to return to Sindh. Thus, a young boy Abdul Husain returned in 1859 to Hyderabad, Sindh, along with his paternal uncle and other relatives. He was reared and educated by his grandmother, and then by his paternal uncle, Mir Muhammad Hasan Ali Khan 'Hasan' (1824-1909), who himself was an eminent poet.

Abdul Husain Khan in a short time acquired good knowledge of Arabic, Persian, Urdu, English and Sindhi. At the age of nineteen, he got infatuated with Hajiran, the beautiful daughter of a boatman living on the banks of the river Sindhu, and married her after a few months. After living a happy life of four years with her husband, she died in 1874.

It was a severe shock for Sangi, and he began to wander aimlessly in grief for about two years when he was persuaded by his uncle and

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other relatives to marry the daughter of a European civil surgeon of Hyderabad. The second marriage brought back peace and happiness in the life of Sangi.

In 1878, Sangi was appointed a first class magistrate in Hyderabad. These powers he enjoyed for the remaining part of his life. It is said that the amount of political pension that Sangi got from the British government was not sufficient for his family. In spite of that he led his entire life with honesty, dignity and self-respect befitting his royal family. The poet has called himself Sangi which means a wanderer, a nomad.

Sangi's poetry has been critically edited and compiled under the title *Kulyat-e-Sangi* on the basis of manuscripts and published works by N.A. Baloch, and published by the Sindhi Adabi Board, Hyderabad, Sindh, in 1969. The book contains three volumes of *Diwan Sangi,* out of which the first two were originally published in 1903 and 1904 respectively by Harisingh from Sukkur (Sindh).

The third one remained in manuscript form until it was obtained by N.A. Baloch and included in the present book. *Kulyat-e-*Sangi also contains miscellaneous Sindhi 'Kafis', devotional poetry, ghazals, qasidas and other poetic compositions of the poet written in Siraiki, Urdu and Persian languages. The importance of the present edition has been greatly enhanced by the critical introduction of 85 pages written by the editor.

It contains the life of the poet, an evaluation of his poetry, rare photographs of the poet and his companions, and some specimens of the pages from the manuscript written by the poet himself. Sangi was not only a poet of eminence, but also a prose writer and critic. He has written folk-tales and stories in prose and has prepared a biography of Shah Abdul Latif in Persian, entitled *Lutaif Latifi,* the first work of its kind. Sangi had completed its manuscript in 1888. It was published by the British Cultural Centre Committee, Hyderabad, Sindh.

As a poet, Sangi belongs to the Persian school of Sindhi poetry. He has been adjudged by literary critics the best ghazal writer in Sindhi. In spite of following the convention and tradition of Persian poetry, Sangi has profusely depicted his personal experience in his ghazals, thus giving them an appeal almost unique in Sindhi.

Like Shah Abdul Latif, he has drawn his similes, metaphors and images from the various trades and professions of Sindh. As a poet, he has portrayed the nature of his region in his poems, and refers frequently to the socio-cultural, political and literary situations in Sindh during his time.

He has boldly criticised at several places those people who blindly follow the West, and stoop low before the British officials. An element of satire and humour based on contemporary situations gives his poetry a new turn. Thus, Sangi is the most readable, modern and mellifluous of the Persian school of Sindhi poets.

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Sanghamitra (3rd Century B.C.)

Sanghamitra, born in 282 B.C, was a daughter of King Ashoka and Buddhist nun. She was the first woman missionary of India who went abroad to propagate the religious teachings.

Sanghamitra was born in 282 B.C., of Devi, the daughter of a merchant of Vidisha, and Ashoka, then viceroy of the Mauryan Empire at Vidisha. She was the second child of

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her parents, two years younger to her brother Mahendra. Both the brother and the sister were influenced by their father and dedicate their lives to the cause of Buddhism.

She herself preferred to stay at Vedisanagar and devoted her life for the cause of Dhamma. She carried the Buddhist message of peace and humaneness from India across the seas and the torch of truth and love lighted by her and her brother Mahendra burns to his day in Sri Lanka. This reveals that at a very young age, she was deprived of her mother's love; the reflections of such unhappy events are evident in her future life.

She is definitely different from Mahapajapati Gotami or Visakha Migaramata. They are full of life, at times they are very assertive too. But, Sanghamitra is a very calm and silent personality and therefore, more difficult to understand.

In order to get information about her, we have to depend only on Ceylonese chronicles and their commentaries. According to these texts she was married to Aggibrahma, who was King Ashoka's sister's son. She had a son named Suman. At the end of the third Buddhist Council, which was held under the patronage of King Ashoka, Mahindra and Aggibrahma renounced the world and joined the Buddhist order.

King Ashoka also requested her to renounce the world and she became a nun in the fourth year of Ashoka's reign. Her preceptor was Dhammapala and teacher was Ayupala. Thus, she was given special training. She was then eighteen years old. She became a very successful nun and according to commentators, she was a well-wisher of all the people and cared for their benefit and happiness.

Monk Mahindra went to Lanka for the propagation of the norm. Queen of Lanka named Anuladevi expressed her desire to renounce the world alongwith her five hundred companions. He thought it fit to bring Sanghmitra for establishing a nunnery in Lanka and, therefore, sent a message to her.

Sanghamitra went to see her father, King Ashoka who for the first time expressed his feelings to her. He said to her," Oh! Without you how will I overcome my sorrow? I feel very sad about the separation of my children and grandchildren!" She humbly replied to him, "I have to follow the words of brother." King Ashoka reconciled and bid her farewell. She went to Lanka with a branch of the Bodhi tree and a group of nuns.

In 268 B.C., Sanghamitra was married to Agni-Brahma, perhaps her cousin, and the next year, they begot a son who was named Sumana. Agni-Brahma was ordained in 266 B.C. Two years later when a teacher told Ashoka, " He alone is a true friend of the Dharma who can dedicate his children to it," the king asked Mahendra and Sanghamitra, "Be you prepared to take the vow of life-long honesty, chastity and service to the world?" The two replied, "It would be instrumental in spreading the message of universal love as taught by Lord Buddha. If you will give us permission, we will observe the order and achieve the end and purpose of human life."

Mahendra and Sanghamitra were then ordained by Acharya Ayupala and were named Dharmapala and Ayupali, respectively. She renounced the world and entered the Sangha as a member.

Mahendra and Sanghamitra helped in spreading Buddhism. When in 252 B.C., Ashoka sent a mission under Mahendra and Sumana to the court of Devanampriya Tissa of Sri Lanka, the latter reciprocated the gesture by sending a mission to Pataliputra. In Sri Lanka, a large population became Buddha's followers. Princess Anula and her 500 companions decided to renounce their homes. To meet the exigency, at Mahendra's request and Tissa's express desire, Ashoka sent his daughter Sanghamitra, with a branch of Bodh-tree, to instruct the women of Sri Lanka about Buddhism. And, it

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is to her credit that she devoted her entire life to the cause. She helped Mahendra in the evangelical work and converted many ladies, including those of the household of the Jing of Sri Lanka, to Buddhism. She established a nunnery and took charge of training of nuns.

By the untiring efforts of Dharmapala and Ayupali, Sri Lanka became Buddhist. A new town Aniruddhapura came up. So much was she loved by the people of the island that when she died, according to *Mahavamsha*, the king of Sri Lanka gave a fitting tribute to her by performing her last rites.

Thus, she was the first woman missionary of India who went abroad to propagate the religious teachings. She converted Anuladevi along with five hundred ladies and established a nunnery in Lanka. She devoted her entire life for the cause of religion and served the people of Lanka. She became a very popular figure and all respected her.

She died at the age of fifty-nine and King Uttiya of Lanka constructed a *stupa* over her relics. This *stupa* was known as *Thuparamapurattha*. Monk Mahindra died a year before her at the age of sixty. Thus, two persons have enlightened the island of Lanka and firmly established the norm. Her work was silent yet revolutionary.

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Sangma, R. Sonaram (1856 — 1913)

R. Sonaram Sangma, born at Salara in Goalpara district in 1856, is a famous man among the Garos. He is still regarded very highly and remembered with pride and reverence.

Sonaram was born in a village called Salpara in the Goalpara district, Assam, in or about 1856. His father, Klang G. Momin, was a man of local influence and his mother, Chamre R. Sangma, was known for her piety and devotion to her religion, i.e., animism. She looked after the household and lovingly brought up her children.

Sonaram was the second son of a family of three sons and three daughters. We get a glimpse of his family and social and economic background from his diary of the year 1905 where he says: "I, Sonaram R. Sangma, was a son of an independent tribe, but now we are no longer independent. I was the nephew of the Garo warriors.... My mother and my sisters have all become poor. My mother had once plenty of servants and attendants. She had extensive paddy-fields and a large number of tenants. Though reduced to poverty, our Garo brethren still call us Raja or Nokma." (Nokma is a Garo term for a rich man or a chief). Sonaram married Tokje M. Momin, whom he met while he was a teacher in a school at Santipur village.

Sonaram went to school quite late as there was no school then in those areas. He joined the Lower Primary School as soon as it was opened in his village, and passed out with credit after four years. After that, he studied in the American Baptist Mission Normal School at Tura, the capital town of the Garo Hills, and passed with distinction two years after. Thus, Sonaram acquired the highest academic qualification that his district could provide at that time.

After his studies, Sonaram joined the Police Service in Gauhati for a while, after which he taught in a school at the Santipur village. These posts did not suit his revolutionary temperament and so he resigned to become a Supervisor in the Public Works Department, wnere he served for about nine years. The new post took him to every nook and corner of the Garo Hills and Goalpara districts and thereby enabled him to have wide contacts with his own people.

It was while in this service that Sonara

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became aware of the injustice and humanisations inflicted on the Garos by the British government. One was the system of 'forced labour' under which the Garos were made to work without remuneration. The other was the occupation of a vast area of lands under the Reserved Forest Scheme, depriving the local people of the lands good for cultivation.

Sonaram repeatedly appealed to the Government to remove these injustices, but when his appeals proved futile, he resigned and started a small business which enabled him to visit Calcutta to consult some eminent lawyers. On one of his journeys to Calcutta, he saw a document lying on the road of Lakhipur. On scrutiny, he discovered that the Zamindar of the Bijni Estate had for many years been encroaching on lands which properly belonged to the Garos. Thus, a third cause was found by him to fight for.

He felt so enraged at the discovery of these age-long injustices that he decided to fight till the end of his life, but through non-violent means. So, he brought the three cases to the courts. With the support of the whole tribe, whose national sentiments had been already aroused by him, he submitted a series of a memorials to the Local as well as to the Imperial Government in order to clear up the clouds that had gathered over their rights and legal status.

In course of these legal suits, he found himself behind bars about twelve times. Through persistent efforts, he was able to secure to his credit the abolition of the forced labour in road-making and full payment for other services rendered to the British officials. He also obtained the sanction of the Government prohibiting the extension of the Reserved Forests.

As regards the alleged encroachments of the Bijni Zamindar, he was able to secure to the Nokmas or the original landowners twenty-five percent of the land revenues derived from the pargana they claimed. But, on their claim to full proprietary rights over them, the Government of India, on the recommendation of Sir Bamfylde Fullerm, the then Chief Commissioner of Assam, gave the following final verdict: "The Garos had suffered a loss of some territory under the British rule, but... it was impossible to rectify it." So, Sonaram passed away in 1913 without having won this case.

Thus, Sonaram's life was spent in legal struggle against the Imperial Government and the Bijni zamindar. As a result, he had neither the time nor the inclination to carry out other reforms. His life was fully committed to the task of getting the grievances redressed through legal and constitutional means.

In appearance, he was dark and short in stature but strong and well-built. In his school days, he wore dhoti and shirt, but later in his life he wore trousers and coat. He led a simple life, touring from place to place on foot and eating whatever food was served to him and thereby popularised the cause he was fighting for. He was quick-wetted and sharp in making decisions. With his shrill voice and pungent eyes, he looked dignified. Above all, he had that rare virtue of being honest in spending public money.

Sonaram can thus, be rightly regarded as the first Garo national leader. He was a pioneer in the opening of roads in the Garo Hills. He was the one among the Garos who first conceived and spread the idea of a separate Garo nationality. That is why his clarion call for co-operation and support in his legal struggles was enthusiastically responded to by all sections of the Garo tribes.

Besides, he had in him the characteristics of a true Indian political leader in the sense that he avoided all agitational means and struck to the principle of non-violence in his struggles for the Garo national cause. That he was a real politician can be proved by the fact that his claim for Greater Garo Hills is still being cherished by the Meghalaya Government as well as by the Garos living outside the Garo Hills.

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Sanjana, Jehangir Edalji (1880 — 1964)

Jehangir Edalji Sanjana, born in 1880, was an eminent poet, critic and scholar of standing in Gujarati literature.

Jehangir Edalji Sanjana was a critic and scholar of standing in Gujarati literature. As critic, he was objective, bold, hard-hitting, and above personal predilections and bias. His criticism reflects his erudition and total commitment to literature. He was dis-satisfied with Gujarati prose and considered it poor in quality, but he would not tolerate any dis-respect towards Gujarati and Sanskrit.

In versification, he stood for regular metre and believed that sound and sense should go together in poetry. He considered Kalidasa the acme of perfection in the art of poetry. Sanjana was well versed in several languages.

Marathi was almost like a mother-tongue to him, and he was equally conversant with Persian, Urdu, English, and Sanskrit. His Gujarati was chaste and his knowledge of English deep.

Sanjana delivered five lectures on Gujarati literature under the Thakkar Vasamji Foundation Scheme, sponsored by the University of Bombay (1942). They were published in book-form as *Studies in Gujarati Literature* (1950), which dealt with the background of Gujarati literature, poets Narmad and Dalpatram, and modern Gujarati poetry and prose.

His another important book is *Anaryanan adapalam* (Pranks of a non-Aryan, 1955). His sense of satire is revealed in the title of the book itself. It is a collection of articles on various topics, such as Sanskrit and Gujarati. Parsis and the Gujarati language, poet Khabardar's *Maha chand,* Gujarati blank verse, aim of literature, etc.

He wrote a detailed review of the book called *Klant kavi* or *Kalant kavi* (1944), a collection of poet Balashankar Kantharia's poems edited by Umashankar Joshi, in which he made a scathing attack on the editor. He wrote a book. Caste *and Outcaste,* challenging the orthodoxy of Hindu religion. The book shows him as a master of irony and sarcasm.

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Sanjayan (1903 — 1944)

Sanjayan, born in 1903, was an eminent Malayalam poet, essayist, critic and humorist.

Manikkothu Ramunni Nair, or M.R. Nair, who became famous as Sanjayan, the pen-name he assumed while starting literary contributions to his own periodical of that name, was born at Tellicherry in north Malabar. Towards the close of his studies he was a student of Christian College, Madras, and took his post-graduate degree in English from the University there. Later, he acquired proficiency in Sanskrit and astrology.

He is said to have had a smattering of

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French and German as well. His domestic life was darkened by the death of his wife, only son and elder brother, but the tragedies did not depress his spirits or blight his creative talent—so great was his faith in God. Though initially a poet with some short excellent poems to his credit, Sanjayan is chiefly known as a writer of essays most of which first appeared in some of the well-known contemporary periodicals.

The poems and essays reveal him as a good thinker, a keen observer, a fearless and impartial critic, master of exquisite style and above all, a humorist of a very high order. He always held aloft the cardinal virtues such as justice and prudence and exercised his superb literary and intellectual powers so as to usher in an era free from corruption, selfishness and other anti-social evils.

Some of his grippingly humorous essays are *Bharthrujatha, Changalamparanta Parliament, Avarute ana* and *Guardian vilapam.* His essays have been collected and brought out in six volumes by the Mathrubhumi Publishers.

Antyopaharam and *Hasyanjali* are two posthumously published collections of his poems. His Malayalam translation of Shakespeare's *Othello is* another contribution.

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Sanjeeva Reddy, Neelam (Dr.) (1913 —)

Dr. Neelam Sanjeeva Reddy, born at Illur in Anantapur district in 1913, was one of the foremost political leaders and president of India.

Dr. Neelam Sanjeeva Reddy, one of the foremost political leaders from 1936 to 1969, was born on 19 May 1913 at Illur in the Anantapur taluka and district of Andhra Pradesh. He came of a respectable and well-to-do agriculturist family. His father's name was Neelam Chinnapa Reddy. Sanjeeva Reddy's younger brother, Neelam Rajasekhara Reddy, is a well-known Communist Party (C.P.I.) leader, who had also suffered imprisonment several times during the Freedom Struggle.

Sanjeeva Reddy's wife's name is Naga Ratnamma. His brother-in-law (his wife's brother as well as his sister's husband), Tarimela Nagi Reddy, is also a well-known freedom fighter and a prominent Communist Party Leader. Tarimela Nagi Reddy resigned his membership of the Andhra Pradesh Legislative Assembly is 1968 and joined the Revolutionary Communist Party. Sanjeeva Reddy is Hindu by religion and a Reddy by caste.

Sanjeeva Reddy had his early education at Adyar, Madras, and then at the Arts College he gave up his studies to participate in the Freedom Struggle launched by Mahatma Gandhi.

He first took part in the Civil Disobedience Movement in 1931. He actively participated in the Youth Congress Organisation's activities. Within a few years, he came into prominence as a political figure and became the Secretary of the Andhra Provincial Congress Committee in 1936. It is testimony to his qualities of leadership that he continued to hold this office till 1946.

He took part in the Individual Satyagraha Movement and was sentenced on 21 December 1940 to six month's rigorous imprisonment with

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a fine of Rs. 500/- or in default to undergo further rigorous imprisonment for six months. He was detained in the Vellore and Tiruchirapalli jails. After his release, he was immediately arrested under the Defence of India rules and kept detained again in the Vellore jail from 1 June 1941 to 18 March 1942.

Sanjeeva Reddy took an active part in the Quit India Movement. He was again arrested on 11 August 1942 and kept detained till 1945 in the Vellore and Amravati jails.

In 1946, Sanjeeva Reddy was elected to the Madras Legislative Assembly and later on, he became the Secretary of the Congress Legislative Party in Madras. He was also elected to the Constituent Assembly of India. From April 1949 to April 1951, he served as Minister for Prohibition, Housing and Forests in the Madras Government.

Sanjeeva Reddy was elected President of the Andhra Provincial Congress Committee. He was also a member of the All India Congress Working Committee and of the Central Parliamentary Board. This was in recognition of his status as a member for a little over a year.

When the Andhra Province was separated from Madras and T. Prakasam became the Chief Minister of Andhra, Sanjeeva Reddy was appointed Deputy Chief Minister in October 1953. He also served as the Deputy Chief Minister in the next ministry formed by Gopala Reddy. When the new Andhra Pradesh was constituted, Sanjeeva Reddy became its first Chief Minister and served in that capacity from November 1956 to December 1959.

In December 1959, he was elected President of the Indian National Congress and he continued in that office till May 1962. He again became the Chief Minister of Andhra Pradesh in 1962 for one year. Later, he was appointed Minister for Civil Aviation in the Central Cabinet.

Sanjeeva Reddy was elected Speaker of the Lok Sabha in 1967 and continued in that office till July 1969. He resigned from that office to contest for the office of the President as against V.V. Giri who was then the Vice-President. This Presidential contest proved to be of momentous consequences for the history of the Indian National Congress.

Sanjeeva Reddy was nominated as the official candidate of the Congress Party for the Presidentship at a meeting of the Congress Working Committee held in Banglore. He was supported by all the old stalwarts of the Congress. But, this nomination was bitterly disliked by the then Prime Minister Indira Gandhi. The Presidential contest split the Congress into two, as the Prime Minister Indira Gandhi with some of her Cabinet colleagues and important leaders of the Congress formed a separate party.

Thus, the Congress came to be divided into the Congress(O) and Congress (R) parties. The Presidential election went in favour of V. V. Giri, thanks to the support of the Indira Gandhi wing of the Congress and of all the Leftist parties in the country.

The split in the Congress gradually widened and in the 1971 mid-term election, the Congress (R) had a landslide victory and the Congress (O) was reduced to a party of little significance. Since then, Sanjeeva Reddy has virtually retired from politics. Apart from other things, he will be specially remembered in history for the split in the Congress organisation, which he and his friends did not genuinely want. Later he became President of India. However, there can be no doubt about his patriotic zeal and the valuable services he had rendered to the cause of Freedom Struggle in the country.

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Sanjembam Nodia Singh (1917 —)

Sanjembam Nodia Singh, born in 1917, is a pioneer poet of modern Manipuri literature.

Sanjembam Nodia Singh, a pioneer poet of modern Manipuri literature, was born in a Hindu family. He studied at Johnstone High School and later at Churachand High School, and started his career at the Government Press, Manipur, where he worked in different capacities. He now leads a retired life. *Chaoba Nongthongi Ashamba Punshi* (Short Life of Chaoba Nongthon), a ballad based on the legendary life, achievements and exploits of a courtier of Moirang of Khamba Thoibi fame was published in 1972.

The poem is a ballad written in the language and style of the folk-singers of Manipur who are known as Pena Shakpa and Khonjem Parba Shakpa. The poet's achievement is noteworthy. Besides, several lyrical poems by him have been published in different literary journals which are marked by ornate language, imagery and regular rhythmic cadence.

He was associated with the establishment of many literary and cultural organisations in Manipur, such as *Uddipani* (now defunct) and the Manipuri Sahitya Parishad of which he has been an executive Committee member for several years. He has the voice of a folk-singer which can charm his audience.

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Shankaracharya (788 — 820)

Sankaracharya, born in 788, was an eminent Hindu saint, philosopher and unique integrating force in the country's history and culture.

A rare and unique integrating force in the country's history and culture, Sankaracharya had a vision of things to come and gave the country what it needed most at a time of crisis. Even though, his efforts might not have completely succeeded in checking the waves of foreign incursions, he certainly succeeded in preserving certain values for the next one thousand years.

Sankara's life and times are clouded by the absence of reliable evidence and confused by later accounts. Legends are many, lists of pontificates diverse and biographies quite late and conflicting. One has to rely on internal clues which may help to fix an approximate date but throw little light on biographical and other details.

By the time, Sankara appreared on the national scene, Buddhism had weakened the national identity, and the process of cultural synthesis and political unification of the country had practically exhausted itself. His efforts retrieved the country's cultural integration which in turn impregnated Hinduism with a will to survive—it did not crumble even with the defeats of the rulers at the hands of foreign invaders. He carried out many reforms which provided Hinduism with a higher evolution in thought and a philosophical binding force.

This illustrious saint was born in 788 in a small village called Kaladi in the south, in the Malayalam speaking part of the country. From an early age, he was attached to asceticism. He said to have become a monk much against his mother's will, for see, like all mothers, wanted to see him married and settle down. When still young, he mastered Sanskrit, studied the scriptures and went into their minutes details. He was well aware of competing doctrinal

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trends and the appeal of certain Buddhist notions that were then very popular. And he recognised not only the need for clear and convincing expositions of intricate metaphysics, but also the intellectual limitations of the masses. Above all, he was a master debater who could take on any opponent on any theme.

Sankara gave philosophy that could be drawn upon by the spiritually sophisticated and the laity—a rarefied philosophy for the elite and, a reasonable variant, freedom for the forms of worship and practical guidance for the forms of worship and reduced the large number of deities and sects to a few. Using the thesis of Avataras and Amsha, he provided Hinduism with a corpus of philosophical doctrines and prescribed rituals for temple worship.

Sankara propounded the doctrine of Advaita Vedanta which prescribed common sources of reference and methodology for discussions and prevented barren ritualism from becoming a national religion. It also helped to preserve Hinduism from doctrinal encroachments of Islam and Christianity.

With the object of providing learned teachers of religion to keep a watch over orthodoxy, Sankara established five *dhams* (maths) in the four corners of the country—Badrinath in the heights of the Himalayas, Dwarka on the western coast, Puri on the eastern coast, Kanchi in the Deccan and Sringeri in the south. For hundreds of years these *dhams* have attracted people from different corners of the country and thus they have proved a great integrating force. Sankara also reorganised the monastic orders—the wandering groups into a regular body who popularised his doctrines.

Sankara's scholarship succeeded in converting the scholastic teachers of the age—the Buddhists and the Mimansakas. His contest with the leading exponent of Mimansa ritualism, Mandana Mishra, brought Sankara an unprecedented fame. Mishra's accusation of Sankara's being a hidden Buddhist had some truth in it in as-much-as Sankara had opposed rituals claiming Vedic concepts of Madhyamica school of Buddhism.

As a matter of fact, Buddhism declined in India because of Sankara's preaching. He was considered the strongest opponent of that religion. By his opposition of Mimansakas, Sankara broke down the barriers between the Buddhist laity and Hinduism. Yet, the thinker in him did not discard the value of devotion in religion and composed devotional hymns addressed to Siva, Vishnu and Devi. The Soundarya Lahiri is one such outstanding work. He purged the worship of Devi of the objectionable Tantric practices that had crept in it and originated the *Samayachar* form of worship.

Sankara is one of the greatest names in religion and philosophy, as well as his reasonable approach to the common man's spiritual needs.

A number of legends are associated with Sankara's name. It is said that his mother was religious and she would not touch food without bath in river that flowed at some distance from the village. To help her avoid trudging the distance, Sankara with his prayers brought the river closer to the village.

Another one is that at the age of 8 while taking bath in the river, he was caught by the leg by a crocodile. His mother prayed to God that if her son escaped, she would let him take to *sanyas*. The prayers were respond to, Sankara had miraculous escape from the jaws of death and he became a *sanyasi*. Then it was at Sringeri that he saw a snake give shelter under the shade of its hood to some frogs established the first *math* there.

Sankara learnt Advaita philosophy from Gaudapadacharya, on his advice wrote commentries on the Brahmasutras and went to Varanasi to teach Sanskrit. One day on the way to the Ganga, he came across a Chandala with ferocious dogs and asked him to move away so that he, a Brahmin, could pass by. The Chandal quarried : since the entire cosmos was full of

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Brahman where should he move. A thought-provoking reply, Sankara respected the Chandal like his Guru.

Yet, the *Sankaradigvijaya* of Madhava has enjoyed general acceptance all over India. According to this, Sankara was born at Kalati in Kerala. He lost his father in early childhood. Responding to an inner call, he took sanyasa in his eighth year and went North in search of a teacher. He met Govinda Bhagavatpada, a monk belonging to the school of Gaudapada, on the banks of the Narmada and studied the Vedanta under him.

Then he undertook a tour of north India propounding the Advaita doctrine and controverting others. He composed the commentary on the Vedanta Sutras at Varanasi, establishing that monism or absolutism was the final import of Badarayana and of Vedanta itself. Then he wrote the commentaries on the *Gita* and the Upanishads and supplemented them with a few independent tracts. He is also credited to have composed many devotional hymns.

Later, he visited the Himalayas and set up Badarikashram with an image of Vishnu and appointed a Nambudiri to do the Puja. He also established jyotirmath and wrote commentaries on *Brahmasutras*, *Bhagavadgita* and on some of the *Upanishads*. His main disciple was Padmapada. After some years' stay in the hills, he went to Prayaga where he met the famous Kumarila Bhatt. Sankara propounded Vyasa'a Vedanta and is one of the greatest philosophers.

He travelled the length and breadth of India thrice declaring Advaita to be the supreme philosophy, engaging himself in philosophical debates, reforming spiritual practices and re-organising religious life. He purified the six sects of obnoxious elements which had crept into them and initiated the worship of five deities by every Hindu as a part of daily ritual. He established four holy sees at the four corners of India—.Sringeri in the South, Dwaraka in the West, Puri in the East and Badari in the North for teaching the true meaning of the scriptures and maintaining the correct practice of religion, thus making them directorates of spiritual wisdom, scriptural interpretation and religious practice.

Thus, the geographical boundaries of India were made its religious boundaries also. He consecrated his four disciples as the first pontiffs of these centres. After accomplishing all this in a short span of thirty-two years, Sankara passed away in the Himalayas.

Calculations based on the birth charts given in the *Sankaravijayas* and on the lists of pontiffs in the various monasteries have assigned Sankara to periods that extend from the 6th century BC to the 8th century AD. But internal evidence and the references to Sankara by other authors have led modern scholars to place him in the 8th century. The generally accepted dates are A.D. 788 to A.D. 820.

A corpus consisting of commentaries on the Vedanta Sutras, the *Gita* and twelve Upanishads, about thirty independent tracts, nearly 250 hymns, a Tantric work and a commentary on Patanjali's *Yoga Sutras* bears the name of Sankara as the author. Tradition has admitted them to be authentic, but modern scholarship has expressed serious reservations about them.

The works are classified into three categories: authentic, apocryphal and spurious. The commentaries on the ten major Upanishads, the *Gita* and the Vedanta Sutras, the treatise *Upadeshasahasri,* and the 'Bhajagovindam' hymn are generally considered authentic. Recently the commentary on the Yoga Sutras is added to this list. *Vivekachudamani, Saundaryalahari,* the commentary on the *Shvetasvatara Upanishad* and a few others are included m the second category. The rest are pronounced spurious. But the contents of the categories differ from scholar to scholar and the criteria for classification are neither uniform, nor decisive, nor convincing.

Even among the works considered

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authentic, there are dissenting voices regarding the commentaries on the *Chhandogya* and the *Mandukya* Upanishads and the *Gita*. Yet the volume of writing held authentic is quite prodigious for a short life of thirty-two years busily occupied with extensive travel, philosophic debate and religious reform.

Sankara was only following Indian tradition when he chose to present his philosophy through commentaries on the basic triad of the Vedanta—the Upanishads, the *Gita* and the Vedanta Sutras. Although quite distinct as texts, these were held to present a single unified doctrine. The intuitive insights of the Upanishads were lucidly reiterated by the Gita and logically coordinated by the Vedanta Sutras.

The task of philosophy is not merely to discover the true meaning of these texts individually but to demonstrate how the intuitions of the Upanishads are confirmed by the *Gita* and justified by the Vedanta Sutras. This Sankara seems to have done to a greater extent than other philosophers and presented 'a religio-philosophical world-view which in depth, consistency and finish could not easily be matched in the whole world' (Paul Deussen).

Nature, man and God, says Sankara, comprise the entire scope of human knowledge. Of these, the first is an appearance, a projection or maya of God. The second is the spirit limited by ignorance or avidya. The third is Pure Spirit or Absolute Brahman, the ground of all being, whose nature is reality, consciousness and bliss. With reference to the universe and human life, it appears as God, the creator, the preserver and the destroyer.

The discovery of this is the goal of philosophy and its realisation the *summum bonum* of human life. Both these require not only intellectual acumen, but also moral purity which is gained through religious practices, devotional love and spiritual meditation. Thus equipped, the seeker proceeds to study the Upanishads, think deeply on their teachings and meditate on their message.

This leads him to the final release from the cycle of birth and death. This release is of two kinds—a permanent place in heaven if the seeker has meditated upon God or qualified Brahman and merger in Brahman here and now if he has meditated upon the Pure Spirit or Absolute Brahman. The intuitions of the Upanishads or the Vedanta thus find their confirmation and fulfilment in the life of the self-realised saint or mystic.

This, in brief, is Sankara's philosophy. It is propounded with a range of scholarship, depth of insight, boldness of spirit, subtlety of argument, coherence of interpretation, force of conviction and lucidity of expression unparalleled in the realm of Indian philosophical writing. His literary style is justly praised for combining profundity with lucidity.

Sankaracharya is a rare combination of a philosopher and a poet, a mystic and a reformer. His unique achievement lies in reminding men of their forgotten divinity and of their primary duty to recover it, and in assuring them that they can do it here and now, in this world and in this life, and urging them to undertake the quest with courage and confidence.

Sankara was saint and scholar, spiritual leader and intellectual giant, religious reformer and founder of a sect. He was surely one of the keenest minds in the firmament of medieval Hindu philosophy, and a mighty force in the restitution of many thoughts and beliefs, many scriptural writings and metaphysical subtleties that date back to several centuries.

Sankara wrote on the principal Upanishads, on the Bhagvadgita and on the Brahma Sutra, evoking and elucidating messages. He travelled to many parts of the sub-continent, where he taught and preached to eager disciplines. He established major centres in the four cities of Srinegri, Dwarka, Badrinath and Puri, one in each of the cardinal directions. These were places where monks gathered to study and propagate ancient wisdom.

In Sankara's interpretations of the

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scriptures, there is but one God, and He alone is real. All else is mere *Maya* (illusion) arising from our ignorance of the true nature of Brahman. On ultimate recognition there is no difference between our individual souls and the supreme one. Prayers to personal gods are fine as long as we live in a world of Maya. But when, through yoga, one reaches the state of higher consciousness, the distinctions dissolve, and all is One in the cosmic sea. This insistence on the identity of the Brahman and its manifestations is referred to as *advaita* (non-dualism).

Sankara's famous analogy for Maya is the illusion of the ignorant who mistake a rope for a serpent and panic. The moment one recognises the true nature of the rope, the fear vanishes, and one feels a great sense of release. So, it is when one grasps the nature of Brahman.

But this realisation cannot be accomplished through reasoning and analysis, declared Sankara. Indeed, like other religiously oriented metaphysicians, he belittled the value of the intellect in matters spiritual. He must have realised that the incisiveness of logic could rupture the very foundations of faith. For one thing, it would be regarded as divinely revealed with the infallibility of the Vedas which he regarded as divinely revealed truths.

In the course of time, many legends grew around Sankara's name. According to one, when he was yet a youngster, wanting much against his mother's wises to take to the ochr robe, a crocodile grabbed him; but upon his mother's promise to let him become a monk, it left him free. Apparently, God assumed the amphibean form to free Sankara from his mother's grab.

Another legend sounds even more interesting. Sankara once got into a debate with a reputed scholar and squarely defeated him. The opponent's wife was the judge in the matter. Before she could crown him winner, she challenged him on his knowledge of erotics. Sankara asked for a week's study of the subject. This was granted. He then left his moral frame, and entered that of a deceased king.

Through this vehicle, he explored the range of delights that the monarch's many wives and playmates had to offer. Now this study became his only interest, and he forgot all about his own body. Seeing this terrible distraction from a saintly course, Sankara's disciples went around singing devotional melodies.

When some of these fell on his ears, the saint-in-a-king's-body realised his intoxicated state and transmigrated back into his original body. Then he went to the debating forum and taught his questioners a thing or two on the theme of carnal love.

Sankara was as much a systematiser and exponent of ancient wisdom as an original author or propounder of a philosophy, as much a commentator on old *slokas* as a composer as a new ones.

Sankara composed some beautiful devotional music, which continues to this day to touch the heart of the devout. The Ananda Lahari (Wave of Joy), a hymn to Parvati, is credited to him. He has been regarded as an incarnation to Lord Siva.

Sankaracharya died at Kedarnath at the age of 32 (some say) or 50 (others say). He is said to have repented on his death-bed for having worshipped the form of God in an idol, and for having imagined the omnipresent God only in a temple.

Such sentiments have been expressed by other great Hindu saints also. But, not many who worship Sankaracharya seem to care, for they continue doing precisely what the master felt he should not have done.

Sankaracharya is considered the greatest exponent of Vedanta or Indian philosophy, 'who at the age of thirty could be at once the Aquinas and the Kant of India' (Will Durant). The earliest commentaries on the basic triad of Indian philosophy— the *Upanishads,* the *Bhagavadgita* and the *Vedanta Sutras*—which have survived to this day are his. His influence extended beyond the academic confines of

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professional philosophers to permeate the daily lives of the common people and is acknowledged even by the non-Vedic traditions like the Yoga and the Tantra.

Hinduism as it is practised today is largely the product of his synthesising efforts. The history of Indian philosophy after him may very well be described as the record of confirmations or contradictions of his doctrine. His philosophy which had spread over India during the course of centuries crossed the seas in the last century and has gained adherents in more continents than one at present.

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Sankaradas Swamigal (1867 — 1929)

Sankaradas Swamigal, born in 1867, was a noted dramatist of Tamil literature.

Sankaradas Swamigal, a noted dramatist, had his early education under his father and Palani Dhandapani Swamigal. He worked for sometime as Accountant in the Salt Factory at Tuticorin. In his twenty-fourth year he entered the field of drama.

Vexed with life for a spell, he donned the ochre robe and pilgrimaged from place to place. This earned him the title 'Swamigal'. At the request of Mahavidwan Kanchiraman Poondiya Pillai of Pudukottai, he re-entered the stage and worked assiduously.

There were no serious plays written after Sundaram Pillai's *Manonmaneeyam.* Sankaradas Swamigal stepped in at an appropriate time and amply filled the gap. He conducted very ably the Samarasa Sanmarga Nataka Sabha and Tatva Meena Lochani Vidwa Bala Sabha. He was stage director in the Bala Meena Ranjani Sabha for many years. Some of the actors like T.K. Shanmugam and T. K. Baghavati trained by him became renowned artistes.

Sankaradas Swamigal wrote about forty plays. His famous play *Abhimanyu Sundari* was written at one stretch in one night. His style of writing was an admixture of songs and prose in the day-to-day parlance of the common man. He was well-versed in singing Vanna padal, Santha padal, etc., and introduced these metres in the numerous songs of his plays. His other plays are: *Alli charithiram* (1934), *Valli Thirumanam* (1937), *Sathi Anasuya, Satyavan Savitri, Seemanthini,* etc.

He was respectfully called 'Gurudev'. He introduced spectacular scenic effects by gorgeous stage settings, appropriate costumes, sweet music, and apt prose interspersed with proverbs. In his plays, sage Narada had an important place. He was the precursor of the modern stage .

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Sankaradeva (1449 — 1568)

Sankaradeva, born at Bardowa in the district of Nowgaon, was a great spiritual leader of the Vaishnavite movement of Assam in the 15th century who reintegrated Assam in the cultural and religious life of India.

Sankardeva, the 15th century leader of the Vaishnavite movement of Assam, reintegrated Assam in the cultural and religious life of India.

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Earlier for about two centuries, Assam had been under the subjugation of Ahom kings under whose rule the Ahom impact had swept off the Indian culture. About this time, Saktism and Buddhism too had degenerated and people longed for a new liberal religion.

Sankardeva rationalised religious attitudes and filled in the lacunae with his Vedantism of one God. His liberal thought helped spread his ideas and opened a new chapter of religious renaissance. His gospel converted even the Kotch king.

Sankaradeva was born at Bardowa, district Nowgaon, in the family of the Bara Bhuyan chief, Kusumavara. He lost his parents in his infancy. At the village school he showed extraordinary proficiency, and emerged at the end of five or six years of schooling an accomplished scholar of Sanskrit. He was, however, singularly indifferent to worldly affairs. The family got him married soon and imposed on him the coarser duties of a Shiromani Bhuyan.

His wife, however, died immediately after giving birth to a daughter. He waited for a few years, gave the daughter in marriage to Hari Bhuyan, and in 1481 started on a long pilgrimage of twelve years, visiting holy places in northern India. After returning home he worked for the propagation of the bhakti cult in which he seems to have been greatly encouraged by his reading of the *Bhagavata-purana* with Shridhara Swami's commentary.

He had, however, to desert his birth-place soon to avoid constant skirmishes with the Kacharis, and after temporary stays at several places he, with his kins-folk, settled in the Majuli island on the river Brahmaputra in the Ahom territory. There was another period of unrest, but the severity of its effect upon him was, however, redeemed by the acquisition of a worthy disciple and, later, his chief apostle, Madhavadeva.

When Sankaradeva's son-in-law Hari was put to the executioner's sword by royal orders, he decided to leave the Ahom kingdom and migrate to the state of Koch-Behar, Kamarupa. The saint and his followers settled finally at Patbausi. Here the order set up by him began to grow in strength and size. After a visit to Puri, covering a few months, at the age of about ninety-seven, he was confronted with fresh hostilities.

The anti-Vaishnava camp abused the ears of Naranarayana with vilely distorted accounts of the saint's activities. For a time, he managed to elude arrest but had at last to present himself at the Koch court. The king possessed a liberal disposition and a scholarly bent of mind, and the meeting turned to the saint's favour.

Sankardeva's Vaishnavism is known as *Ek Saran Dharma.* i.e., devotion to one God with its four-fold cardinal features: *Sravan Kirtan* (listening to devotional songs), *Dasya* (placing at the services of God), democratic approach that is making no distinction of caste or creed , and stimulating devotion amongst the general mass of people, specially women and the illiterates.

His concept of service differed from that of Mira and Surdas and was similar to that of Kabir and Tulsidas. This is the reason that the power of unreflecting love and character of Radha are not significant in Assamese Vaishnavism.

For twelve long years (from 1483 to 1495), Sankardeva was on pilgrimage of Vaishnava cultural centres and devoted himself to cultural and intellectual pursuits. He was inspired by Bhagvatism. But, Sankardeva was a family man and he neither practised *vairagya* nor encouraged it. He was a religious mystic and laid foundation of mysticism in Assamese literature.

His Vaishnavism was marked with a happy blend of Catholicism and broad humanity. As already stated, his *bhakti* was liberal. It ignored caste rules; anybody who worshipped God belonged to God. His disciplines came from different social status and creed and included Brahmins, Muslims, untouchables, Bhutanese etc.

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Sankardeva made a tremendous impact on the literature, art and culture of Assam. A historian of Assamese literature (Hem Barua) considers Sankardeva as "the first great poet in order of time of the Assamese people and in order of merit, he is amongst the first of all Assamese poets."

For propagating his religious tenets and doctrines, Sankardeva wrote poetry, drama, songs. He was a great Sanskrit scholar and took themes from Sastras for his works. His Bhakta Ratnakar is a remarkable treatise on Vaishnavism. His translation of Bhagavatam inspired people. But, what brought him recognition was the *Kirtana*—a long work of 26 poems of 2261 couplets.

It is a rich storehouse of spiritual ideas and thoughts based on religious literature of ancient India. His style and language are remarkable, and what adds to it is his chiselled phrasing.

He composed several other works. At the behest of Narnaryan, king of Cooch Behar, he composed *Gurumala*, a book of hymns in praise of Vishnu and Krishna. 'The finishing rhymes and onomatopoetic words are of absorbing interest, each stanza is like an algebric formula'. His poetic excellence is also observed in his *Bargitas* and *Ankargitas*. "These songs may be compared with the songs of Vidyapati and the rhyme of Jayadeva."

Sankaradeva's literary career may be divided into three periods, conforming to his life respectively in (1) the Kayastha territories, (2) the Ahom kingdom, and (3) the Koch state. To the first period belong his *Harishchandr aupkhyana, Bhakti-pradipa, Kirtana-ghosha, Rukminiharana-kavya,* the first Bargitas, *Bhagavata* VI *Bhagavata* VIII and *Gunamala,* ii-vi.

The second period saw his *Kirtana-ghosha, Bhagavata* X, XI, XII, XIII, XIV (mentioned in one biography but not found), *Kurukshetra, Nimi-nava-siddha-samvada, Guna-mala* (ch. i), *Ramayana,* Uttarakanda, Bargita (Collection), *Bhakti-ratnakara,* and the dramas, *Kalidamana, Keli-gopala, Rukmini-harana, Parijata-harana,* and *Rama-vijaya* (1568).

Harishchandra-upakhyana (Episode of King Harishchandra) is generally considered the earliest work of the saint and assigned to his school-days, which terminated around his twentieth year. It is also the first work in 615 verses which formulated the teachings of Sankaradeva's cult in broad outline. The narration has the freshness of a young writer.

The episode is taken from the *Markandeyapurana* and is developed with little alteration in the main course of the events, but the young poet adds poetic sentiments, wherever deemed necessary. There is a subtle humour which enlivens the whole narrative of 615 verses.

In *Bhakti-pradipa* (The lamp of devotion) in 308 verses Sankaradeva develops the principal tenets of his cult urging his followers to seek salvation mainly through the recounting of God's name, and interdicts them strictly from the worship of the deity other than the Supreme in the form of a dialogue between Krishna and Arjuna. The work professes to have *Garuda-purana as* its source, although in the available editions of the purana there is nothing like the contents of this poem.

Rukmini-harana-kavya (Abduction of Rukmini, in 795 verses) is one of the most popular works in Assamese literature and many of its passages have until recent times been memorised by illiterate women-folk in the villages and used for marriage songs. Its language is homely and colloquial. Out of the shadowy figures in the original Sanskrit texts, the poet creates living men and women who hold our attention.

Sankaradeva's *Kirtana-ghosha* (The book of songs and refrains), with 189 kirtanas and as many refrains, in 2,264 verses, forms one of the corner-stones of Assam Vaishnavism along with his *Bhagavata X* (Purvardha), Madhavadeva's

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Nama-ghosha, and his verse rendering of Vishnupuri Sanyasi's *Bhagavata-bhakti-ratnavali.* The book is a typical form of Vaishnava poetry.

Bhagavata I, in 421 verses, gives a summary of the first book of the purana. *Bhagavata* II is an incomplete analysis, of the contents of the original in only 262 verses. Sankaradeva's description of the divine activities of Sri Rama and Krishna, and of Vaikuntha, the celestial abode of the Lord, however, afford 'purple patches' in this otherwise dry account.

Anadi-patan (The tale of creation) is one of the important works of the saint, giving his views on cosmology, philosophy and theology. It is a well-knit and handy work in 300 verses, acquainting us with the relevant topics in an eclectic manner. The sources are said to be *Bhagavata-purana* III, and *Vamana-purana,* but the contents do not betray relationship with the printed editions of the latter purana.

The work describes the position of the earth on water surrounding the universe, the destructive activity of god Rudra, the creative process employed by *Brahma and the* creation of *this world through maya or* illusion, the luminaries in the sky, the progress of time and different nether regions (naraka).

In *Bhagavata* VI, or *Ajamilopakhyana* (426 verses), the poet raises hell's furies before our eyes and shows that simple repetition of God's name can save us from the consequences of a thousand sins. The story is here told of the 'fallen' brahmin, Ajamila, who *was* rescued from the dire hands of the executioners of Yama by the angel attendants of Vishnu, as this great sinner passionately uttered the name of his youngest child, which happened to be 'Narayana'.

Sankaradeva re-tells two stories from *Bhagavatapurana* VIII in his two works, *Amrita-mathan* and *Bali-chalana* with a total of 1,354 verses. The first describes the churning of the sea by the gods with the help of the demon sons of Diti primarily to rescue goddess Lakshmi from its bottom, and concerns itself with the three manifestations of Vishnu. This work holds much evidence of Sankaradeva's poetic imagination and skill in organisation.

The contents of *Bali-chalana* (The deceiving of Bali) are taken mainly from *Bhagavata-purana;* but, 'like sweetening milk with honey', as the poet himself says, the story is strengthened with elements picked from *Vamanapurana* (possibly in a recension different from the available printed editions).

Bhagavata X (Purvardha), in 2,263 verses, is another work which renders the tale of Krishna's early life in lovely and glowing verses, and its language is fully mature. The rendering is generally faithful to the original, but Sankaradeva depends a great deal upon the commentary of Sridhara Swami for his material though he weaves new matter into the texture of his work. Sankaradeva's power of description and narration is perhaps at its best in this work.

Kurukshetra (602 verses) is based on a few chapters of the Uttarardha of the tenth book of *Bhagavata-purana.* It describes the meeting of Krishna and Balarama with Nanda, Yashoda and the gopis of Braja in the battle-field of Kurukshetra. The eight principal consorts of Krishna tell Draupadi and other ladies the tale of their marriages. Then comes the philosophical passage of Vasudeva's hymn to Krishna and the work closes with a description of Krishna and Balarama bringing back Devaki's six dead sons to her for a short duration.

Nimi-nava-siddha-samvada (King Nimi meets the nine sages) is an adaptation in 427 verses from chapters ii-v of the scholarly talks given by the nine Siddhas in reply to nine questions put by King Nimi. All the queries bear upon bhakti and nivritti.

Bhagavata XI (846 verses), or *Krishna-prayana Pandava-niryana,* as more aptly called in the body of the text, is based on *Bhagavata-purana.* (Books I and 11). It narrates the passing

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of Krishna, the annihilation of the Yadavas brought upon them by their own acts of indiscretion, the miserable plight of Krishna's consorts at the hands of the degraded cowherds of Braja, the unbounded sorrow of Uddhava, Arjuna, the gopis and others at the disappearance of their beloved Lord, and the death of the Pandavas. This is one of the maturest works of Sankaradeva and ably represents his mind and art, his poetic virtuosity as well as the tenets of his creed.

Bhagavata XII, in 538 verses, is a free adaptation of the twelfth book of the purana, some of the contents of which are left out apparently as they do not conform to Sankara's religious practices. The philosophical passages are rendered with much dexterity and clarity of vision and understanding.

Gunamala (A garland of the glories of Vishnu Krishna) is a tiny work in six kirtana-ghoshas with a total of 378 jingling verses with four feet of six syllables in each verse. It is a remarkable feat of mental agility, trying to maintain a swift-moving metre all through. With initial salutations to Narayana the book gives a quick survey of Krishna's earthly career.

The *Bargitas* (Uttara-Kanda. 761 verses) with Madhavadeva's Adi-kanda, was meant to supplement the five canted work of their predecessor, Madhava Kandali. The saint-poet himself calls his work *Uttarakanda-katha-sara* (the essence of the final book of the *Ramayana)* and gives a sort of analysis of the original book, divesting it of all intervening episodes.

The dramas (anka, nata, nataka) of Sankaradeva are a type by themselves and do not follow a particular model. Sanskrit or Prakrit. There are no act or scene divisions in them. The Sutradhara appears on the stage, announces the drama and conducts the whole show with dances, songs and explanatory commentary all through.

The plays themselves are in an artificial dialect, which has since been called Assamese Brajabuli (a queer mixture of Assamese, Maithili and Hindi with a tincture of other elements), and which is characterised by flexibility, phonetic sweetness and malleability suited to the needs of poetic drama. It is intervened only by Sanskrit shlokas and the early Assamese payaras (verses), though rarely, with a plaintive motif. In the dramas we get the first specimens of Assamese prose, but characterised by a poetical sonority.

Vipra-patni-prasada (The offerings of the wives of the priestly Brahmins to Krishna) was written by Sankara at Belaguri (Sibsagar district), when the Brahminical hostility to his namadharma was at its bitterest. The rather thin story has been adapted from a single chapter of *Bhagavata-purana* X and criticises sacerdotalism quite severely.

Kali-damana-yatra (The taming of the serpent Kaliya) dramatises the *Bhagavata* stories of Krishna's feats, like taming the demon-serpent Kaliya, who poisoned the waters of a lake on the Yamuna, or swallowing the forest fire of Vrindavana (Vanagni-pana). The pathetic sentiment is finely developed as the first incident is unravelled.

Keli-Gopala or Rasa-krida (The rasa sports of Krishna) depicts the scenes of Krishna's sports with the milk-maids of Braja. The erotic sentiment here holds the ground, while the heroic note intervenes in Krishna's killing the Yaksha, called Shankhachuda.

Rukmini-harana-nataka has the union of Krishna and Rukmini, who came to be his first wife, as its main subject. The love and battle scenes are wrought with equal verve and beauty, but purely as a piece of drama the work suffers because of the dominance of music and dance, which precludes a full development of plot and characters.

Parijata-haran has two plots, namely, the killing of Narakasura and the uprooting of the divine parijata tree from the garden of Indra. Sankaradeva is at his best here among his plays in point of characterisation. The character of Narada comes out real, and Satyabhama and

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Shachi quarrel heartily with each other like real women, much to the amusement of the common audience.

Rama-vijava (The conquests of Rama) is the only work with the date-mark of the saint, being written in the last year of his life. It was first presented on the stage in the Koch capital with Chilaray's men (a band of actors) in different roles under the poet's own direction. The story of Parashuram and of Rama and Lakshmana's fights against Tadaka and other demons is taken from the *Ramayana,* but the plot is developed with much originality in characterisation.

They express the ecstatic love of the Vaishnavas—intense feeling for and expression of the infinite. The themes mostly pertain to the transitoriness of the world and uncertainty of life. He possessed creative imagination, craftsmanship and technique, excellent expression and a deep spiritual understanding. His *Bhakti Pradip* contains the quintessence of his philosophy :

Devote thyself to me
With one undivided mind
And keep away other gods
At a distance.

Besides being a great saint-poet, he also conducted great social work. The Vaishnava monastery system that hold a key position in Assam's social life even today is pre-eminently his creation. He is more a religious reformer than a literary artist; he is better known for changing the tide of Assamese spiritualism than for his poetry. Here is a poetic example:

The world is a dense forest
Spread with the fetters of illusion
And like a deer I ramble in it
The snares and attachments have caught me
While like a hunter destiny pursues me.

Sankaradeva is a great literary figure, who presents a whole cultural upsurge. As a rich legacy from his 'unerring predecessors', he received a literary form of language with much poise and beauty as also a few verse-forms. He enlarged the scope of the language with the boldness of a creative genius, coined the novel idiom of Brajabuli, and added to the variety of verse-forms.

The immediately preceding period of Assamese literature exhibits an unprecedented zeal for story-telling, when the two great Indian epics and some of the puranas were rendered into Assamese at least in parts, but the period hardly represents a literary movement with a purpose.

The age of Sankaradeva marks a literary and cultural resurgence. The neo-Vaishnavism preached by Sankaradeva brought in its train a literary upheaval, and the fine arts like music, dance and painting also came to have their place in the life of the people.

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Sankara Kurup, G.

——See under Kurup, G. Sankara (Mahakavi)

Sankaran Nambiar, P. (1892 — 1954)

P. Sankaran Nambiar, born in 1892, was an eminent Malayalam poet essayist and critic.

P. Sankaran Nambiar, well-versed in Sanskrit, English and Malayalam, has given 'the

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little gold, instead of much silver' to Malayalam poetry. He was a distinguished professor of English, talented essayist and critic. He entered the literary field while he was a student, writing *Palazhimathanam champu.*

His *Bhashasahitya charitra sangraham* (1922) is an extensive and critical study of the various forms of Malayalam literature from the very beginning. *Abhinava kavyadarsham* (1928), which he wrote under the pseudonym 'Prapushnacharyar', assesses the qualitative degradation in poetry.

The technique of odes, sonnets and monologues used in English poetry is explained in his *Prasthanatrayam* giving appropriate examples in Malayalam. More than that, he translated some well-known English poems into elegant Malayalam verse. Some of these translations, first published in periodicals, are collected in *Suvarnamandalam* (Realms of gold, 1951).

Each poem has an introduction to give the readers an idea of the background. Tennyson's 'Ulysses', Milton's 'Lycidas', Brownings's 'Andrea del Sarto', Shelley's 'Ode to the West Wind', Wordsworth's 'Ode to Duty', Shakespeare's seven sonnets, and adaptations of Keats's 'Ode to a Nightingale' and Goldsmith's 'Apostrophe to Poetry' are included in the collection.

Collections of his literary essays have been published in four books, *Sahityanishkutam, Sahitya prakashika* (in three parts), *Makarandamanjari* and *Sahityavum samskaravum.* In recognition of his contribution to literature the Maharaja of Cochin conferred on him the title of 'Kavitilakan'.

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Sankhyayana Sarma, Venkata (1864 — 1933)

Venkata Sankhyayana Sarma, born at Achanta in Godavari district in 1864, was an eminent Telugu poet essayist and critic.

Venkata Sankhyayana Sarma belonged to village Achanta in Godavari district, but the family migrated to Kichchada in Visakhapatnam district in his father's time. He became proficient in Sanskrit and Telugu in his childhood itself. His talent was multi-faceted.

He attained a level of proficiency in music, dance, painting and poetry. He was good in the art of public speaking, and passed the Vakil's examination. He had his legal practice in the Munsiff's court at Parvathipuram, and also worked as the Dewan of Merangi principality in the Parvatipur region.

He founded a periodical, *Sujanapramodini,* in 1881 and another named *Kalpalatha* in 1903, and published varied articles on science in these papers. He wrote poems including 'Sudhanidhi' and 'Manorama', and two plays, *Partha Parajam* and *Avadata kalabhakam.* He translated into Telugu Kalidasa's *Vikramorvashiya* and Bhavabhuti's *Uttararamacharita.* He published a collection of essays on science, titled *Rahasyadarpanam.* He also wrote a volume of poems entitled *Andhra padyavali.*

He was also known as Venkata Raya Sankhyayana Sarma. He presided over Andhra Saraswata Sabha in 1933 and the thirteenth annual conference of Andhra Sahitya Parishat

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in 1924. He was honoured with the title 'Mahopadhyaya' by the Andhra Saraswata Sabha at Nanduru.

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Sankrityayan, Rahul (1893 — 1963)

Rahul Sankrityayan, born at Pandraha in the district of Azamgarh in 1893, was a versatile novelist, playwright, biographer, essayist, linguist and thinker.

Rahul Sankrityayan, a versatile genius—novelist, playwright, biographer, essayist, linguist, thinker—was born in village Pandraha, district Azamgarh (Uttar Pradesh). His original name was Kedarnath Pandey. Fond of wandering from childhood, he travelled far and wide in the country and abroad. His life was a saga of varied activities. A widely read scholar, he was well-versed in philosophy, religion, literature, history, archaeology and political science.

He participated in social work, Satyagraha, freedom struggle, labour movement and peasant uprisings, and lived fitfully a life of farming, landlordism, priesthood, political leadership, communism, renunciation. From Sanatan dharma (conservatism) to Arya Samaj, from Arya Samaj to Buddhism, then to Marxism, and finally to the Religion of Man—this makes the curve in his Faith. His philosophy of life should be examined in the broad spectrum of these multidimensional phases of thinking and living.

As a sanyasi, he went into the Himalayas. In quest of learning and in order to satisfy his wanderlust, he travelled far into Europe and Asia. A number of times he visited Tibet, China, Russia and Sri Lanka, and brought from there a rich treasure of manuscripts.

His literary career started in 1997 and then his pen, like his feet, knew no rest. He has some 160 works to his credit, ranging from novel, drama, essay, biography, autobiography, religion, philosophy, history, politics, folk-literature, travelogue, translation, commentary on Sanskrit classics, lexicon and editing of Tibetan and palm-leaf manuscripts, etc.

Among his works on Hindi language and literature may be mentioned, in particular, *Apabhramsha kavya sahitya, Dakkhini Hindi sahitya, Adi Hindi kahaniyan* and *Hindi kavyadhara.* He gave a new direction to the study of old Hindi literature. First, he maintained that this early age shows two contrary literary trends; first, the religious literature of the Buddhist Siddhas and Jain ascetics, and secondly, the heroic and amorous poetry of the court poets.

He, therefore, argued that this age should be called 'Siddha-samanta yuga'. Moreover, by including Apabhramsha works in the over-all literature of this period, he took this age back to the 8th century instead of keeping it confined to 1050-1375 (Vikram Samvat) as ordinarily accepted by other literary historians.

Rahul Sankrityayan is also well-known for his historical novels in Hindi. Among his five novels, *Singh senapati* and *Jai Yaudheya* deserve a special mention. These novels re-create the cultural and historical life of the older times. *Singh senapati* tries to bring out the principles of socialism through a study of an ancient republic, while *Jai Yaudheya,* written in an autobiographical style, depicts the conflict between the republican and monarchical systems.

Rahul Sankrityayan's social novel *Baaisvin sadi* presents a utopian society based on the postulates of communism, while his *Jivan ke liye* is a study of man's struggle against the odds of life. In his short-stories the writer

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touches the unexplored areas of ancient history and contemporary society. His collections of short-stories *Saptami ke bachche* and *Kanaila ki katha* reveal his fascination for the past, intertwined with regional colours and local flavour.

His essays collected in *Sahitya nibandhavali* and *Puratatva nibandhavali* deal mostly with literature and ancient history and archaeology, and are marked by clarity of thought and fluency of style. He has also written travelogues and biographical literature. The collections *Yatra nibandhavali, Yatra ka panne, Bachapan ki smritiyan, Tumbari kshaya* contain about seventy essays— narrative, reflective, or descriptive. His autobiography *Meri jiwan yatra* is a fascinating account, in a simple and idiomatic language, of a life of rich experiences. In addition to this, he has also attempted reportage.

In his treatment of history, Rahul Sankrityayan gives weightage to the life of the common man. He goes to the roots of the religious movements and tries to reach out to the faith and belief of the ordinary people. The masses, their thinking, their life, their government, their toil— these dominate his writings. At the level of language also, he prefers a direct and simple style as against an ornate one.

A Marxist to the core, Rahul Sankrityayan was no sectarian. He wrote for the common, suffering humanity. During his imprisonment in 1942, he wrote eight plays in Bhojpuri which aimed at awakening the peasants and giving momentum to the Kisan movement. Works like *Bhago nahin duniya ko badalo,* Manava samaj, and *Vaijnanika bhautikavad* were written for the struggling masses. Among his other works mention may be made of *Madhya Asia ka itihas* in two parts, an important piece of research which received the Sahitya Akademi Award in 1958.

His important works, other than those mentioned above, include: Novel: *Madhur swapna;* Short Stories: *Volga* se *Ganga tak;* Memoirs and Biography: *Rajasthan ranivas, Atit se vartaman, Stalin, Karl* Marx, *Lenin, Ghumakkar Swami, Jinaka mein kritjna;* Philosophy: *Darshan digdarshan, Buddha darshan;* Travelogues: *Meri Laddakh yatra, Meri Europe yatra, Meri Tibet yatra, Roos main pachchis mas*; Editing: *Dakkbini Hindi kavyadhara, Saraha doha kosh.*

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Sankunni, Kottrattil (1855 — 1937)

Vasudevan Unni, born in Kottayam in 1855, was an eminent Malayalam poet and writer.

Vasudevan Unni, known popularly as Sankunni and born in Kottayam, was practically illiterate till he was sixteen. The next thirteen years saw him avidly learning a number of graded Sanskrit 'kavyas' and grammar books and a few treatises on Ayurveda.

In 1890, when the daily *Malayala manorama* was started, the manager put him in charge of its poetry section. Three years later he was appointed Malayalam Pundit in a newly started high school in Kottayam itself. He held both the posts concurrently, and also took interest in attending literary conferences, getting acquainted with the eminent men of letters of the age and participating, almost always with success, in poetic contests.

A prolific writer with about forty-five works to his credit, Sankunni contributed to almost all branches of literature—original compositions, translations and adaptations. His translation of Bhavabhuti's *Malati-Madhava* is acclaimed as his best contribution. *Devi vilasam,* based on the *Bible,* is a drama. Besides these, there are also a number of short and long poems including a 'kilippattu', a 'tullal', a verse

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biography, as well as five 'attakkathas'. His poetic style is simple and lucid. Clarity, spontaneity and mellifluousness characterise most of his poems.

Most significant of all his works is a set of eight volumes entitled *Aitihyamala,* a collection of legends. Besides being written in a delightfully readable style, these volumes contain a wealth of information useful to researchers interested in reconstructing the cultural history of Kerala even after due allowance has been made for its unauthencity.

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Sankunni Nair, M.P. (1917 —)

M.P. Sankunni Nair, born at Mezhathoor in Pattambi in 1917, is an eminent critic and a brilliant scholar in Malayalam literature.

M.P. Sankunni Nair, regarded as a major critic in Malayalam, is a native of Mezhathoor near Pattambi. A brilliant scholar holding the title Siromani in Sanskrit and an M.A. degree, he has had a long and distinguished teaching career in Pachayyappa's College, Madras. After retirement from service, he is fully engaged in literary pursuits.

Sankunni Nair is neither a prolific nor a creative writer, in the ordinary sense. But he has used his erudition and exercised his sharp intellect to produce a few substantial works illustrating how research and criticism could be harmonized and integrated.

His first notable work is *Kavyavyulpatti,* a collection of six essays, each evaluating a well-known Malayalam poem. His latest *Chhathravum chamarvavum is* an attempt to acquaint the reader with the poetic vision and philosophy of Kalidasa from a refreshingly new point of view. *Nalla bhumi,* his Malayalam rendering of Pearl S. Buck's *The Good Earth,* is also worth mentioning.

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Sanskarta, Nanuram (1916 —)

Nanuram Sanskarta, born at Khari in the district of Bikaner in 1916, is a popular Rajasthani poet and writer.

Nanuram Sanskarta was born in village Khari, district Bikaner, and was moderately educated in Hindi and worked as a village school teacher. Being born in a village and having lived there all his life, he has an intimate knowledge of rural life, of its environment and seasons and the reality of life as lived by the common man.

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His language too has a colloquial touch which differs in nuances from the language written by others. He has more than a dozen books to his credit, some of which are well spoken of.

His Rajasthani works are: Poetry: *Kalayan* (1949), *Samaya bayaro* (1952); *Das deva* (1955), *Chappaya satsai* (1972), *Sankal sandhan* (1973), *Lankan dhani* (1976); Stories: *Gyohi* (1957), *Das dokh* (1966), *Ghar ki rel* (1969), *Ghar ki gai.* His *Batohi,* a poetical work, is in Hindi.

His thesis on Rajasthani folk literature got him the degree of 'Sahitya Mahopadhyaye' from Hindi Sahitya Sammelan, Prayag. He also received an award on his book *Kalayan.* A survey of the country-side has also been published by him under the title *Khedai rapat.*

He has recently been honoured as an eminent writer in the cultural field by the Rajasthani Bhasha, Sahitya Evam Sanskriti' Akademi, Bikaner. Nanuram's language, though colloquial, is extremely rich and his approach to subject non-conventional.

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Santalinga Swamikal (18th Century)

Santalinga Swamikal was a famous Tamil poet and saint.

Santalinga Swamikal was a Tamil poet and saint. Though the full details of his life are not available, it is learnt that he was a Virashaiva in religious belief. He is believed to have belonged to Tirtturayur. He was a student and disciple of Sivaprakasa Swamikal, and spent his life in a hermitage at Tirupporur.

He had a favourite disciple, called Chitambara Swamikal, who wrote notes on some of his poems. His chief poetical works are *Kolai maruttal* (Against taking life), a poem in twenty-two stanzas; *Vairekkiya dhipam* (Light of renunciation) in two sections of fifty verses each; and *Avirota untiyar,* a poem having a hundred three-lined stanzas. Expressed briefly and beautifully, his poem deals with themes like *dharma*, *artha*, *kama* and *moksha.*

Out of these, he hails *moksha* as the most important He believed that the one who knows God knows all, and that even one's body is not one's own. He also maintains that one should not crave for good food, clothing or habitation.

The poet's similes are appropriate and homely, e.g. as itching makes one scratch more, so does lust beget more lust. He compares a man, seeking to dispel the darkness of *Maya* with his little knowledge, to one who seeks entry to his house in a dark night with the help of a glow-worm's light.

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Santhanam, K. (1895 — ?)

Kumattithidal Santhanam, born in Tanjore district in 1895, was an eminent freedom fighter, a parliamentarian, an administrator, a scholar and a journalist.

Kumattithidal Santhanam hails from Tanjore district in Tamil Nadu—a district which has contributed many outstanding patriots, administrators, intellectuals, musicians and composers to the nation. He was born in a rich

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family in 1895. His father, Kasturi Ranga Iyengar, was a prominent landowner of Tanjore. Santhanam lost his mother, Soundarammal, when he was five years old. His father passed away when he was twenty. His career was thus largely one of his own making.

Keenly interested in Mathematics while at school and full of admiration for India's Mathematical prodigy, Srinivasa Ramanujan, Santhanam joined the Honours Course in Mathematics in the Presidency College at Madras. He could not pursue his pet subject further because he did not get the first rank in the examination. He joined the Law College in 1917 and was enrolled as an Advocate of the Madras High Court in 1919.

Like many other intrepid patriotic young men of that time, he responded to the call of Mahatma Gandhi and preferred the precarious career of a freedom-fighter to one at the Bar. Joining the Non-Cooperation Movement, after giving up his practice within six months of enrolment, he courted imprisonment in 1920. Having chosen the path of the national service, with all its struggles and privations, he never looked back. While many others later resumed practice at the Bar, he remained a public worker all his life.

He was married to Sundarammal when he was sixteen and she was eleven. His plunge into nationalist politics meant for the young wife, a life of austerity and frequent separation from the husband. While Santhanam was flitting in and out of jail or carrying in the message of Khadi and village uplift in the Tanjore countryside, Sundarammal lived in their native village with the children.

In 1923, Santhanam, together with Jawaharlal Nehru and A. T. Gidwani, was implicated in a conspiracy case in Nabha under bizarre circumstances, which are described in amusing detail by Nehru in his 'Autobiography'. The three had gone to Nabha, a Sikh State near Delhi, to watch an Akali agitation against the British administration. They were arrested at Jaito and taken, handcuffed, to Nabha, where they were kept in a dingy cell in Nabha gaol.

They were tried, first on a charge of refusing to obey an order directing them to leave Nabha, and then on a conspiracy charge. The trials were of the most farcical kind and the charges were ludicrous. They were sentenced at the end to over two years' imprisonment, but the sentences were suspended and they were externed from the State. All the three contracted typhoid during their stay in Nabla jail and Santhanam was seriously ill after his release.

When C. Rajagopalachari founded the Gandhi Ashram at Tiruchengode in 1923, he invited Santhanam to work as its manager on Rs. 75/- a month. His wife and family moved over to Tiruchengode. Santhanam worked with dedication at the Ashram till 1930, when Gandhiji launched his Salt Satyagraha campaign. His experience at the Ashram gave him an intimate knowledge of rural life and the problems of Indian life and the problems of Indian agriculture. He carried on a vigorous campaign against untouchability and the drink evil and worked for the promotion of Khadi and village industries.

Santhanam was among those who went to jail in the 1930 and all subsequent freedom struggles up to the anti-war Satyagraha campaign of 1940. In all, he had been to jail five times in two decades. While he was in prison in 1931, he suffered a grievous bereavement in the death of his wife by accidental drowning in a pond near the Ashram.

Released from jail in 1931, Santhanam took up the editorship of the *Indian Express*, a newly-started English daily of Madras. He proved himself a well-informed and conscientious editor. His articles were marked by clarity of thought, scrupulous regard for facts and a total devotion to the national interest and public good.

He continued to take an active interest in Congress politics and was elected to the Central Legislative Assembly at Delhi on the Congress

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ticket. He worked as a trusted lieutenant of S;. Satyamurthi and Bhulabhai Desai in the Central Assembly and acquired an intimate knowledge of the country's economic problems.

Although in 1940 Santhanam, alongwith others specially chosen by Gandhiji, took part in the Mahatma's anti-war Satyagraha, launched in protest against the British refusal to install a National Government in India during the war, he parted company with the Congress Leadership over its attitude to the Cripps' offer and an agreement with Mr. Jinnah.

Agreeing with Rajaji, he did not support the "Quit India" resolution of the Congress Working Committee. He had resigned earlier from the Indian Express in 1940 and engaged himself in writing a book on 'India's Road to socialism'.

After his release from jail in 1941, he returned to his native village and kept himself busy writing articles for the press on national problems.

In 1942, after his withdrawal from the Congress, he was invited by S. V. Swamy to take up the editorship of a new English daily, the *Free Press Journal*, at Madras. He carried on for a few months as Editor. In 1943, he received a call from Devadas Gandhi, who was then Managing Editor of the *Hindustan Times*, Delhi, to join the paper in any capacity. He was invited to visit Kerala and East Bengal and write on the food crisis in those areas.

His series, entitled "Cries of Distress", created a stir in the country. Towards the end of 1943, he joined the *Hindustan Times* as Joint Editor and served on that paper till 1948, when he was invited by Jawaharlal Nehru to join his Cabinet as Minister of State for Railways.

Rejoining the Congress after the end of the war, Sanhanam was elected from Tamil Nad to the Constituent Assembly, in which he played a leading part, especially in the discussions on the financial provisions of the Constitution. He wrote a book on the Indian Constitution based on his experiences in the Constituent Assembly.

Despite his good record in the Railway Ministry, Santhanam was defeated in the General Elections of 1952, in which the Congress in Madras suffered many reverses and lost its majority in the Legislative Assembly. He had to resign from the Ministry. Nehru, however, did not wish to lose his services. He was appointed Lieutenant-Governor of Vindhya Pradesh, a new State in Central India created by the merger of a number of small States.

In 1956, he was Chairman of the Second Finance Commission set up to make recommendations on the division of certain Central taxes between the Union and the States. His report was a masterly study of Centre-State financial relations.

Returning to Madras on 1957, Santhanam settled down to writing books and contributing regularly to the Press on current affairs. A lifelong student of Guardian ideas, he wrote a penetrating study of the role of Satyagraha in politics.

Another spell of Parliamentary career opened out for him when he was elected in 1960 to the Rajya Sabha. In 1962, Lal Bahadur Shastri, as Home Minister, invited him to take up the Chairmanship of the Corruption Enquiry Committee. The Committee's Report, which bears the stamp of Santhanam's thorough and painstaking work, made comprehensive recommendations on every aspect of corruption. Many of the recommendations of the Committee were accepted by the Government. Santhanam headed another committee which reviewed the working of the Community Development in India.

In 1963, he went to Malaysia as the head of an Indian delegation to advise its Government on the reorganisation of its railways.

Since 1964, Santhanam has been engaging himself mainly in writing and delivering

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lectures, in which he has often been critical of the Government's economic policies. In 1969, he went on a tour of African countries and Hungary to lecture on Gandhi. As Chairman of the National Integration Committee of the Gandhi Centenary Celebrations Committee, he brought out a unique anthology of Indian literature, published by the Bharitya Vidya Bhavan.

Modest and unassuming, Santhanam is one of those rare patriots who have integrity or their strict devotion to truth. He has been a firm believer in Gandhian principles and has never compromised his conscience for the sake of power or position. A scholar, a journalist, a parliamentarian, an administrator and a publicist, Santhanam has served the nation in varied capacities.

Among his publications are: 'India's Road to Socialism'; Ambedkar's Attack or the Fight Against Untouchability'; 'The Constitution of India'; 'Planning and Plain Thinking'; Satyagraha and the State'; and 'Eight Seers of Rice and other Stories of Indian Life'. In addition, he has to his credit a large number of books and pamphlets in Tamil and translations from the Sanskrit classics.

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Santokh Singh (Bhai) (1893 — 1927)

Bhai Santokh Singh, born in Singapore in 1893, lived the life of a revolutionary and died in Punjab as a Communist leader in the struggle of *kisans* and workers.

Bhai Santokh Singh was born in 1893 in Singapore where his father, Sardar Jawala Singh, a Sikh Jat of Dadher in Amritsar district, was serving as a gunner in the army.

Santokh Singh learnt Gurmukhi from his father, but for further studies he had to come to Amritsar to join the Khalsa College where he studied till 1910. He gave up his studies and went to the U.S.A. in 1912, there coming into close contact with Baba Jawala Singh and Sant Wasakha Singh, who were owners of potato ranches and were working for the freedom of India in a dedicated spirit. He was very much influenced by them and decided to dedicate his life for the emancipation of his country from the foreign yoke.

Bhai Santokh Singh also came into contact with Baba Sohan Singh, Baba Kesar Singh, Kartar Singh Sarabha, Ramachandra Peshawari, Pandit Jagat Ram Bhardwaj and Baba Harnam Singh.

His patriotic zeal brought him the respect and confidence of Lala Hardyal, the acknowledged leader of the revolutionaries.

By nature, Santokh Singh was a balanced man and a silent worker. He earned the confidence of his colleagues for his clarity of thought and strong strivings to strengthen the revolutionary organisation. While working under the guidance of Lala Hardyal and Baba Sohan Singh, he played a prominent part in giving a name and a form to the Ghadar Party.

For his unique contribution as a revolutionary worker of rare qualities, he was elected General Secretary of the Ghadar Party. He played a very important role in strengthening

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the organisational wing of the Ghadar Party in the initial stages. He selected capable and reliable cadres for training in military sciences, in the manufacture and handling of explosive and aircraft.

The outbreak of the First World War brought about a radical change in the situation of the country and influenced the thinking of the active party cadres. All plans for a revolution in India with the active support of the Indian masses had to be given up.

The officers of the British government succeeded in undermining the plans for an armed revolt with the help of their paid informers who infiltrated into the inner ranks of the Ghadar Party organisation, which was then busy setting 23 February 1915 as the date for a country-wide armed revolt.

Bhai Santokh Singh established personal contacts with Indian soldiers stationed in Malaya and Burma and with Indians settled in Siam. He distributed Ghadar literature and supplied arms and ammunition to the members of the Ghadar Party. The active co-operation of Sohanlal Pathak, Amar Singh Engineer, Moulvi Mustafa Ahmed, Bhai Kapoor Singh, Harnam Singh and Ali Ahmed Sadiq had given shape to his plans in Burma.

The betrayal of the armed revolt greatly disappointed Bhai Santokh Singh and he had to leave Burma for the Party headquarters at San Francisco in the U.S.A.

Bhai Santokh Singh was put in touch with the German Counsellors in the U.S.A. by Lala Hardayal before his departure for Switzerland. The Germans, who were very much interested to see the British government uprooted from Indian soil, were willing to lend a big helping hand to the members of the Ghadar Party to stage a successful armed revolt in India.

Bhai Santokh Singh left the U.S.A. for Malaya, Siam and Burma with the specific object of enlisting the active support of the Indian soldiers for a revolt.

In San Francisco Bhai Santokh Singh became involved in the San Francisco Case alongwith Bhai Bhagwan Singh, Gopal Singh, Tarloknath Dass, Govind Biharilal, Vishnu Behari Hindi, Niranjan Das, Nandeker, Munshi Ram, Sardar Nidhan Imamdin, Dhirendra Sarkar, Chandra Kanta Chakravarti and Sardar Sunder Singh. In 1917, Bhai Santokh Singh was sentenced to undergo imprisonment for twenty-one months in that Case.

The failure of the armed revolt, his trial and imprisonment in San Francisco and the successful revolution in Russia brought about a radical change in the political outlook of Bhai Santokh Singh in 1920. Alongwith Bhai Tatan Singh, one of the leading members of the Ghadar Party, he left the U.S.A. for Russia to attend the 4th Congress of the Third Communist International as a representative of the Ghadar Party.

Here, he came into personal contact with the Bolshvik leaders and renowned leaders of the World Communist Movement and was influenced by their revolutionary ideas and Communist thinking. For two full years, Bhai Santokh Singh devoted his time and energy to a serious study of the Communist philosophy which moulded him into a confirmed Marxist.

Armed with the Marxist ideology, he managed to reach Punjab in 1924 and succeeded in establishing live contacts with the responsible members of the Communist Party of India and made a significant contribution to the strengthening of the Communist movement in India.

From 1912 to 1920, Bhai Santokh Singh served the cause of the Ghadar Party and from 1920 to 1927, he worked in a dedicated spirit to preach the gospel of Communism. In 1924, the political atmosphere in India was surcharged with anti-British feelings and the masses could easily be roused against the tyrannical rule of Britain in India. In 1926, Bhai Santokh Singh started publishing from Amritsar the *Kirti*

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(monthly), an organ of the workers and peasants.

He made the workers and peasants realise that their struggle was not against any 'Jati', 'Desh' or 'Dharma', but against hunger and exploitation and that the political system was responsible for their woes. He was fully equipped for carrying on his activities as an accomplished propagandist. Through the columns of the *Kirti,* he started moulding the thinking of the workers and peasants on Communist lines.

Attracted by his attainments, Bhagwan Singh, the Chief of Buria, a Sikh principality near Jagadhari (Haryana), conferred on him the honour of Poet Laureate. It was here that he completed *Nama kosh* (1821), being the translation in bhasha of *Amar kosh,* and *Shri Guru Nanak Prakash* (1823), an epic on the founder of Sikhism. In 1825, he migrated to Kaithal at the invitation of its chief, Uday Singh.

Well-settled, he wrote ad seriatim, *Garab ganjani* (1829), a commentary on the *Japa* of Guru Nanak in which he rebutted Sadhu Anandaghana's formulations about the Guru's composition, a commentary on *Atma purana,* (1834), which is now untraceable, and his magnum opus, *Gurpratap suraj* (1843), which took eight strenuous years of work to complete. He also translated Valmiki's *Ramayana* into Punjabi.

The Bhai had used Braji in Gurumukhi characters as the medium of his literary work. It would have been difficult for Sikh laymen to understand the poet's text, but soon after his death, the daily exposition (katha) of *Nanak Prakash* and *Suraj Prakash* (abbr. for *Gurpratap suraj)* became the routine of Sikh religious establishments.

He is acclaimed as the greatest poet of Braji ever produced by Punjab. His perfect grip over his linguistic medium, the large variety of metres and figures of speech, so dexterously used by him, coupled with the flights of his fertile imagination excel his capacity to sift facts from fiction, yet his two historical masterpieces, which actually form one continuous whole, continue to serve as perennial sources of inspiration to the Sikhs and a rich mine of information for students of the Sikh history.

He once wrote to Dr. Hardikar: "My frank opinion is that India needs a revolution—political, social and industrial. An independent India with her social and economic problems unsolved does not appeal to my reason." Bhai Santokh Singh believed in the complete transformation of society to suit the development of Communism and opined that the struggle could be waged only through revolution. He had no use for the non-violent movement led by Mahatma Gandhi and the political approach of the Congress leaders.

Bhai Santokh Singh joined the ranks of fighters for freedom at a very early age. He became a seasoned and dauntless fighter and carried on the struggle relentlessly. He never budged an inch from the revolutionary path, but maintained a robust faith in the ultimate victory of the workers and the *Kisans*. He had to carry on the struggle against heavy odds and died a premature death in 1927, when he was just thirty-four years old.

Bhai Santokh Singh lived the life of a revolutionary and died in Punjab as a Communist leader in the struggle of kisans and workers.

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Santosh, Ghulam Rasool (1929 —)

Ghulam Rasool Santosh, born in 1929, is an eminent Kashmiri poet, prose writer, playwright and artist.

Ghulam Rasool Santosh, a poet, prose writer, playwright and artist, was born in a Shia Muslim family of average means. He had to discontinue his school studies to support his family. He joined the Progressive Artists Association in 1950 and remained an active participant in all its activities.

He started his career as a poet in 1956 and participated in *mushairas* and other literary activities vigorously. In the beginning, he wrote in Urdu and published a novel *Samundar pyasa hai* (1964), but immediately thereafter switched over to writing exclusively in Kashmiri.

For sometime, Santosh was under the spell of progressivism but, in due course of time, he turned to Kashmiri Shaivism which is explicitly reflected in his poetry and paintings. His poetry represents a continuation of the poetic tradition of Lal Ded and Nand Rishi in form as well as in content.

He is a major modern exponent of mystic tradition. He has been keenly interested in the development of Kashmiri language and literature, and in 1967 he started and edited a monthly journal, *Kashur adab*, which was closed down after about two years.

A collection of his poems, *Be sukh rooh,* was published in 1977, which brought him the Sahitya Akademi Award for the year 1978. Other works to his credit are *Gulrez,* an opera, and *Butt te buldozer,* a play.

He is an artist of international repute and recipient of the Lalit Kala Akademi Award, the Governor of Bombay Award, the Kashmir Government Award and the Kalida Jayanti Award.

In poetry, his 'Bahri-i-Tavil' is a new experiment which reflects his present mode of thinking and approach. He has always employed colour and form—a specific imagery—in his poems. Some of his poems, therefore, surface themselves as perfect word pictures .

Santosh was a member of the Central Committee of State Cultural Academy for about a decade and a member of the Lalit Kala Akademi. He was also honoured by the President with the title of Padmashri.

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Santram (1887 — 1983)

Santram, born at Purani Vasi in Hoshiarpur district in 1887, was an eminent Hindi writer and scholar.

Santram was born at Purani Vasi in the Hoshiarpur district of Punjab. He studied Urdu and Persian, and only after doing B.A., started learning Hindi at the call of Swami Dayanand. He considered Mahavirprasad Dwivedi as his mentor and teacher in the field of writing.

Dwivedi edited a number of his articles and published them in *Saraswati.* Santram read them closely as corrected and polished by Dwivediji, and achieved such a high degree of proficiency in Hindi that in 1912, he received the Radhakrishna Das Memorial Medal for his essay, 'Hindi bhasha tatha Nagari aksharon ki unnati ke upaya'.

There is a natural flow and ease in his language because of his knowledge of both Hindi and Urdu. His first and foremost aim being social reform, there is a certain vigour also in his expression. Most of his writings are on social and historical subjects.

His main works are *Alberuni ka Bharat, I'tsing ki Bharat yatra*, Dayanand, *Hamara samaj, Udbodhini, Veer* Peshwa, and *Vishva ki vibhutian.* He contributed a lot to children's

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literature also. Besides, he also wrote literature on the development of man's inner and spiritual life. Some of his popular books on this subject are *Atma-sudhar, Ekagrata* and *Divya shastra.*

In *Hamara samaj* he has taken up the subject of caste system, and his study is based on his long experience of thirty-five years of social work. His aim was to root out the evil of casteism and discrimination from the Indian society—an objective which inspired many of his writings.

He made Lahore the centre of his social crusade and in 1922 established a 'Jat-pant todak mandal' for eradicating casteism. His work in this direction was even lauded by Mahatma Gandhi, Motilal Nehru, B.R. Ambedkar and Swami Shraddhanand. He started two periodicals also. *Kranti* in Urdu and *Yugantara* in Hindi, to fight for the cause of the weaker sections of society.

Santram was honoured by several organisations for his pioneering work. The then Government of Punjab gave him awards for his books *Alberuni ka Bharat,* I 'Tsing *ki Bharat yatra* and *Shishtachar.* The Rashtra-bhasha Prachar Samiti, Vardha, gave him the Mahatma Gandhi Award (1958), meant for a non-Hindi scholar for his contribution to Hindi language.

The present Punjab Government also gave him an award of Rs. 1101/- for his writings. Santram, indeed, lived and wrote with a sense of social commitment and dedication.

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Sanyal, Probodh Kumar (1905 — 1983)

Probodh Kumar Sanyal, born at Calcutta in 1905, was an eminent Bengali freedom fighter, writer and scholar.

Probodh Kumar Sanyal was born at Calcutta, and had his schooling at Mahakali Pathshala and Scottish Church School and collegiate education at City College, Calcutta. He worked successively as volunteer in the Non-cooperation Movement, as fish trader, and as clerk in a post-office, in the printing press and in the military accounts office (1923-1927).

He was an active worker in the freedom movement (1928-30) and an assistant editor with such literary journals as *Kallol, Dunduv, Upasana, Bijoli, Swadesh* and *Kheyali.* He edited *Jugantar Sunday Magazine* (1937-1941) before eventually becoming a whole-time writer. He was also a great traveller who travelled widely in India and abroad, and the hills had a particular fascination for him.

Probodh Kumar published some seventy titles over a span of half a century. His first literary endeavour, an article, was published in the journal *Sankha* (1921), the first short-story 'Marjana' in *Kallol* (1923), and his first book *Jajahar* (The nomad), a series of sketches, in 1927.

The effect of the aftermath of First World War in India was an upsurge in political consciousness. Also in Calcutta, as in our provincial towns, there was a steady flow of people from villages. Some young writers started writing about slum life in the city and in the suburbs. They initiated a new movement in literature and brought out a monthly, *Kallol* (Rippling current), edited by Gokulchandra Nag and Dineshranjan Das in 1923. Within five years, two monthly journals came out in its wake. *Kali kalam* (Ink and Pen, 1927) from Calcutta and *Progati* (Progress, 1928) from Dhaka.

Probodh Kumar was intimately connected with *Kallol* and *Kali kalam.* He published in these periodicals a number of short-stories which were subsequently collected into a book *Nishipadma* (Lotus at night, 1931). His first

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book Jayahar was also serialised in *Kallol.* They were followed by another book *Kajal-lata* (1931) and *Kalaralb* (Loud telling. 1932). The novel *Priya bandhabi* (Dear friend, 1933) came with a bang.

By this time, Sanyal had become an estahlished writer of novels and short stories. He made his mark as an able writer of travelogues when *Maha prasthaner pathe* (On way to great departure) came out (1933).

Probodh Kumar set the tone of his novels in *Priva bandhabi* (1933)—the story of a young pair who roam about together but are not married. They are bohemian in their habits and a little wayward in their thinking, but they caught the public imagination as popular characters. In *Nada o nadi* (The large and the small rivers, 1938) and *Anka banka* (The zigzag, 1939) the same story-formula is repeated.

In *Hasu Banu* (1952), however, we get a serious novel based on the bloody events of the partition of India m which the heroine, the young Muslim girl in the title, tries in vain to stop the wanton cruelty between the Hindus and the Muslims.

Probodh Kumar has written a good number of *belle lettres* and memoirs, such as *Mone mone* (1941). *Jala kallol* (1945) and *Tuchchha* (1953), besides his autohiographical *magnum opus Vanaspatir baithake* (1971) in which a whole life-time has been ably portrayed.

Probodhkumar is specially happy in his books on travel. His first book on travel was *Mahaprasthaner pathe* (1933), followed by *Devatatma Himalaya* (1955), *Uttar Himalaya charit* (1965), *Russiar diary* (1962), *Ganga pathey Gangotri* (1962) and *Dakshin Bharater anginay* (1984). Jawaharlal Nehru wrote a Foreword to *Devatatma Himalaya* in which he said, 'The author of this book, Probodhkumar Sanyal has evidently been very much in tune with these great friends and companions of ours (mountain ranges of the Himalayas). I envy him his many journeys.

Others, who read this book, may be helped by it to gain some insight into their charm and realise somewhat the fascination they have exercised through the ages for innumerable generations of the people of our country'. Sanyal, indeed, was an impassive observer of nature all his life and caught its charm in his travelogues.

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Sanyal, Sachindra Nath (1895 — 1945)

Sachindra Nath Sanyal, born at Benares in 1895, was one of the foremost revolutionaries freedom fighter.

Sachindra Nath Sanyal, one of the foremost revolutionaries, was born at Benares in 1895. Hari Nath Sanyal, the father of Sachindra Nath Sanyal, was an orhdox Brahmin and a staunch nationalist who encouraged his sons, S.N. Sanyal, R.A. Sanyal and J.N. Sanyal, to join revolutionary movement and the Anushilan Samiti in particular, which was very popular in Bengal.

Bhupendra Nath Sanyal, the youngest brother of S.N. Sanyal, also joined the revolutionary movement later on and was convicted in the Kakori Conspiracy Case.

Hari Nath Sanyal was an associate of Barin Ghose, the younger brother of Aurobindo Ghose. He died at the early age of forty.

S.N. Sanyal had his schooling in a high school at Bengali Tola at Varanasi. When a young lad of fifteen, he started an organisation,

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'Young Men's Association', in the year 1908 and came under the influence of Rash Behari Bose and became his close associate in the organisation of the revolutionary movement.

Rash Behari Bose deputed S.N. Sanyal to contact the members of the Ghadar Party, who were busy making preparations for an armed revolt with the active support of the Indian Army and the kisans in the Punjab.

S.N. Sanyal succeeded in his mission. He brought alongwith him Vishnu Ganesh Pingle and introduced him to Rash Behari Bose. Pingle was assured all help from the revolutionaries of Bengal in the form of arms and ammunition. Rash Behari Bose called an important meeting of the active and reliable members and inspired them to prepare for an armed revolt against the British. The movement gained momentum. Delhi and Lahore became active centres of the revolutionary movement.

S.N. Sanyal, under instructions from Rash Behari Bose, made serious efforts to contact the Indian soldiers, particularly the soldiers of the 7th Rajput Regiment stationed in U.P.

The plan for an uprising was chalked out and chosen persons were deputed to contact the active centres in Northern India. 21 February 1915 was fixed for the uprising. One Kripal Singh betrayed the plot. British soldiers were put on the alert. The Indian soldiers were disarmed. All the active participants were arrested before they could do anything. Rash Behari Bose and S.N. Sanyal were clever enough to escape from the clutches of the police.

Subsequently S.N. Sanyal, alongwith a close associate, Bibhuti, was arrested on 26 June 1915 at Benares. Some revolutionary literature alongwith copies of the leaflets 'Liberty' in English and 'Swadhin Bharat' in Bengali were found in his room.

After his arrest, S.N. Sanyal was identified by Mula Singh, who turned an approver in the first Lahore Consiracy Case, as the person to whom Rs. 500/- were handed over for making bombs.

In the leaflet 'Liberty', S.N. Sanyal vividly described the cause of the failure of the revolutionaries to join in an attempt for a bigger movement. He was charged with various crimes. The charges were proved on the strength of the evidence of Bibhuti, who also had turned an approver and thus, he was sentenced to transportation for life and was deported to the Andamans.

In the cellular jail at the Andamans, he made the best use of his leisure hours in studying revolutionary literature, particularly the Marxian revolutionary literature. He had a passion for studying the Vendanta philosophy as interpreted by Swami Vivekananda and Rishi Aurobindo Ghose.

During his confinement in the cellular jail, Sanyal never failed to participate in the struggle against the atrocious jail regime.

S.N. Sanyal, along with some other political prisoners, was released from the Andamans in 1919, when an amnesty was declared. He was in good spirits and assured his fellow political prisoners that he would carry on the revolutionary struggle and apprise the Indian political leaders about the terrible conditions in the cellular jail. He kept his promise.

S.N. Sanyal was among the first Indian revolutionaries to suffer terrible hardships in the cellular jail. Tempered as a revolutionary of vast experience, he again plunged headlong into organising the revolutionary movement.

S.N. Sanyal has given a graphic description of his sufferings in his autobiography 'Bandi Jiwan', which became a Bible for the Indian revolutionaries. In it he also explained his philosophy of revolution, its strategy and tactics.

He was the brain of the Hindustan Republican Association, the main revolutionary organisation in U.P., whose aims and objects he

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propounded. He also laid down its rules and regulations. His revolutionary ideas were propounded and propagated widely through secret leaflets, pamphlets and booklets.

He played an important part in the Mainpuri Conspiracy Case, Benares Conspiracy Case and Bhankura Case and was the main ideological and organisational architect of the revolutionary efforts, which came to light in course of the Kakori Conspiracy Case in 1925. He was, therefore again sentenced to life imprisonment. S.N. Sanyal was released by the Congress Ministry in 1937; but was again arrested on the outbreak of the Second World War and detained at Deoli Detention Camp, where, as a result of terrible and prolonged sufferings, he contracted tuberculosis and was transferred to Sultanpuri jail.

When his condition became critical, he was released from prison and kept in home detention in Gorakhpur, where he breathed his last in 1945. At that time, all the national leaders and revolutionaries were behind the bars or had gone underground because of the Quit India Movement of 1942 and the consequent revolutionary upsurge. No fitting funeral procession, no condolence meeting worth its name, could be publicly arranged for this great revolutionary leader and dauntless freedom fighter.

S.N. Sanyal was a prolific writer, who influenced his countrymen through his leaflets, pamphlets, booklets and by his writings in the press. For sometime, he was the editor of the *Agragami*. In 'Bandi Jiwan' he has given expression to his ideas on the political, economic, social and cultural structure of the Indian society.

Second to none in appreciating and praising the great services rendered by Mahatma Gandhi to the nation, he nevertheless joined issue even with the Mahatma on behalf of the revolutionaries when Gandhi, because of his all-pervading passion for 'Ahimsa', appeared to misconstrue the revolutionaries as mere terrorists and anarchists. Against such onslaughts from any quarter, against all odds, he kept flying the flag of revolutionary ideology, aims and strategy.

Every inch a revolutionary thinker and fighter, Sachindra Nath Sanyal will ever remain enshrined in the hearts of all true lovers of freedom and worthy sons of *Mother Bharat.*

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Sanyasi, Bhawani Dayal (1892 — 1950)

Bhawani Dayal Sanyasi, born at Johannesburg in 1892, was a great figure in the history of Indian nationalism and served as a link between India and South Africa.

Though his family belonged to the village of Bhuara in the district of Shahabad (Arrah), Bhawani Dayal Sanyasi was born at Johannesburg on 10 September 1892. The field of his activities lay mostly in Africa and India. His father, Jairam Singh, a Kshatriya by caste, had a hard time in earning his livelihood until

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he was recruited as a labourer at Benares and sent to Natal.

He served there for five years and then went to Transvaal and started his own business. His honesty, sincerity and industry made him so popular that he was elected President of the Transvaal India Association. He also helped Gandhiji in his work in South Africa. He returned to India in 1904 and settled down in his village.

Bhawani Dayal's mother hailed from Faizabad. She became a widow at an early age and was recruited as a coolie and sent to Natal. She married Jairam Singh before leaving India. Jairam, after his return from Africa, purchased two villages and became a petty zamindar. Bhawani's mother was a strict disciplinarian. He imbibed the qualities of his father and began to take an interest in public activities.

At the age of five, Bhawani Dayal was admitted into a Hindi High School, run by a Gujarati Brahmin, at Johannesburg. He was not devoted to his studies and used to play truant. He, however, gave a better account of himself and acquired some proficiency while at the Missionary School.

On his return to India in 1904, he married Jagrani Devi of Sasaram, daughter of Ram Narayan Rai, a respectable *zamindar.* Though unlettered at the time of her marriage, she soon acquired an education to become a real helpmate to her husband in all his activities, both political and cultural. She took an active part in the propagation of Hindi in South Africa and it was at her inspiration that Bhawani Dayal started a press and published a journal dedicated to the cause of the Indians abroad.

He started the Jagrani press to commemorate the name of his wife. The two condolence messages on her death reveal to us the popularity she enjoyed in South Africa. H.S.L. Polak said: " a brave daughter of India. "C.F. Andrews remarked: "She was one of those brave Indian ladies who went with Mrs. Gandhi to prison joyfully for the sake of their country."

A born patriot and a veteran fighter for every good cause, Bhawani Dayal was a great figure in the history of Indian nationalism and served as a link between India and South Africa. He was inspired by the thrilling events of the Boer War (1902-03) and also by the victory of Japan over Russia (1904-05). When he returned to India in 1904, the memories of the Boer War were still fresh in his mind.

The partition of Bengal was the foremost issue in the country in 1904-05 and he was drawn to the ideals of the Swadeshi Movement. He took an active part in it. He came to be influenced by the ideas of Kshudiram Bose. While he was trying to establish contacts with the terrorists of Bengal, he came into contact with Mahatma Gandhi and soon became a convert to Gandhian ideology. Bhawani Dayal was one of the few Indians on whom Gandhi could unhesitatingly rely in his South African mission.

His very first meeting with Gandhi on 30 September 1913 at Johannesburg left an indelible mark on his mind. He also met C.F. Andrews at the Phoenix Ashram and was greatly influenced by his personality. During his stay in India between 1904 and 1912, he read Tulsidas and Surdas and also studied the 'Satyartha Prakash' of Swami Dayanand Saraswati. He became an Arya Samajist. He was impressed by the speech of Dadabhai Naoroji at the Calcutta Congress.

Tilak's writings also influenced him. He also came into contact with Rajendra Prasad and Jawaharlal Nehru. In 1927, he was admitted to the order of Sanyasi, and thereafter he devoted himself completely to the propagation of the Arya Samaj in South Africa on behalf of the International Aryan League of Delhi. He established Vedamandiras at a number of places in South Africa.

He spent a major portion of his life outside India and ceaselessly worked for the welfare of Indians abroad, specially in South Africa, East Africa, Dutch Guinea, Trinidad, Fiji and

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Mauritius, and in connection with his work he visited many parts of the world. He took a leading part in the Satyagraha in South Africa started by Gandhiji.

In 1914, he came to India as a representative of the South African Indians to represent their case at the Amritsar Session of the Indian National Congress. He delivered a forceful speech, alongwith Tilak, and he utilized the period of his stay in the country in travelling to different parts and acquainting himself with the local conditions.

Wherever he went, he delivered speeches. While in India, he used to take an active part in the Indian National Movement. He opposed the Rowlatt Act and criticised the Jallianwala Bagh atrocities in his fiery speeches. He attended the Gaya Session of the Congress in 1922 as a representative of the Natal Indian Congress. It was at his initiative that the Natal Indian Congress, the British Indian Association of Johannesburg, and the British India League of Capetown were affiliated to the Indian National Congress.

In 1930, he was elected President of the Indian Overseas Conference held at Brindavan (Mathura). In the same year, he was the President of the District Congress Committee of Sahabad. He organised several meetings in his own district town and tried to give a shape to the peasants' organisation. In one of his speeches at Kulharia, he praised the revolutionary spirit of Bharat Singh. His statement before the Arrah Magistrate in 1930 is a clear indictment of the British rule in India.

He joined the Civil Disobedience Movement in 1930 and was arrested. He made an extensive tour of Arrah, Buxar and the neighbouring areas. He made serious efforts to organise the peasants in 1931 and his activities were watched by the Government of Bihar. He returned to Africa in 1932.

He attended the Indian National Congress at Lucknow in 1935 and was requested by Jawaharlal Nehru to speak on the conditions of Indians abroad. He returned to India in 1939 for good add settled at Ajmer. He addressed a large number of meetings on the humiliating conditions of Indians in Africa.

He represented Indians of South Africa on a number of occasions, the last being in 1947, when he served on the deputation to the Victory of India. Between 1921 and 1938, he held important offices in the Congress in India and South Africa. He represented the Natal Indian Congress at the South African Indian Congress.

He was an Indian first, and Indian second and an Indian last. He was opposed to British imperialism and held Britain responsible for disunity in this country and troubles in South Africa. He vigorously opposed Minto's scheme of communal electorate and he maintained that by this scheme, Britain wanted to sow the seeds of disunity in this country.

He criticised General Smuts for enacting the Asiatic Land Tenure Act as an obnoxious and discriminating legislation born of the worst form of racial and colour prejudice. He further charged Smuts with violating the Gandhi-Smuts Agreement of 1914 and the Capetown Agreement of 1927 by enacting the above-mentioned Acts. He viewed the whole question of national independence in the background of the international situation and he, therefore, felt that India could give effective help to the South Africans, only when she herself was free.

He advocated economic sanctions against South Africa. He fought for securing the rights of Indians in South Africa as a part of the Indian National Movement. It was he who made the problems of Indians in South Africa an international issue. His report on the overseas Indians, published in 1930, created a stir, as a result of which the repatriation was stopped.

In 1931, he presided over the Indian Editors' Conference and was the first colonial Indian to preside over such a Conference. In 1932, the Durban Corporation honoured him by naming a Road after him (known as Dayal Road). In 1935, he was appointed the

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Commissioner of Oaths for Durban. He also acted as a probationary Officer in the Durban Court in an honorary capacity.

He was the honorary preacher of the Bihar Arya Prathinidhi Sabha and was the first President of the Natal Arya Pratinidhi Sabha. He presided over the Bihar Hindi Sahitya Sammelan at Deoghar (1951) and over the Golden Jubilee celebrations of the Kashi Nagri Pracharini Sabha (Varanasi) in 1944.

He devoted a considerable portion of his time to the propagation of Hindi in South Africa. He organised India Literary Conferences, founded Hindi Pracharini Sabha, started night schools and a Hindi Ashram in South Africa. He was a prolific writer and contributed a number of articles in different journals of India and Africa and wrote a number of books in Hindi.

His important books are: 'Dakshin Africa Ke Satyagraha Ka Itihas' (History of Passive Resistance, 1916); 'Experience of South Africa); 'Story of Prison Life'; 'Biography of Mahatma Gandhi'; 'Indians in Transvaal'; 'Natalian Hindu'; Vedic Religion and Aryan Culture'; 'Educator and Cultivator'; 'The Vedic Prayer'; 'Pravashi ki Atmakatha'; and 'My Twelve Months in Hazaribagh Jail' (all in Hindi).

He took up the cause of the overseas Indians in Indian journals like the *Hindu* (Madras), the *Madras Mail*, the *Indian Review*, the *Bishal Bharat*, the *Ananda Bazar Patrika* (Calcutta) and the *Navchetna* (Gujarat). He himself contributed to all these journals.

Writing in the *Sudha* (Sravan, 1939), Sivapujan Sahay observed: "After Vivekananda and Ramatritha, Bhawani Dayal was the only Indian who preached Hindi, Hindu and Hindusthan beyond the seas." He did much for the regeneration of the Indians here and abroad. He was a great social reformer and a confirmed Arya Samajist.

He stood for the national school in his own village. He got his sons educated at the Gurukul National School at Brindavan. He was of the opinion that education should teach plain living and high thinking, patriotism and love of one's country. He advocated Hindi as the medium of instruction. He was a powerful orator. He was opposed to the caste system and sectarian attitudes.

In his Presidential Address to the Hindu Conference in Natal on 24 October 1930, he made an impassioned appeal for the abolition of the caste system. He held modern ideas about religious reform and he also stood for universal brotherhood. He advocated not only intercaste, but also Hindu-Muslim marriages.

He was an indefatigable worker in the cause of nationalism and social reform. He led the simple life of a *Karmayogin*. He himself held liberal views and always respected the honest views of his adversaries. After his meeting with Gandhi, he gave up his Western style of dress and took to the Indian style. In all his activities, he lad the fullest support of his wife (who died in 1922). He also made his mark as a journalist and a writer.

At the age of twenty, he published the *Aryavarta* from Bhagalpur. He edited the *Indian Opinion* from South Africa and the *Dharmavira* from Durban. His weekly journal in Hindi from Natal was the mouthpiece of the overseas Indians. While in Hazaribagh jail, he edited a monthly hand-written magazine named the *Karagar*. He also edited the *Aryavarta*, the chief organ of the Arya Pratinidhi Sabha of Bihar (in 1931) and edited the *Pravashi* from Ajmer in 1944. He was a regular contributor to different papers in India.

A man of varied interests, wide outlook, liberal views and imbued with high ideals of internationalism, Bhawani Dayal was really a great nationalist, who by his efforts outside and inside India made the cause of his country an international one. He acquainted Indians with the problems of Africa and Africans with the problems of India. Though a Bihari, he

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spent a major portion of his life in South Africa.

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'Saqi', Moti Lal (1936 —)

Moti Lal 'Saqi', born in 1936, is an eminent Kashmiri poet, critic and research scholar.

Moti Lal 'Saqi' is an eminent poet, critic and research scholar. He graduated from Kashmir University and joined Government service. Shortly afterwards, he joined Radio Kashmir, and presently he is working as Assistant *Editor, Encyclopaedia Kashmiriana,* sponsored by the State Cultural Academy.

'Saqi' is known for his researches and recovery of the old annals and manuscripts. He has deciphered the 'shrukhs' of Nund Rishi (1377-1441), 'Leelas' of Parmanand (1791-1874), and discovered the classical works of Karam Buland (1765-1855), Swachi Kral and Shah Qalandar (d. 1750).

Besides Kashmiri, 'Saqi' has written a number of articles in Hindi, English and Urdu on subjects like folklore, folk-art, crafts, architecture and literature. He has also edited the journals, *Son adab* and *Koshur akhbar.*

'Saqi' is a prolific writer and his works include: Kashmiri language) *Kashiri luka bath* (Folk-songs of Kashmir), 5 volumes, published by State Cultural Academy, during 1964-1968; *Mudari khwab* (Sweet dreams, 1965), a collection of songs; *Parmanand, 2 vols.* ,(ed.) (Collective works of poet Parmanand); *Kulyati Samad Mir* (ed.) (Poetry of Samad Mir, 1973); *Gashri* (Biographies and criticism of Kashmiri poets, 1974); *Kulyat-i-Sheikh-ul-Aalam* (collection of shrukhs of Nund Rishi 1980-81); *Aanuvan* (Research, 1975); *Aan kawan* (critical essays, 1976); *Vyath chhe grazan aagray* (1977); *Mansar* (1979), a collection of poems which won him the Sahitya Akademi Award for the year 1981. In Urdu: *Kashmir mein secularism* (1966).

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Sapre, Madhav Rao (1871 — 1926)

Madhav Rao, born at Patharia in Damoh district in 1871, was one of the torch bearers of the freedom movement in the old C.P. and Berar and pioneers of Hindi literature.

One of the pioneers of what is known as the Dwivedi era in Hindi literature and a torch-bearer of the freedom movement in the old C.P. and Berar, Madhav Rao was born on 19 June 1871 in the village of Patharia in Damoh district. Sapre's ancestors originally came from Damoli tehsil in the Konkan division of Maharashtra.

It was on the invitation of the Subedar of Sagar that Ramachandra Rao, the grandfather of M.R. Sapre, took over charge of Hatta Pargana. Ramchandra Rao had two wives. Madhav Rao Sapre's father, Kondo Pant, was the son of the second wife. Kondo Pant was

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married to Laxmi Bai, the daughter of Golwalker of Hatta. Laxmibai gave birth to five sons and three daughters. Madhav Rao was the youngest.

Sapre had his early education at Bilaspur where his elder brother, Baburao, was employed in Government service. After passing his middle school examination with merit, he won a stipend of seven rupees per month and joined high school classes at Raipur. During these days, he came in close contact with one of his teachers, Nanalal Dube, who instilled in him a deep love for Hindi literature.

In the year 1889, Sapre, still a high school student, was married to the daughter of Laxman Rao Shevde, who was then an Extra-Assistant Commissioner at Raipur. Sapre passed his Entrance examination in 1890 and again received a monthly stipend of rupees ten for continuing his college education at Jabalpur.

But, soon after joining college he fell ill and returned to Pendra. Young Sapre then went into business in partnership with a contractor. But, being raw and inexperienced, he incurred heavy losses. Ultimately, he sold some of his wife's ornaments and went to Gwalior to join the Victoria College in 1894.

He took to his studies seriously and passed the F.A. examination from the Allahabad University in 1896; and then with a view to continuing his studies further, he took admission to the B.A. class at the Hislop College, Nagpur. But as ill-luck would have it, his wife died during the delivery of her first child, who also did not survive. Despite this tragedy, Sapre passed his B.A. examination from the Calcutta University in 1898. After this, he took to the study of Law.

Meanwhile, at the insistence of his elder brother, Sapre had to consent to his second marriage with Parvati Bai, daughter of Govind Rao Bhatwadekar of Bhandara. Sapre had completed the L.L.B. course, but when he went to the examination hall, he suddenly decided not to take the examination. If he became a lawyer, he thought, he might have to give up his literary pursuits.

In the year 1898, he became a tutor to the Rajkumar of Pendra and began to save a part of his salary for bringing out a monthly magazine in Hindi.

After a good deal of struggle, Sapre was able to publish the first issue of the Hindi monthly, *Chattisgarh Mitra,* in January 1990. But a heavy financial loss compelled Sapre to discontinue its publication in 1902. However, these reserves in no way diminished his love for Hindi literature, and he continued undeterred to serve its cause. In Nagpur, he joined the *Desh Sevak Press* which was then publishing a Hindi weekly of the same.

In 1905, he launched a publication project named 'Hindi Granth Prakashak Mandali' with a view to publishing a monthly, the *Hindi Granthamala.* This scheme was widely acclaimed by the lovers of Hindi. It was also during this year that Sapre first attended the Congress Session at Benaras as a delegate from Nagpur. He came in contact with various top leaders, and with the blessings of Lokmanya Tilak, he decided to publish a weekly, the *Hindi Kesari* which appeared in April 1907.

In August 1908, Sapre and Kolhatkar, co-editors of the *Hindi Kesari,* were arrested under Section 124 (A), I.P.C., on the charge of writing seditious articles. But, Sapre had to cut short his "seditious" work against the alien Government because his brother, being a Government servant, had threatened to commit suicide if he persisted in such activities. This incident gave a rude shock to Sapre and he took a vow to lead the life of a recluse and took to Yoga and spiritualism.

After his release from jail, he had taken a vow not to use any type of head-dress, umbrella,

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shoes, soft bedding and rich food. This, he followed till the end of his life. He, then, went to meet Paranjape at Hanumangarh and offered to become his discipline. Paranjape gave him *Deeksha* and ordered him to do penance for a year.

Sapre, therefore, established the Ramdasi Math at Raipur, which became a live-centre of literary activities and spiritual training. It was during this period that Sapre translated into Hindi 'Das-Bodh', a monumental spiritual work of Sant Ramdas.

After completing the period of penance, Sapre rejoined his family and took to the work of translation and writing for various magazines. Often, he gave religious discourses also. In the year 1911, he lost his second wife and henceforth, dedicated his life completely to social service and Hindi literature.

In 1916, Sapre attended the seventh session of the All India Hindi Sahitya Sammelan at Jabalpur and came in contact with Seth Govind Das. He took an active part in organising in the Sharda Bhavan, which arranged lectures and publication of Hindi books. Alongwith this, Sapre strove hard to start a weekly, solely devoted to the cause of literature and the society.

His untiring efforts resulted in the publication of the *Karamveer* in the month of January 1920. Sapre tried to hold a District Political Conference also at Jabalpur and was successful in organising a District Congress Committee there in 1920. He also helped in organising the 'Malgujar Kisan Sabha' for Chhatisgarh.

Leaving Jabalpur in 1922, Sapre returned to Raipur and besides working for the development of Hindi, he took a keen interest in various public activities. In the year 1924, he presided over the Dehra Doon session of the All India Sahitya Sammelan ill. Sapre died at Raipur on 23 April 1926.

Although the Hindi language and literature was his first love, Sapre took a leading part in the struggle for the country's freedom. By 1920, the Congress had come under the spell of Mahatma Gandhi. It had become a powerful national organisation and had launched the first non-violent struggle known as the Non-Cooperation Movement.

Sapre had rendered selfless service in organising the re-oriented Congress. He also helped in the growth of an agrarian movement by organising the Malguzar-Kisan Sabha in Chhattisgarh region. He took a keen interest in preparing the youth for the freedom movement and helped in setting up the Rashtriya Vidyalaya at Raipur.

This institution became a nucleus of various nationalist activities during the freedom movement. Lure of office could not deflect Sapre from the constructive path he had chosen for himself, and to the end of his life he remained true to Gandhian ideals. He translated Lokmanya Tilak's 'Gita Rahasya' and inspired the new generation to patriotic deeds through his own writings.

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Sapru, Tej Bahadur (Sir) (1875 — 1949)

Tej Bhadur Sapru, born at Aligarh in 1875, was one of the greatest India's constructive statesmen during the freedom movement.

A liberal does not look to a revealed book—whether its author is Manu or Marx—for the solution of social, economic or political problems, but approaches new ideas with an open mind. A liberal goes neither right nor left but forward. At a time when our values are assailed by corrosive acquisitiveness of contemporary society for pelf and power, it is good to recall the memory of a true liberal like Tej Bahadur Sapru.

He was out and out secular. During the census operations in 1941, he refused to mention his community and challenged to be prosecuted. He often chided Mohammed Iqbal for dragging religion into politics and told him: "You are a great Poet. You will never be a good politician. So stick to poetry." Iqbal, whose family was converted to Islam, replied: "Let us keep politics and poetry in our family. After all we are Saprus."

Politics claimed his allegiance in full measure. When he joined the Home Rule movement, Besant acclaimed him as the Hindu incarnation of a great Roman Statesman. Harold J. Laski called him an edition of John Stuart Mill. When the Congress took unconstitutional ways under the leadership of Gandhi, he joined the liberals. In 1930, he left the liberals and chose to remain a non-party nationalist. But he functioned in unison with M. R. Jayakar. They complemented and supplemented each other. Jayakar represented Hindu Dharma, while Sapru symbolised Islamic wonderful in combination and formed the Siamese twins in Indian politics.

Tej Bhadur Sapru was born in a family of Kashmiri Brahmins at Aligarh on 3 December 1875. After early education in Mathura, he joined the Agra College, securing both in the B.A. and in the M.A. (English Literature being his subject for the Master's degree) the top place in the first division. Qualifying himself for the Bar, he practised for two years after taking his L.L.B. degree in the District Court of Moradabad.

He decided then to move to Allahabad for practice in the High Court. In the face of formidable competition from leaders like Pandit Motilal Nehru and Pandit Sunderlal, it took him a few years to build a career; but he utilised the time for adding fresh laurels to his academic standing by taking the L.L.M. and later the L.L.D. Being methodical and thorough, he commanded the confidence of the clients and respect of the judges. The law made him and he made Laws. He scaled legal heights like an Alpine climber.

In 1907, Dr. Sapru entered active politics and joined the Moderate section of the Congress. He became interested in the newly started daily, the *Leader,* and sometimes wrote editorials for the paper, whose brilliant editor, C.Y. Chintamani, made a notable contribution to the political awakening in the U.P.

Sapru was one of the first to join Mrs. Besant's Home Rule League in 1917 in protest against her internment. As member of the Imperial Legislative Council, he was a signatory to "the memorandum of the nineteen members" embodying proposals for a big step forward in India's constitutional position.

A turning-point in Dr. Sapru's career came with Montagu's visit to India in the winter of 1918. Dr. Sapru attracted his attention in the U.P. as a man marked out for ministerial responsibilities under the Government of India Act in 1921. His appointment as Law Member of Lord Reading's Executive Council at the age of forty-six came as no surprise to the Indian public.

After the Martial Law administration of the Punjab culminating in the Amritsar massacre, Dr. Sapru was anxious to prevent the new constitutional scheme from being wrecked

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by precipitate action. The threatened boycott by the Congress under Mahatma Gandhi's leadership of the visit of the Prince of Wales in 1921 seemed to him to be an unwise decision to be averted, if at all possible.

The Viceroy, Lord Reading, was willing to consider a further installment of reforms immediately, amounting virtually to Provincial Autonomy (barring one or two subjects) and a definite move towards responsibility at the Centre earlier than 1929, if the move for such a boycott was abandoned.

Here was an opportunity for constructive statesmanship for Dr. Sapru. C.R. Das and Pandit Motilal Nehru, both in detention in Alipore jail, favoured such a settlement. Encouraged by their positive response, Dr. Sapru suggested to Gandhiji a personal discussion with the Viceroy. But, Gandhiji's insistence on the release of the Ali Brothers as a prelude to further parleys resulted in a deadlock, widening further the gulf between the Government and the Congress.

As a member of the Government of India, he took the initiative for the removal of the restrictions on the press imposed by the Press Act of 1910. He was also responsible for the withdrawal from the statute-book of the Criminal Law Amendment Act of 1908.

Montagu's exit from the India Office in 1922 and Gandhiji's conviction for six years (which Dr. Sapru had viewed with disapproval) were indications that the tide was running strongly against India. Never enamoured of office for its own sake, he resigned his Membership of the Executive Council after a term of a little more than two years and returned to the practice of the law and to public life.

This proved to be a blessing in disguise. Mrs. Besant, who had told the Joint Parliamentary Committee on the Government of India Bill in 1919 that "India could not for all time be satisfied with a Constitution framed for her at Westminster", was quick to see that out of office Dr. Sapru could be an invaluable collaborator in drafting a bill on the basis of Dominion Status for India. He was elected President of a National Convention which had the support of many political parties, though not of the Congress.

In his inaugural speech in February 1923, he held out a warning against the mistake of making an advance towards Provincial Autonomy without, at the same time, altering the character of the Central Government and freeing it from the leading strings of the India Office. Speaking from inside knowledge of the Government of India, he felt sure that dyarchy could not endure for long and the time was ripe for full Provincial Autonomy and responsibility at the Centre.

Sir Tej Bhadur Sapru (a K.C.S.I. having been conferred on him on his resignation from the Viceroy's Executive Council) was the first public man in India to declare that India's progress towards freedom would continue to be hampered, so long as the Secretary of State exercised control over the Government of India. Such a statement from him carried the greatest weight with all parties in the country. He directed the activities of the National Convention until it completed the draft of the Commonwealth of India Bill introduced in the House of Commons in 1926 by Mr. George Lansbury, an influential member of the British Labour Party.

Another important contribution made by Sir Tej Bahadur was the minority report of the Muddiman Reforms Committee in 1924, its other signatories being Sir P.S. Paranjpye. The minority report subjected the working of the 1919 Constitution to a searching analysis and drew the conclusion that only complete Provincial Autonomy, coupled with the introduction of responsible government at the Centre, could prove an acceptable basis for the successful operation of the new Constitution.

Later, in 1928, Sir Tej Bahadur was an active figure in the All-Parties Committee, of which Pandit Motilal Nehru was the Chairman.

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In some respect the Nehru Committee's Report went beyond the Commonwealth of India Bill: notably, in urging as the next stage in constitutional development, the establishment of an all-India Federal Union, Including Provinces and Princely States in its jurisdiction.

At the Round Table Conference in London in 1930, he made a powerful plea for a status of equality for India with the other self governing Dominions and an administration, not merely responsive, but constitutionally responsible to the popular voice. The offer of Provincial Autonomy, unless it was accompanied by a clear change in the constitution of the Central Government responsible to the Legislature, he warned the British government, would not be acceptable to India.

Sir Tej Bahadur exercised a definite influence on the Princely rulers present at the Round Table Conference in favour of a Federal Constitution. He was also able to secure from Ramsay Mac-Donald, the British Premier, a far-reaching declaration of policy which enabled Mahatma Gandhi to go to the second session of the Round Table Conference as the sole representative of the Congress.

The disastrous defeat of the Labour Party in general election during the second session in 1931 proved a severe setback for India. Early in 1934, Sir Tej Bahadur was elevated to a Membership of the Privy Council—an honour that was widely recognised in Britain and India as well deserved.

The 1935 Constitution, as it finally emerged on the statute-book, had few supporters in India. Sir Tej Bahadur, disappointed, no doubt, with its numerous safeguards, nevertheless took the view that, with all its limitations, the new Constitution could be so worked as to open the way to ultimate full responsible government.

For the rest of his life, handicapped by serious ill health, Sir Tej Bahadur was content to watch events, stepping into activity whenever he considered that his intervention might be helpful.

During the Cripps' Mission in 1942, he expressed disappointment with the proposals for the administration of the Defence portfolio during the World War. At Sir Stafford's request, he, Rajagopalachari and B.N. Rau evolved a compromise formula which seemed to Sir Stafford to be more satisfactory than the other alternatives that were offered. He regarded the failure of the Cripps' Mission to be a disaster, alike for India and for Britain.

The "Quit India" resolution of 9 August 1942, adopted by the All India Congress Committee, struck Sir Tej Bahadur as a tactical blunder, though he was equally critical of the precipitate action taken by the Government of India. With Mahatma Gandhi and all the Congress leaders in detention, Sir Tej Bahadur, with active support from Rajagopalachari, made more than one attempt in the next eighteen months to break the deadlock and have negotiations reopened between the Congress and the Government.

As the leader of the Non-Parties Conference at Allahabad in December 1942, he made an earnest appeal to the British Prime Minister, Sir Winston Churchill, to realise the gravity of the situation and declare without any delay India's position to be one of equality with the Dominions, with a Central administration overhauled within the existing Constitution, to achieve as closely as possible such an objective.

Nothing, however, happened in response to this appeal. After Mahatma Gandhi's release in 1944, Sir Tej Bahadur was summoned to Sevagram for consultation in regard to a formula which Gandhiji was considering as a possible compromise solution with Jinnah. That formula, he warned Gandhiji, would ultimately mean the partition of India, a course to which he was uncompromisingly opposed.

He favoured the inclusion of fundamental rights in the Constitution as an additional safeguard for Muslims and the other minorities

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a proposal with which the British Cabinet Mission in 1946 was in agreement in the first stage of its enquiry.

At the time of the formation of the Constituent Assembly in 1946, Mahatma Gandhi warmly supported Sir Tej Bahadur's election as a delegate. But, ill health prevented him from accepting the offer, though informally he was consulted on several provisions of the first draft of the Constitution, particularly those relating to the judiciary.

Outside law and his political activities, Sir Tej Bahadur had wide-ranging interests. He had represented India with notable success at the Imperial Conference in London of 1923. In the establishment of the Indian Council of World Affairs in New Delhi in 1943, he took a keen interest and became its first President, an office which he filled with distinction till his death on 20th January 1949.

His residence became the rendezvous of lawyers, politicians, poets, scholars and journalists. He was reliable friend and a generous host and he detested superficiality and hypocrisy in all their forms. He ground many axes and never his own. He was a considerate opponent and never hit anyone below the belt. His hospitality became proverbial. As a member of Vice-regal Cabinet he extended hospitality to Annie Besant Ex-Agitator.

He was a reorgnised scholar in Persian and Urdu. He was the first Indian to be honored wit membership of the Iranian Academy. His command of Persian literature once put M. A. Jinnah to discomfiture in the High Court of Hyderabad to the great satisfaction of the Muslim judges. He used to say that best Urdu was spoken at Delhi, Lucknow and Hyderabad. As law Member to Government of India, he was responsible for repeal of Press Act. But all-health led his to resign early and patriotism made him decline subsequent offers of office. At the same time he did not mistake independence to intransigence or tact for easy pliability.

He never tolerated interference with his dignity and self-respect. He created a sensation at the Imperial Conference with his statesmen that, while he was happy to be a member of the family, he could not reconcile himself to be lodged in "His Majesty's Stables". King George-V was perturbed and Lord Curzon was taken aback.

When Harcourt Butler, as Governor of the United Provinces, told his friends that Sapru was responsible for the arrest of Motilal Nehru, Sapru grew wild and wrote to Viceroy Reading threatening to sue Butler for such a blatant falsehood. The result: Butler had to apologise. He advised several Indian Princes for a fee that each time amounted to a moderate fortune.

He was a staunch supporter of Hindu Law Reform and gave valuable evidence before B.N. Rau's Committee in 1944. In regard to tenancy legislation, he was strongly in favour of a fair deal to the tenants in the zamindari areas of U.P. and Bihar. He was an Urdu and Persian scholar of distinction and possessed one of the best stocked libraries in Allahabad.

Few men in India's public life had Sir Tej Bahadur Sapru's high standards of integrity and his transparent sincerity. Singularly free from religious and communal prejudices, he was looked upon by the Muslims and other minorities as a man on whose impartial judgement one could rely at all times with complete confidence. He was generous in all his relations, whether with friend or with opponent, and there was never a trace of bitterness or malice in his make-up. Posterity will accord him a place among the greatest of India's constructive statesmen during the freedom movement.

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Sarabha, Kartar Singh (1896 — 1916)

Kartar Singh, born at Sarabha in the district of Ludhiana in 1896, was a leading revolutionary freedom fighter and founder member of Gadar Party in America.

Kartar Singh, born in 1896 at Sarabha, a village in the Punjab's district of Ludhiana, was the only son of Sardar Mangal Singh, a Jat Sikh of the clan of Grewals who owned several other important villages in the district as peasant proprietors. Mangal Singh's father was enlightened or prosperous enough to give good education to at least two of his sons, for one of Kartar Singh's uncles became an Inspector of Police in the United Provinces and another came to occupy a responsible position in the Forest Department in Orissa.

Kartar Singh went to the Primary School in Sarabha itself for elementary education and then to the Khalsa High School at Ludhiana for matriculation. But, he left Ludhiana after class IX and went to Orissa to complete his school education with his uncle. There, he matriculated and joined a college for graduation. Soon, however, he left the college and sailed for San Francisco in 1912 at the young age of barely sixteen.

In San Francisco, Kartar Singh reacted strongly to the treatment given to the Indian labourers, contemptuously labelled as 'damned coolies'. His restless ardour soon brought him into contact with other Indians of similar temperament and Kartar Singh joined the Ghadar Party as the youngest of its founding-members. He threw himself whole-heartedly into the work of printing 'seditious' literature, particularly as a member of the Jugantar Ashram. He himself composed some patriotic poems in Punjabi.

In 1914, Kartar Singh was deputed to contact Baba Gurdit Singh of the Kamagata Maru on his return from Japan, and reached Colombo in September. From there he returned to the Punjab, a determined revolutionary intent upon working for the expulsion of the British from India.

He worked quietly for sometime among the villagers, trying to arouse their sentiments in favour of freedom from British rule. Then, in collaboration with Bhai Parmanand, he went to Bengal for purchasing revolvers to be used for 'terrorist' purposes. He failed to get revolvers, but he acquired explosive ideas about the necessity of an armed rising against the British.

In Bengal, Kartar Singh met Vishnu Ganesh Pingley, Sachindra Nath Sanyal and Rash Bihari Bose, among others. Pingley accompanied him on his visit to the cantonments of Meerut, Ambala, Ferozepur, Lahore and Rawalpindi; and they exhorted the soldiers to rise against the British rulers in the cause of liberty and independence.

By now, Kartar Singh was working independently of Bhai Parmanand and was the most active leader of the Ghadar Party in the Punjab. He and his sixty collaborators were betrayed by one Kirpal Singh and they were tried in 1916 on a charge of seditious conspiracy. Kartar Singh made a spirited statement in defence of his activities and the Judge concluded that there was "practically no department of this conspiracy in America, on the Voyage, and in India in which this accused

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has not played his part" ('Teen Krantikari', p. 50-51).

At an earlier stage of the trial, the Judge had warned Kartar Singh about the consequences of his statements. "Sir, what consequences? You will reward me with death." The Judge condemned him as the worst of the conspirators, a callous scoundrel who was proud of his exploits and to whom, therefore, no mercy whatever can be or should be shown."

Kartar Singh was ordered to he hanged and he accepted this 'reward' with cool courage. Only a little of the grim determination and courage of this young martyr is reflected in the public memorial which has been raised to him at Ludhiana after Independence.

Kartar Singh was inspired by the idea of freedom and this ardent longing induced him to become an active agent of a political revolution for the whole of India. He was far above any regional or sectarian loyalties and he pursued the ideal of pan-Indian Independence without fear or hatred. "I have never done anything," he once said, "with hatred of any individual, caste, creed, or race or with any mean desire of satisfying my personal interest."

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Sarabhai, Bharati (1912 —)

Bharati Sarabhai, born in London in 1912, is a well-known English writer, a poet and a playwright.

Bharati Sarabhai was born in London, and came from a well-known family of Ahmedabad industrialists. She obtained her post-graduate degree from Bombay University and became the Principal of Shreyas College, Ahmedabad.

Bharati Sarabhai wrote during the troubled pre-independence era. Her two plays, The *Well of the People* (1943) and *Two Women* (1952) reflect her response to the frustrations and aspirations of Indians during a period of transition.

The first play is a record of the lives of men and women who belong to a period between the launching of Gandhiji's movement and the achievement of India's independence. *The Well of the People* records the experience of the author in the Nilgiri Hills which she visited in the summer following the Hardwar Kumbhamela in the spring of 1938. The play's plot is influenced by a simple story of an old village woman, a representative of 'dumb millions', which had appeared in the *Harijan*.

Among the critics who wrote highly of the poetic style of this play was T.S. Eliot. Bharati has also written some poems which have appeared in The Atlantic and Poetry (Chicago).

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Saraf, Bhanwar Lal (1899 — 1971)

Bhanwar Lal Saraf, born at Sonara Ghati in Jodhpur in 1899, was one of the first and foremost freedom fighters and political leaders of Rajasthan.

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Bhanwar Lal Saraf was born in the family of Mahajan Agarwal on 17 November 1899 at Sonara Ghati in the former Princely State of Jodhpur. His father, Mansha Ram, was a goldsmith. His grandfather was Jethmalji. His mother was Assi Devi. Bhanwar Lal was married twice. His first wife was Soni, whose father was a sweet-seller. They were married in their childhood and she died after two years of their marriage. His second wife was Ram Jyot. Her father was a grocer in a small in the former Jodhpur State.

Saraf belonged to a very wealthy house of goldsmiths. As soon as he started his political work in the former Jodhur State, his whole business ground to a halt owing to his own neglect. Besides, in his enthusiasm, he gave away lakhs of rupees for the Marwar Hitkarini Sabha and the Marwar Sewa Sangh started by him in 1919. In a few years' time he became a pauper. Since then he had not seen better days. His condition after independence had become worse. He was in utter misery and was politically isolated and forgotten.

Dr. Arjun Lal Sethi, considered as one of the first and foremost leaders of Rajasthan, was his mentor. From him, he drew inspiration and learnt the first lesson in patriotism. Jai Narian Vyas and Anand Raj Surana were very close associates of Saraf in his political work.

The Ramanuja sect had impressed him much and under that influence, he used to practise untouchability. After that, he came under the influence of Pandit Durga Shankar, whose father was a direct disciple of Swami Dayanand Saraswati. Thus, the principles of the Arya Samaj also influenced him in his younger days. He had contacts with Lala Lajpat Rai. These contacts influenced him to a certain extent.

As a protest, after the Jalianwallah Bagh massacre, he gave up wearing pompous silken Marwari clothes. Since the Ahmedabad Session of the Indian National Congress in 1921, he became a great admirer of Gandhiji and of the ideology and programme of the Congress.

He disseminated his progressive views through the Marwar Sewa Sangh and the Marwar Hitkarini Sabha, and showed great courage and boldness. His activities since the late twenties would go to show that he was far above the narrow feelings of caste, status, heredity, race, religion, etc.

An anecdote has been quoted in the 'Rajasthan Men Swadheenata Sangram' about Saraf. When he was asked to declare his caste and profession, Saraf had replied in his typically humorous way that his caste was 'Man' and his profession 'Revolt'. These expressions spelt out his beliefs and attitudes in regard to these matters.

He believed that true religion consisted in the service of the people and in fighting against injustice and oppression. The old formalistic and conformist approach to religion was not acceptable to him. He held that upholding of truth was the real worship of God.

Saraf was the leading member of the Marawari Lok Parishad. According to 'Jodhpur Rajya Ka Sacha Swarup', the Parishad submitted a petition to the ruler of the Jodhpur State in 1942, wherein it was requested that new schools and colleges should be opened to fight illiteracy.

In the year 1934, he was tried under Section 121-A of Marwar Penal Code and detained in Nagore jail. The charges were that he worked for the overthrow of the Marwar regime and participated in seditious and subversive activities in Marwar. Saraf declared that he did not want the Government to sit in judgement on his conduct or activities because the Government itself was guilty and an offender before the 'Court of the People'. He refuted the charges levelled against him.

During this period, the old Marwar Sewa Sangh was renamed as the Marwar Hitkari Sabha and its membership multiplied many

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times. It was considered a source of danger and declared unlawful and its leaders put under arrest.

Saraf set up the Youth League in jodhpur. Due to his efforts, a Praja Mandal was founded in 1934 in the erstwhile Jodhpur State. In 1937, it was also declared illegal and its leaders were put behind the bars.

In 1939, the Marwar Lok Parishad was established. Its demands included the establishment of a responsible form of Government in Jodhpur State. This Parishad also met the same fate at the iron hands of the ruler and his bureaucracy. In 1942, official recognition was restored to the Parishad. Patriotic feelings were roused through composing verses and their wide circulation in printed forms. Bhanwar Lal Saraf himself composed those verses.

The attention of the rulers was also drawn to the pernicious system of Jagirdari and other illegal taxes that had come into vague in the Marwar region.

The movement of the Parishad was peaceful and non-violent. The resort to *Hartal* was made frequently. The sphere of activity of the Parishad was limited to Rajputana States. It was only in the late forties that a link was established with All India body dealing with Indian States.

After the arrest of Jai Naraian Vyas on 26 May 1942, a reign of terror was let loose in the State. A number of petitions were sent to the ruler, Shri Umed Singhji Saheb Bahadur. A demand was made to institute an inquiry into the maltreatment of the political prisoners by the Police authorities. During this period, Saraf was in the forefront and contributed his mite to the popular movement.

Saraf, alongwith other members of the Marwar Lok Parishad, drew the attention of the ruler to the miserable conditions of the peasants on account of unjust taxes. He described their conditions through verses composed in local Marwari dialect. He did not have any publications to his credit. Through handbills, leaflets and pamphlets, he acquainted the people with the current problems.

During his career, he held different positions in the nationalist movement: President of the Marwar Sewa Sangh in 1919; Member of the Youth League Working Committee in Marwar in 1926; President of the Marwar Praja Mandal in 1927; President of the Marwar Lok Parishad in 1937-38; and President of the Marwar Division Congress and President of the Jodhpur District Congress in 1957. He was first imprisoned at Nagore in 1929. He suffered imprisonment again in 1934 and 1942.

He did not possess strong views on any local or national problem. His interests were varied and the amelioration of the conditions of the peasants and the general masses was always uppermost in his mind. He was undaunted and fearless. He was a strong critic of the corruption in the Government.

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Saraf, Sham Lal (1904 —)

Sham Lal Saraf, born in Srinagar in 1904, is the senior-most leader in the freedom movement of Jammu and Kashmir State.

He was born in Srinagar (Rainawari Mohalla) on 4 July 1904. His father, Pandit Sansar Chand Saraf, was one of the first Kashmiri Pandits who took to business rather than the traditional community profession of Government service. He also took part in social and philanthropic activities.

Sham Lal Saraf matriculated from the CMS High School, Srinagar, in 1922 and graduated from the Sri Pratap College, Srinagar, four years later. One of his class fellows in the college was Sheikh Mohammad Abdullah, with whom he later worked closely in the freedom movement.

Sham Lal Saraf was married to Gunwati, daughter of Ram Chand Budni, in March 1923 in Srinagar.

In 1927, he started his business career by organising the manufacture and sale of Kashmiri arts and crafts. He was one of the founder-members of the Kashmir Chamber of Commerce. Saraf started his public career through religious and social organisations. He was the head of the Suraj Prakash Dharam Mandli for about fifteen years.

In 1931, he joined the Sanatan Dharam Yuvak Sabha, the premier organisation of Kashmiri Pandits at that time, and became its Vice-President.

He was also the founder-President of the Hindu Progressive Party, formed in 1937 with the objective of negotiating with the Kashmiri Muslim leaders for the proposal of the formation of a common political party.

Saraf was also one of the twelve signatories to the National Demand, prepared jointly by the Hindu and Muslim leaders of the State as a prelude to the formation of the National Conference in 1938. Other signatories included Shiekh Abdullah, Bakshi Ghulam Mohammad, G.M. Sadiq, Jia Lal Kilam and Sardar Budh Singh. The National Demand included achievement of a responsible government under the aegis of the Maharaja.

Saraf was a member of the Working Committee and Treasurer of the Natinal Conference from 1942 to 1966, when it was merged with the Indian National Congress. He also became a member of the General Council of the All India States Peoples' Conference in 1946.

In May 1946, he participated in the Quit Kashmir Movement launched by the National Conference and was one of its four leaders who were tried on a charge of treason. He was sentenced to seven years' rigorous imprisonment, but was released with his other colleagues in October 1947.

In the Emergency Administration that Sheikh Abdullah headed soon after the tribal raids on Kashmir from across the border towards the end of October 1947, Sham Lal Saraf was entrusted with the portfolio of Commerce and Supplies. When the Cabinet was formally constituted in April 1948, he became Minister for Supplies. Other portfolios allocated to him later included Health, Local Self-Government, Food, Tourism and Development.

Sham Lal Saraf was the immediate cause of the Cabinet crisis in August 1953, which led to the dismissal and arrest of the then Prime Minister of the State, Sheikh Abdullah. The Sheikh demanded Saraf's resignation on account of certain complaints he had received against the working of the Departments under Saraf. He not only declined to resign but alongwith two more members of the Cabinet– Bakshi Ghulam Mohammad and G.L. Dogra also submitted a vote of no-confidence in the leadership of the Prime Minister to the then Sadar-i-Riyasat (Head of the State), Dr. Karan Singh. In a Cabinet of five, the dissidents

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were in majority. Their note precipitated the crisis.

After the Governmental change-over in 1953, Sham Lal Saraf joined Bakshi Ghulam Mohammad's Cabinet with the portfolios of Industries, Commerce, Health, Jails and Education.

In April 1962, the State Assembly nominated him to the Lok Sabha (there was no direct election to Parliament from Kashmir at that time).

In 1964, he joined moves for the replacement of the Bakshi Government. But his friendship with Bakshi's successor, G.M. Sadiq, was short-lived. When Bakshi Ghulam Mohammad revived the National Conference in 1966, after the official party had merged with the Indian National Congress, Saraf was elected Chairman.

As Minister and an M.P., Saraf has visited many countries including the U.K., France, West Germany, U.S.S.R., Switzerland, Sweden, Poland, Yugoslavia, Hungary, Italy and Ceylon.

Saraf is a deeply religious person and is the President of the religious trusts of the sacred Kashmiri Hindu shrines of Durganag and Khirbhowanj.

Sham Lal Saraf is a Gandhian socialist and believes in a simple and virtuous life. He rose to importance in the freedom movement because he was one of the few Kashmiri Pandits, who joined the predominantly Muslim uprising against a Hindu ruler. After independence when many Hindus joined the National Conference, which had become the ruling party, his unique position gradually declined. However, he carved out a place for himself for a while by joining Bakshi Ghulam Mohammad in organising a secular and loyal Indian Opposition Party in Kashmir, which he believes is necessary not only to democratise the politics of the State, but to prevent popular discontent from being driven into successionist channels.

Lacking in political drive and dynamism, and acute intellectual sensitivity, unskilled in political maneuvering and manipulation, possessing neither saintliness nor charisma and with a social base confined to a microscopic minority of the Kashmiri Pandits, Sham Lal Saraf's role is further circumscribed by the new rivals to the National Conference in providing more vocal outlets to the popular discontent of the Kashmiri Muslims.

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Saranathan, V. (1892 — 1948)

V. Saranathan, born at Tiruchirai in Thanjavur in 1892, was a prominent figure in the academic and political life of Tamilnadu.

V. Saranathan, a prominent figure in the academic and political life of Tamilnadu, was born at Tiruchirai in Thanjavur district in an orthodox Vaishanava Brahmin family of renowned Vedic scholars. He was the son of Venkataseshadrinathachariar and Raghava. His boyhood was beset with difficulties, his father having died when he was only two years old, leaving the family in financial embarrassment. Nambi, the elder brother, brought him up and taught him the Vedas; but he too passed away at an early age.

At this juncture A. Sehiah Sastriar, a personal friend of Nambi and Sewan of Pudakkottai, extended help and sympathy to the family and gave encouragement to the education of the boy.

After his early education at home, Saranathan studied at the local school at Kumbakonam and the English Middle School at Veeravanallur. In 1906, he passed the

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Matriculation examination, with a first class, from the Ambasamudram High School. He had his higher education at the Hindu College, Tirunelveli, and the Presidency College, Madras.

After graduation, he served the St. Joseph's College, Tiruchirapalli, as Tutor. In 1914, he took his M.A. degree in English literature. As a student, he developed an admiration for the English system of education and came under the influence of writers like Aldous Huxley, D.H. Lawrence and Marcel Proust.

In 1914, Saranathan received his appointment in the Hindu College, Tirunelveli, as a Lecturer. Five years later, he joined the National College, Tiruchirapalli, as Head of the Department of English. In recognition of his merit, the management of this College promoted him in 1921 to the Principalship, which position he held for twenty-six years.

As a member of the Syndicate of the Madras University and President of the Madras Provincial Educational Conference for a term, Saranathan made his mark in the academic circle. The tenure of his Principalship saw the emergence of the National College as one of the premier educational institutions of the South.

With Tiruchirapalli as the centre of his activity, Saranathan exercised considerable influence upon the public life of this region between 1919 and 1947. He wrote articles for the English journal, *Every Man's Review,* and the Tamil journal, the *Kaveri*, and wrote a number of books: 'first Sheaves', 'Letters to A Young Man', 'Essays on Culture', 'Political Sonnets' and 'The Spirit of India'.

The theme of these writings was political as well as educational, for he sought to bring about a political awakening among the students and the common people and create an intellectual atmosphere, necessary for social reform. In his talk on "University Aims and Ideals," he stated: "What was needed was to stir up a political hunger in the society in consonance with the inter-relation of interests and cultures for raising the political status of the country."

He looked forward to the early attainment of freedom, so that the country could initiate reforms, aimed at the realisation of economic justice. As a result of his study of the working of capitalism and communism in foreign countries, he felt that the Gandhian alternative was the best for India and advocated democratic socialism, in which agriculture could be balanced against industry.

As an educationist, he wanted reform of the policy and content of public instruction. In his opinion, though elementary education was the concern of the Government, it was for the people to organise local opinion and to constitute themselves into an unofficial educational service in the interest of its efficient implementation.

Adult education should take into account the limitations of the common people and should have a simple course of studies. At the sametime, he pleaded for improving the quality of education by giving due importance to science subjects and the mother tongue in the syllabi.

An orthodox Hindu with moderate views, Saranathan led a simple life and donated all his savings, worth about Rs. 40,000/-, to the National College. He fostered a spirit of nationalism among the students, yet favoured only constitutional methods for the liberation of the country from the British rule.

On matters of education, he agreed with other educationists that reforms were needed, but he did not suggest any concrete measures or experiment with improved techniques. His contribution lay in his endeavours to utilise his role as an educationist for promoting the cause of nationalism at a time when many of his fellow teachers remained sceptical about its wisdom.

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Sarangi, Udayanath (1905 —)

Udayanath Sarangi, born at Sippi in Cuttack district in 1905, is an eminent Oriya journalist and writer.

Udayanath Sarangi was born in a poor family at village Sippi in Cuttack district. A seasoned journalist and literary figure, he contributed to different genres of Oriya literature, his most remarkable achievements being in the field of translation and children's literature. He associated himself with the non-cooperation movement right from his student career in his village school.

Since then he had been considerably impressed by the ideals of Gandhiji. He completed his school education under the guidance of eminent teachers like Pandit Gopabandhu Das and Pandit Nilakantha Das. He went to jail for sometime when he was the chief editor of the *Samaja* during the Quit India movement of 1942.

Well-versed in English, Oriya, Hindi and Bengali, he did pioneering work in the field of translation by his much acclaimed rendering of the world famous novel *Uncle tom's Cabin* into Oriya. He is also known for his short stories which embody deep concern and sympathy for the common man. He has the unique style of writing in the spoken language of common village folk.

His efforts in the field of children's literature is significant. He has written about seventy books for children which include poems, stories, biographies, and stories of birds and animals. He has also written satires following in the foot steps of Fakir Mohan and Gopalchandra Praharaj. His autobiography is a record of the freedom movement in Orissa.

He has received several awards such as the award from the Council of Children's Literature for *Kutukutu*, the Vishnub Award (1961), and the Orissa Sahitya Academy Award (1968). He had the honour of presiding over the children's literature section of the All India Bengali Writers Conference held at Cuttack in 1964.

He has also received cash awards from the government for his contribution to children's literature for such works as *Tuku mushi, Bichitra manaba, Anya graha upagraha, Kulura muluka bula, Harabhainka ghara babuda,* and *Badudi mahasabha.* He was also elected president of the oldest literary organisation, Utkala Sahitya Samaja, in 1981.

Among his other significant works are: short-story collections: *Uneisha teialish* (1944), Dampatya *kalahe chaiba* (1945), *Mudagar moha* (1948); and his autobiography, *Gandhi maharajanka sisya* (1980).

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Sarangthem Boramani Singh (1928 —)

Sarangthem Boramani Singh, born at Chinga Makha Chanam Pukhri Mapal in Imphal in 1928, is a leading dramatist of Manipuri literature.

Sarangthem Boramani Singh, born in 1928 at Chinga Makha Chanam Pukhri Mapal, Imphal, was a leading dramatist of Manipur. He passed the Intermediate Arts examination of Gauhati University in 1951 and joined government service from which he retired voluntarily. He is a dramatist who takes great interest in folk and legendary themes.

Haorang leasing saphabi, based on a folk theme of Manipur, was written in 1950, and won the best play award in the folk category at the National Drama Festival (New Delhi) in 1954. It won several other regional awards also, and a film was made on the same story. *Tonu Laijing Lembi,* another folk-play, was composed in 1957 based on the folk-story of Moirang.

Kege Lamja (The orphan of Kege), written in 1958, is also based on the folk-story of Moirang. *Lamitlon* (Tales on place names), written in 1954, is a book on the naming of places and the cultural and historical ancedotes connected with them. *Melei Leisana Nungjumpan Kadamba Leinungshi,* a book of poems, was published in 1964. *Mani pareng* (Garland of jewels) written in 1964 is a collection of the folk-tales of Manipur.

Angangi paotak wan (Useful tales for children), written in 1964, is a collection of legends and folk-tales for children. *Shanulernbi, a* folkplay, was written in 1966, which was followed by *Chin, tamgi phunga wari* (Folk-tales of hills and plains), *a* collection of folk-tales of the different groups of people of Manipur in 1975.

Moirang sayon (Incarnations in Moirang), a collection of the legends of the different incarnations supposed to have taken place at Moirang, was published in 1977. In the folk-plays, he uses a language which is not modern, and this helps in building up the folk atmosphere in the plays.

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Sarasvati, Hem (13th Century)

Hem Sarasvati was the first Vaishnava poet who write on the Vishnu worship in Assamese in the late thirteenth century.

Hem Sarasvati, the first poet so far known to write on the Vishnu worship in Assamese, was a contemporary of king Durlabhnarayan who ruled over Kamata kingdom in the late thirteenth century.

His *Prahladcharit* is a verified account of the triumph of Prahlad, the ideal and unswerving devotee of Vishnu against his anti-Vishnu father, the demoniac Hiranya Kasipu, who employed many inhuman devices to kill his son. He had acquired great powers through a boon received from the creator after long years of penance and ultimately became a menace to men and gods.

The very soon became his ruin. Hem Sarasvati's great successor Sankardev also wrote a book of verse on the same subject, but the critical favour falls for the successor in point of metrical variety, dignity of expression and devotional fervour. Sankardev faithfully recreates in Assamese verse all the detail's as given in *Bhagavatpuran* in which Vaishnavism in Assam is rooted.

Hem Sarasvati claims that his original was *Vamanapuran,* but none of the versions extant of this Purana contains this story of devotion. Hem Sarasvati introduces Dushta Sarasvati into his account; the goddess of mischievous deeds happens to have descended from the Vedic lore.

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Hara Gauri samvad, another poem attributed to Hem Sarasvati, begins by relating briefly the fall of the demon Hiranya Kasipu and then narrates the nuptial of Shiva and Parvati.

There is, however, no link between the two stories, and the Shiva-Parvati theme was most probably revised from the *Hatsyapuran,* which had earlier supplied Kalidasa also with materials for his famous poem. Hem Sarasvati's work wants the polish and dignity noticeable in the later Vaishnava poetry which was largely influenced by Sanskrit. He, however, remains at the head of the popular tradition of Assamese poetry.

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Saraswat, Rawat (1919 — 1989)

Rawat Saraswat, born at Churu in 1919, was an eminent Rajasthani poet, critic, editor, historian, translator and above all a guru to several inquisitive minds engaged in learning.

Rawat Saraswat was born at Churu and studied at a local school till he was eighteen. In search of new realms of experience, he came to Bikaner where his genius slowly began to unfold itself. In the company of scholars at the Anup Sanskrit Library, he learnt a good deal about the classics, and developed a fine sense of literary discernment.

He grew into one of the highly esteemed writers of Rajasthan. He was a poet, critic, editor, historian, translator, and above all a guru to several inquisitive minds engaged in learning. Right from the start of his literary career in 1941, he had been exploring various facets of the culture, history, and literature of Rajasthan. Hardly is there any area of Rajasthani literature, ancient or modern, which he has not touched in his writings.

Saraswat has written in Rajasthani, English and Hindi with commendable ease and confidence. He has edited some old Rajathani texts, such as *Mahadeo* Parvati ri *veli, Dalpat vilas, Dingal geet, Chandayan.* Besides, he has edited a few modern anthologies of poetry and fiction.

His well-known anthologies are *Aaj ra* kavi, Aaj *ri Rajasthani kahaniyan, Aaj ri kavitayen, Aaj ra kahani*kar, *Prachin Rajasthani kavi, Dingal geet, Prabandh parijat, Lakhan, Jankavi Ustad, Rajasthani sahityakar parichaya kosh* (I & II), *Rajasthan ke kavi* (II).

His original works in the field of research and history are: *Mina itihas, Durasa Adha, Prithviraj Rathod, Identity of Rawals, Contribution of Rajasthani Writers towards* Indian *National Freedom* and *Maharaja Jaswant Singh.*

He has translated *Jafarnamo,* a historical letter written to Aurangzeb by Guru Govind Singh, and *Bansari* of Tagore into Rajasthani. He was the founder-editor of *Maruvani* (1953), a journal through which he revived interest in the language and literature of Rajasthan and helped prepare a new generation of writers and scholars.

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Saraswati Amma, K. (1919 — 1975)

K. Saraswati Amma, born at Kunnappuzha in Trivandrum in

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1919, was a prominent short-story writer of Malayalam literature.

K. Saraswati Amma was a prominent short-story writer who effectively gave vent to the feelings and aspirations of women. She was born at Kunnappuzha in Trivandrum as the daughter of Padmanabha Pillai and Kartyayani Amma and was educated in the various schools there. Later she took her Bachelor's degree. For a short period, she worked as a teacher and then served the Local Fund Audit Department of the state till her retirement.

Her first book *Premabhajanam* (1944) is a novelette. She has also written a drama called *Devaduti* (An angel). Her other books are mainly collections of short-stories published from time to time. Born in a typical orthodox Nair family of Kerala, she was nurtured in a social set-up that gave little freedom to women.

Her stories give an insight into the workings of the mind of the educated women of her time and the vexations they face in the conditions prevailing then. The plight of working women and the chauvinistic attitude of man who seeks to control their fortunes are painted in deep colours.

She had a personal knowledge of the pressures to which her colleagues were subjected. Man's domination over women made her indignant and prompted her to raise her voice in protest. This feature has won for her an important place among the short story writers of her period.

Most of her stories bear the stamp of her hatred towards men. Her collections like *Kizhjivanakkari* (A lady subordinate), *Premaparikshanam* (Test of love), *Strijanmam* (Life of women), *Kanatha mathil* (A thick wall), *Pen buddhi* (Wit of women) and *Vivahasammanam* (Gift for marriage) bear ample testimony to her critical, and to a certain extent, biased attitude to men. Her favourite theme was that of the emancipation of women from the tyranny of man.

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Saraswati Devi, Illindala (1918 —)

Illindala Saraswati Devi, born in 1918, is an eminent Telugu litterateur and renowned social worker.

Illindala Saraswati Devi is a litterateur and renowned social worker. She started the Andhra Yuvati Mandali, a women's educational and social organisation in 1936, and acted as a member of the Film Award Committee (both Central and State).

She was a nominated member of the State Legislative Council (1958-66). In appreciation of her services to literature she was honoured in 1964 with the Grihalakshmi Sanstha Gold Bangle Award. The Andhra Pradesh Sahitya Akademi too honoured her with the best woman writer award in 1974. Her collection of short-stories, entitled *Swarnakamalalu,* received the Sahitya Akademi Award in 1982.

Saraswati Devi has more than forty titles to her credit, covering the fields of essay, biography, drama, novel and story. Her works are known for their chaste and lively language. She handled literature as a powerful weapon to uphold ethical and cultural values. *Swarnakamalalu is* significant for its depiction of the multiplicity of human experience, insight

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into personal relationships, progressive outlook and engrossing style.

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Saraswaty, Swami Prajnananda (1884 — 1921)

Swami Prajnananda Saraswaty, born at Galachipa in 1884, was a great patriot, a social reformer and a spiritual teacher.

Prajnananda was born on 12 August 1884 at Galachipa (Barisal, now in Bangladesh). His father, Sashticharan, was serving there as officer-in-charge of the police station. Prajnananda's pre-Sanyas name was Satish Chandra Mukerjee. He had his early education in his native village of Warirpur (Barisal). Passing the Entrance examination, he joined the Dacca College, staying with his elder brother who was a Professor there.

Satish was of a way ward and determined nature but from his childhood he liked reciting devotional Sanskrit *stotras* and songs. He was rather unmindful about his studies which were further disturbed at Dacca.

He left Dacca without appearing at the First Arts examination due to uncongenial surroundings. He stayed at Barisal, associating with odd young men. Once his colleagues tried to misbehave with him and he left them, and became a teacher in his village school. This gave a new turn to his life. His mother tried to get him married but failed.

He came to Barisal a few months before the Provincial Conference (1906) was held there and joined the anti-partition agitation. He came under the influence of Aswini Kumar Dutt. When the Swadesh Bandhab Samiti was organised with Aswini Kumar as President and Satish Chatterjee as Secretary, he became its Assistant Secretary.

The Samiti's programme included social and economic activities, apart from political, such as female education, abolition of dowry, widow marriage, rural drinking water supply and sanitation, removal of lower caste Hindus' disabilities, arbitration courts, temperance work, etc.

In November 1908 Aswini Kumar and Satish Chatterjee were deported under Regulation III of 1818. In January 1909 the Swadesh Bandhab Samiti was declared illegal. Satish shifted his residence from the Samiti's office to a cottage.

The Samiti's work continued vigorously under his guidance. The Barisal nucleus of the Jugantar group was formed round him. Satish resigned his teacher's post and devoted his whole time to revolutionary work. Then he had hardly any rest; organisational work, study up to midnight and religious meditation would absorb the whole day.

He studied and acquired a profound knowledge of Indian and European philosophy, modern history and politics. He knew Sanskrit, English and Hindi quite well and read Vedas and the Upanishads in the original Sanskrit with Shankara's commentaries.

Often he stayed at Benares for a few months every year. There he came in contact with many learned Pandits and Sanyasis, such as Trailokya Vidyratna, Kedarnath Sanskhyatirtha, Mahamahopadhaya Sararswaty and others. Radhika Sen (Sachchidananda Swami) and Mono Mohan Ghose (Sarupananda Swami) often stayed with him. Sarada Maitra of Rangpur helped him both in intellectual and political activities. Sarada supplied him costly Sanskrit books.

In 1911, he was initiated into Brahmacharya and in 1913, he took Sanyas from

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Sankarnanda Saraswaty and became Prajanananda Saraswaty. At Beneres he devoted himself to the study of Hindu philosophy and religious discourses without neglecting politics. Rashbehari Bose, Sachin Sanyal and others occasionally consulted him.

On arrest at Benares under the Defence of India Act he was asked to report to the Police Superintendent, Barisal. He was ordered to be interned in his ancestral house at Wazirpur, this being against the discipline of Sanyas, he refused to go. He was provisionally asked to stay at Sankar Math which he had organised as the centre of the Jugantar group in Barisal.

Jadugopal Mukherjee, then leader of the Jugantar party and pursing the Indo-German plan of an Indian uprising as an absconder, with Rs. 5,000/- reward for his arrest, went there to meet Swamiji. By then several attempts to import arms from Germany had failed. Prajnanananda stressed that it was no use waiting for German arms and thus miss this opportunity of international war.

He urged that determined revolutionaries must be prepared that for death in some daring raid on any Government unit with whatever arms they possessed. Having still some hope of German arms, Jadhugopal took three month's time. But soon the whole organisation was broken by the mass arrest of revolutionaries of Bengal. Prajnanananda was then interned at Galachipa. After about three months he was interned at Mahisadal (Midnapur).

In that congenial atmosphere, Haripad Ghosal, Headmaster Satish Samanta and several others became his warm admirers. There he wrote the following Bengali books, History of Vedanta Philosophy, 'Karmatava' (comparative), 'Sabalata-O-Durabata' (Strength and Weakness), etc. During his internment at Mahisadal he developed malaria and bronchial troubles.

In January 1921 he came to Calcutta and observed the Non-Cooperation Movement for about ten days. Before proceeding to Bilaspur for a change he decided to join the movement. But on 4 February he came back seriously ill with heavy chest congestion and the next days he expired. His last words were "Oh, my country....."

His life was influenced by his widowed sister Sarojini Devi, Aswini Dutt, Satish Chatterjee, some Sadhus of Benares and his Guru. Sorojini took a keen interest in the secret revolutionary work. Prajnanananda was liberal in social matters. His cottage with the image of Vishnu was open to all without any distinction of caste creed of sex. He advocated rural reconstruction including starting school in villages. His main emphasis was on character building.

His influence over many political worker will be evident from the fact that six institutions are now functioning in Bengal to preserve his memory — Prajnanananda Smriti Raksha Samiti (Midnapur), Swami Prajnanananda Higher Secondary School (Howrah), Prajnanananda Pathagriha (Calcutta), Prajnanananda Trust (Calcutta) Prajanananda Jana Seva Sangha (Nadia and 24-Parganas) and Prajnanananda Government Basic Training college (Nadia).

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'Sarathi', O.P. Sharma (1933 —)

O.P. Sharma Sarathi, born at Amb in Jammu in 1933, is a prolific Dogri poet, short story writer, novelist and artist.

O.P. Sharma Sarathi, a prolific writer, was born at the village Amb near Jammu. He started his career as an artist and held two one-man exhibitions of his paintings in 1962 and 1964.

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His literary career started with the publication of his lyrics, short-stories and novels in the late sixties.

His first collection of short-stories in Hindi was published in 1965 under the title Umren, which was followed by another collection in Urdu, entitled *Lakeeren.* But it was his collection of short-stories in Dogri, entitled *Sukka barood* (1971), which brought him into the limelight.

This was followed by another collection, *Lok gai lok* (1971). His short-stories portray the tensions of modern life in the cities and the resultant complex situations faced by the 'man of today'. His stories and novels also dilate upon the erosion of moral values caused by the onslaughts of modern life and its pulls in opposite directions.

'Sarathi's other works include: Poetry: *Tandan* (The threads, 1971), *Partan* (1974); Novels: *Treh samunder di* (Thirst of the sea, 1978), a romantic novel, *Nanga Rukh* (Naked tree, 1978), a non-conventional novelette awarded by Sahitya Akademi in 1979, (this was translated into Hindi by Ashok Jerath with the same title and into English by Shivanath titled as *Churning of the city), Makaan* (The house, 1979), *Resham de keede* (The silkworms, 1979), *Pathar te rang* (The stones and the shades, 1981).

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Sarda, Har Bilas (1867 — 1955)

Har Bilas Sarda, born at Ajmer in 1867, was the great social reformer and scholar of Rajasthan.

Har Bilas Sarda, the great social reformer and scholar, was born at Ajmer on 3 June 1867. His father, Har Narayan Sarda, took up service as the Librarian and the Head Clerk in the Government College, Ajmer, which appointment he held till 1892. Har Narayan Sarda, a Sanskrit scholar and a religious minded man, led a saintly life.

He devoted his spare time to Yoga Vashishta, and in cultivating the company of the learned saints who visited Ajmer all the year round due to its proximity to the sacred lake Pushkar, one of the centres of Hindu pilgrimage. He married Chandra Bai, daughter of Chouthmal Tawani of Ajmer, and had by her a son, Har Bilas, and a daughter, Chanda Bai, who died in 1892.

The Sarda family of Ajmer, in which Har Bilas was born, belonged to one of the seventy-two clans of the Maheshwari community, and came to Ajmer from Alniawas, one of the Rajput estates in Marwar. The Maheshwaris were originally Rajputs who, for unknown reasons, gave up the profession of arms and the Kshatriya Varna, and adopting the Vaish Varna, took to trade and commerce.

Har Bilas Sarda married Kajji Bai, daughter of Lall Chand Malu , in 1876. His wife died in 1890, leaving behind her one son, Sahaskaran, who was born in the year 1885. His father arranged his second marriage with Narayani Devi, daughter of Seth Ramgopal Modani of Kishangarh State in 1890, but she too died in 1900 after a protracted illness. He took his third wife, Parvati devi, in 1901, who survived till 1951.

Har Bilas joined the Ajmer City School and then studied in the Government College, Ajmer, and passed his Matriculation and Intermidiate examinations in 1883 and 1885, respectively. He went to Agra for higher education, joined the Agra College and passed his B.A. with Honours in English in 1888.

His father's influence was the most potent in shaping his life. In winter months, his father used to read out the Mahabharata and the Ramayana to him, and the stories of those epics influenced him considerably and helped him in moulding his character according to the Hindu ideals.

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When he was a child, he had the opportunity of listening to the lectures of and coming into contact with Swami Dayanand Saraswati, the founder of the Arya Samaj at Ajmer. He pays his glowing tribute in the preface to his book, 'Life of Dayanand Saraswati', in the following words: "I remembered that my life and beliefs had been greatly influenced by Swamiji's teaching."

In August 1889, he began his career as a senior teacher in the Government College, Ajmer. He served that College till December 1892, when he was transferred to the commissioner and District Judge's Court as a tanslator, where he had to translate into Urdu all the English judgements of the Civil Courts of Ajmer. In 1894, the Ajmer Regulations (Compendium of Local Laws and Regulations) were revised and he was placed on special duty for three months.

In December 1894, he was appointed guardian and tutor of H.H. the Maharawal of Jaisalmer, when he was sent to the Mayo College, Ajmer, for his education. He went to Jodhpur to receive his ward and take up his appointment, and successfully worked in that post till the year 1902. Later that year, he reverted to Government service as the Vernacular Superintendent of the Commissioner's Office, Ajmer.

Due to his past record of meritorious work, he was placed in the judicial service and given various appointments: in 1906 of officiating Sub-Judge, Beawar; in 1909 of Registrar, Small Causes Court, Ajmer; in 1912 of Special Judge, First Class, Ajmer; in 1919 of Deputy Magistrate and Sub-Judge, Beawar; and in 1921 of Judge, Small Causes Court, Ajmer. In the year 1923, he was appointed as officiating District and Sessions Judge, Ajmer-Merwara. He retired from that post a year later, i.e., in 1924.

By his record of public service and selfless devotion to the cause of the people, he has left "footprints on the sands of time". In 1888, he was elected President of the Arya Samaj, Ajmer, and a year later he established and became the first President of the Arya Pratinidhi Sabha, Rajputana and Central India, a representative body of all the Arya Samaj branches in these regions.

In 1889, he established the D.A.V. School, which was later raised to a Post-Graduate College known as the D.A.V. College, at Ajmer, and he was elected President of the Managing Committee. In 1893, he was elected Secretary of the Paropakarini Sabha, a society founded by Dayanand Saraswati to help widows and poor persons. From the year 1894 till the year 1902 when he was resigned, he had been continuously elected as a member of the Ajmer Municipal Committee. During the First World War (1914-18) he worked as Secretary, Ajmer-Merwara Publicity Board, and received a Medal from the Commander-in-chief of India.

In 1924, he was elected President of the All India Vaish Conference at Bareilly, and in 1929 he presided over the Indian National Social Conference held at Lahore. In 1924, he was elected as a Member of the Central Legislative Assembly from Ajmer-Merwara, and was re-elected in 1927 and again in 1930.

Being a crusader from the very beginning of his public life against the social evil of child-marriage, widely prevalent in India, he in 1925 sponsored and introduced in the Central Legislative Assembly the Child Marriage Restraint Bill, popularly known as the Sarda Bill.

It was passed in September 1929, and became operative throughout India with effect from 1 April 1930. He was twice honoured by the Government of India: he was awarded the title of Rai Bahadur in 1921, and the title of Dewan Bahadur in 1929.

Sarda was a many-sided genius, and his versatility was evident from his contributions to biography, education and philosophy, but mainly to history. Among his notable works are: 'Hinu Superiority', 'Ajmer, Historical and

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Descriptive', 'Maharaja Kumbha', 'Maharaja Sangsa', 'Shankaracharya and Dayanand' and 'Life of Swami Dayanand Saraswati', His most outstanding literary work which won the highest appreciation in India and abroad is 'Hindu Superiority', first published in 1906.

It methodically deals with every field of human activity and shows often from the testimony of alien scholars that the achievements of the Hindus were greater, not only than those of their Western contemporaries, but of the West as a whole, during recorded history.

A staunch nationalist, Sarda firmly believed and preached through his writings and speeches that the Hindus with their glorious cultural heritage and noble ideals constituted the soul and heart of Indian Nationalism. He was one of those deeply religious men who placed religion consisted in love of God and service of man.

He advocated the introduction of free and compulsory education all over India, and always championed the Indian women's cause. In 1925, he introduced the Hindu Widow's Inheritance of Property Bill, for granting the right to a Hindu widow of sharing in her deceased husband's property, but it could not be passed in spite of his best efforts. He died in the year 1952.

Dewan Bahadur Har Bilas Sarda was amongst the most renowned figures in India in his time. He had been an educationist, a judge, a legislator, a social reformer, a scholar and an ardent lover of his country. As the author of the Child Marriage Restraint Act, he will be remembered by posterity as a great humanitarian reformer who fought successfully against one of the crying evils of Indian social life.

Through his life-long labours in historical research, he sought to stimulate patriotic feelings by delineating the characters of some of the greatest heroes of Rajasthan, and by putting forward a convincing account of the greatness of the Hindus in his monumental work, 'Hindu Superiority'. His industry, as revealed by the enormous mass of material which he had collected and studied for his works, was also remarkable. The bibliography at the end of 'Hindu Superiority' alone contains references to over five hundred and fifty works.

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Sardar, Gangadhar Balkrishna (1908 —)

Gangadhar Balkrishna Sardar, born in 1908, is known as a distinguished orator, an authority on saint-poet and a social thinker of high order.

Gangadhar Balkrishna Sardar did his M.A from Bombay University in 1934. He remained unemployed up to 1940, and studied the works of Marathi saint-poets, Mahatma Gandhi and Karl Marx extensively.

He joined the S.N.D.T. College for Women at Pune in 1941 as Lecturer in Marathi. He retired in 1968 as Head of the Marathi Department of the S.N.D.T Women's University. The G. B. Sardar Felicitation Volume, edited by B.S. Bhange, was published in 1968.

Sardar is known as a distinguished orator, an authority on saint-poets, and a social thinker of high order. His books were well received by the critics. They are *Arvacheen gadyachi purva-peethika* 1800 to 1874, *Maharastrache upekshit mankari, Santavangamayachi samajik*

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phalashruti (translated into English by Kumud Mehta as *Saint poets of Maharashtra: Their Impact on Society*, 1969), *Santsahityachi samajik* and *rajkeeya kamgiri* (Lad Memorial Lecture, pub. 1965), *Jnaneshwaranchi jeevan nishtha* (1971), *Nyayamurti Ranade-pranit samajik sudharanechi tatva mimansa* (1973), *Agarkarancha samajik tatvavichar* and *Mahatma Phule: vichar and karya* (1981).

His select articles are edited by Nirmalkumar Phadkule as *Prabodhanatil paulkbuna* (1978) and *Dharma ani samaj parivartan* (1982). Sardar has also the following edited works to his credit: *Maharashtra jeevan: parampara, pragati ani samasya*, Vols. I and 11 (1960), *Sankraman* kalache avhan (1966), *Tukaram darshan* (1968), *Ramdas darshan* (1972) and *Eknath darshan* (1978).

About sixty articles written by him on social and literary problems were published from 1930 to 1980 in various periodicals.

In 1978, he chaired the Dalit Sahitya Sammelan, held in Bombay, and was elected President of the 54th session of the All India Marathi Literary conference, held at Barsi in 1980.

Sardar sincerely believed in the social commitment of the writer, and firmly held that literature, though the product of an individual, achieves greatness by its impact on society. He felt that literature should try to do away with the dominance of tradition and the hierarchy in castes and creeds. It should help to foster in people a sense of social commitment. He lent full support to the movement of 'Daiit Sahitya', the literature of the down-trodden.

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Sardar Patel

——See under Patel, Vallabhbhai Javerbhai

Sardessai, Lakshmanrao (1904 —)

Lakshmanrao Sardessai, born at Savoi-veram in Goa in 1904, is an eminent short-story writer and essayist of Marathi and Konkani literature.

Lakshmanrao Sardessai a short-story writer and essayist, was born at Savoi-veram, Goa. He started writing in Marathi in 1922 for the weekly *Bharat* under the pen-name 'Soumitra' and contributed regularly in Portuguese and Marathi to *Hindu, O Heraldo, Prakash, Kesari*, etc.

He founded Collegio Indiano in Mapusa (Goa) in 1927 and was Director of Collegio Almeida, Ponda (1930-40). From 1929, he started writing short-stories for Marathi magazines like *Yashvant* and *Ratnakar* and won a prize in a contest organised by *Yashvant* in 1930 for his story 'Mohini'.

He published his first collection of short-stories in Marathi, entitled *Kalpavrikshachya chhayent* (Under the coconut tree, 1934). The book was acclaimed as a significant contribution to Marathi literature, and its author came to be known as a pioneer of regional literature in Marathi.

The stories have for their backdrop the charming landscape of Goa with its coconut, areca and mango groves, temples and churches, golden beaches and limpid rivers, and throw vivid light on the life of the Goans, both Hindus and Christians, with their zest for life and love of beauty.

The same traits may be discerned in the collections that followed: *Sagarachya lata* (Waves of the sea). *Vadllantli nauka* (The ship in the tempest), *Dhasallele buruz* (Ramparts in ruins), *Aniteche divya* (Anita's ordeal), *Sounsarantil amrit* (The nectar of family life), *Soneri un* (Golden sunshine) and *Nivara* (Shelter).

His only novel in Marathi, *Mandavi tu*

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atlis (Mandavi, you are dried up) poignantly depicts the degradation of the Goans under the Portuguese regime, and expresses his sorrow at their plight, hinting at an end to their suffering through Hindu-Christian unity. He participated in the Liberation Movement of Goa and was one of the founders of National Congress, Goa. He offered Satyagraha (1946) and suffered imprisonment for a month, and in 1947 again for one year.

In 1949, He settled down in Bombay and wrote extensively for Marathi magazines and also for the Radio. His short-stories underwent a change, ceasing to be regional and covered a wider variety of themes and expressed newer moods. He obtained the first prize for his Marathi story 'Mohar' (Gold coin) in the short-story competition organized by the *New York Herald* Tribune (1951).

In 1959, Sardessai went to Delhi where he worked as Chief of the Konkani-Portuguese Unit (External services) of AIR, until 1963. He was the recipient of the Gold Medal instituted by Gomantak Sahitya Sammelan (1966). In 1977, he presided over the 15th Gomantak Marathi Literary Conference. He has translated into Marathi several Portuguese and French short-stories. *Jagavegala*, his translation of Albert Camus' *L'Etranger,* received the Maharashtra Government Award. He also translated Francisco Luis Gomes' Portuguese novel *Os Bharhamannas* as *Brahmann* (1977). Though famous mostly for his regional short-stories, his story-telling has undergone further metamorphosis-since 1934.

His recent stories such as 'Lal kanta' (The red needle) and 'Pazhar' (Outburst of feelings) show greater concern for fundamental problems of life and display an introspective mood and are frankly autobiographical. Influenced by Maupassant, he displays a sureness of technique and a sense of concision. His descriptions of nature are neither too florid nor too elaborate; his portraits are intensively life-like and hardly overcharged.

Though his stories have a telling unity of effect, he rarely aims at surprising the reader. He can also re-tell an old legend with great success as seen in short stories like 'Saffa Masjid' 'Devichi murti' (Image of woddess) and 'Gharannyachi talvar' (The family sword).

Though he started writing in Konkani only since 1950, his contribution is quite significant—a number of Essays, articles, playlets and poems. He is inimitable in portraits of Goan types like 'Render' (Toddy tapper); 'Poder' (Baker) and 'Bhagat' (Village temple-priest). He uses a language which is delightfully idiomatic and revives the old world flavour of the people and things he describes. He has also tried his hand at criticism and published a pioneering work in *Kathashilpa* (The craft of short-story, 1977).

During the International Year for Children (1979) he published *Ramgyali Vaghabhoundi* (Ramgo's tiger hunt) and *Papdam kavllyo* (Bunches of pappad) for children. His *Khabri kaim karmanchyo, kaim varmanchyo* (About myself, my deeds, my desires) won the Sahitya Akademi Award (1982).

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Sardessai, Manoharrai (1925 —)

Manoharrai Sardessai, born at Panjim in Goa in 1925, is eminent Konkani poet, essayist and critic.

Manoharrai Sardessai, eminent poet, essayist and critic, was born at Panjim (Goa). He did his M.A. in French and Marathi in 1949 from the University of Bombay (1949), and

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started his career as a lecturer in French. He contributed articles, short-stories and poems in Marathi to a number of periodicals such as *Abhiruchi, Manohar, Kirloskar,* and *Navayug,* and edited a Konkani magazine *Sad.* He went to France in 1952 and earned his Doctorate in French on 'The Image of India in France' from Sorbonne University in 1958.

On his return to India, he worked with All India Radio, Delhi. He published and staged a dance-drama in verse, 'Aiz re dholar padli badi' (The drums are beating. 1961), dealing with Kansa's death at the hands of Krishna, containing indirect references to Portuguese tyranny in Goa. Then followed *Gomyam tujya mogakhatir* (For the sake of your love, oh Goa, 1961), a collection of poems written mostly in France and expressing a sense of nostalgia for the home-land.

After Goa's liberation in 1961, he presided over the eighth Konkani Conference (Margao, 1962), and gave a new direction to the Konkani movement with his historic presidential address: 'Konkani bhas amchi mai amchi bhas amkam zai' (Konkani language is our mother and we certainly want our mother, 1962). He was President of the Konkani Bhasha Mandal, Goa (1964-67), and edited Konkani language text-books.

Zayat zage (Arise, awake, 1964) is a collection of his socialistic poems. *Jaya punya bhu jaya Bharara* (Long live holy India, 1965) is a small volume of his patriotic songs. *Bebyanche kazar* (Marriage of frogs, 1965) made him extremely popular with the children. He was elected 'Prince of Poets' (Kaviraj) in 1966 and awarded the first prize for patriotic songs in Konkani by All India Radio.

Ramgeeta (1968) contains lyrics on the life of Shri Rama and were successfully set to music. *Zayo-zuyo* (Jasmine flowers, 1970) are short poems condensed in their form and profound in their content, which won the Goa Kala Academy Prize, 1973. The book was highly acclaimed. *Smuggle* (1975) is a collection of three one-act plays marked by literary merit, and *Pissollim* (Butterflies, 1978), the winner of the Sahitya Akademi Award, is in the same mould as *Zayo zuyo.* They are short poems, varied in form and content.

Along with the vein of melancholy, there is a satirical vein, at times bordering on cynicism. *Bhangarachi kurad* (The golden age, 1979), a narrative poem, and *Mankulim gitam* (Tiny songs, 1982), are some of his more recent books for children. Manoharrai has been a formidable crusader and propagandist, who has worked for the recognition and development of Konkani through his poetry.

He wrote innumerable pamphlets in Konkani and English to achieve that end. In the process, he wrote some memorable long satirical poems such as *Hi lok shay* (This democracy) and *Aido poll* (The opinion poll is here). The latter, with many other inspiring poems during the historic opinion poll, inspired people to vote against Goa's merger with Maharashtra. *Kandid* is an excellent translation of Voltaire's French classic *Candide.*

He is basically a scholar which is evident from several prefaces he has written to books over the last twenty years. A simple language replete with powerful imagery, and a lucid style suitable to themes drawn from familiar life make Manoharrai a major poet in Konkani.

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Sardul Singh Caveesher (1886 — ?)

Sardul Singh Caveesher, born at Amritsar in 1886, was an eminent freedom fighter and distinguished Sikh writer.

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Sardul Singh Caveesher was born at Amritsar in 1886. He was a devout Sikh. After graduating from the Punjab University in 1909, he started research on Sikhism and began to propagate his views through the *Sikh Review*, which he started in 1913.

In recognition of his earnest quest for learning, he was chosen as a Fellow of the Benares Hindu University in 1917. Sardulsingh Caveesher made a comparative study of the religions of the world with the object of writing a book on the subject.

In the meanwhile, he joined the Indian National Congress and became an active participant in the Civil Disobedience Movement, for which he was arrested and sentenced to undergo imprisonment for five years.

In jail, he was subjected to brutal torture—physical and mental which turned him into a bitter enemy of the British government in India. He said that the brutal behaviour of the British officers created an unbridgeable gulf between the Indian and the British people.

In his book, 'India Fights for Freedom', he wrote: "The time has come for the British to know that the Indians cannot be cajoled with the illusory concessions. The Indian want to establish Swaraj with the help of the British people if that is forthcoming and without that help if that is denied."

From Delhi, Sardulsingh Caveesher moved to Lahore in 1908 and began publishing the *New Herald.*

Sardulsingh Caveesher was put behind the bars nine times for his zealous participation in the National Movement and had to undergo brutal tortures in the Lahore Fort.

Sardulsingh Cavessher has described Gandhiji as the greatest policeman who guarded the British officers and their interests in India. When Indians fought for freedom in 1857, hundreds of Englishmen and their allies were killed within a few months. On the other hand, in the struggle for freedom under the leadership of Mahatma Gandhi, in fifteen years hardly a dozen persons might have been killed in all for political reasons.

Sardulsingh Caveesher was a distinguished writer and a learned author of great repute who awakened national consciousness amongst the Indians in general and Sikhs in particular by his writings on non-violent non-cooperation. He roused the people against the British regime.

His writings on Sikhism awakened amongst the masses a deep love for Sikhism. In his book 'India Fights for Freedom' he gave vivid descriptions of the ups and downs of the movement. He also made a good study of trade and commerce and became popular in the business community.

He was the Managing Director and Chairman of the People's Insurance Company Ltd., New Delhi. He also held distinguished positions in the New Hindusthan Bank Ltd., and the Punjab Building Land Trust Ltd.

In the Congress organisation, he was elected President of the Punjab Provincial Congress in 1920. In 1928, he was elected as a member of the Congress Working Committee. In 1932 and 1933, he acted as President of the Punjab Congress Committee.

Sardulsingh Caveesher resigned from the Congress on the issue of acceptance of office in the Provinces and joined Subhas Chandra Bose in the formation of the Forward Bloc. In 1939 he became the President of the organisation.

For making a common cause with Subhas Chandra Bose, Sardulsingh Caveesher was arrested and held in detention under the Defence of India Rules.

His spheres of activity were Delhi and Lahore. His close associate was Pandit Ramroop of Delhi. His son was a Major in the Army and his daughter was engaged in literary activities. Both of them were reported at one time to be

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busy collecting manuscripts of Sardulsingh Caveesher to get them published.

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Sarkar, Amrita Lal (1889 — 1971)

Amrita Lal Sarkar, born at Nagarpara in Mymensingh district in 1889, was an eminent Bengali revolutionary freedom fighter.

Amrita Lal Sarkar was born at Nagarpara, a village in Tangail sub-division of Mymensingh district, in 1889. His father was Manik Chandra Sarkar. Amrita Lal possessed excellent health, even from his boyhood. He was much interested in sports and physical exercises.

As a school student, he had the opportunity of reading 'Desher Katha' by Sakharam Ganesh Deuskar, the heroic exploits of the Rajputs and similar patriotic literature. All these books influenced the mind of young Amrita Lal and roused his patriotic feelings.

While he was a student of the Manikganj High English School, Tarak Ganguli, an important organiser of the Anusilan Samiti, came to know to him. He was initiated into the Samiti in his early teens. In course of time, he acquired great skill in the use of swords, sticks and daggers and took part in several secret operations. He was then only a student of Class X. Soon, he was given a responsible position in the action department of the Samiti.

Jogendranath Chakraborti, a member of the Samiti, died as a result of a bomb explosion at Moulavi Bazar. His colleagues, Amrita Lal and Taraprasad Baul, were wounded but they all escaped the clutches of the police, thanks to their strong nerve and superb ready wit. Amrita Lal was one of those leading revolutionaries who planned the murder of the notorious Police Officer Basanta Chatterjee. He was also connected with many other revolutionary activities. It will not be out of place to quote here a few lines from the secret Police Report about him.

"Sri Amrita Lal Sarkar, alias Paresh, alias Mahalanabish, alias Nobia, alias General, son of Manik Chandra Sarkar, aged about 34 years, was, prior to his arrest in July, 1916, an absconder for several years and was considered as one of the most dangerous leaders of the Anusilan Samity. He was eventually dealt with under Regulation III of 1818 on 12th January, 1917."

As a Regulation III prisoner, he had to spend four-and-a-half long years at the Cannanore Jail. Then in consideration of his broken health, he was interned in 1928 at Hatia in the district of Noakhali, and thereafter he was home-interned.

Amongst the self-denying, daring, resourceful and expert revolutionaries born in our country, who strove to free the motherland from the shackles of foreign domination, Amrita Lal Sarkar was one of the foremost. He was an embodiment of struggle, a relentless struggle against ill-treatment and injustice.

Whether behind the prison bars or outside, he was a disciplined soldier of the organisation, performing with due allegiance, every task with which he was entrusted. He was a hero amongst men in firmness of character and devotion to the ideal.

In British jails, some eminent revolutionaries like Rabindra Mohan Sen and others were his co-prisoners. After coming out of jail for the last time, he did not actively

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identify himself with politics. Having acquired a fair knowledge of Homeopathic treatment while in prison, he rendered yeoman's service as a medical practitioner in mitigating the afflictions of the poor and needy patients.

Death snatched him away on 2 April 1971 after a protracted illness at the ripe old age of eighty-two. His wife had predeceased him long ago and he was survived by three sons at the time of his death.

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Sardul Singh Caveesher, *India's Fight for Freedom.*

D.R. Toliwal, *Bharatvarsh Ki Vibhutian.*

Sarkar, Akshaychandra (1846 — 1917)

Akshaychandra Sarkar, born at Chinsura in 1846, was an eminent Bengali editor and author.

Akshaychandra Sarkar, editor and author, was born at Chinsura. He passed the B.A. examination in 1867 and did his B.L. in 1868. He practised law first at Behrampur and later at Chinsura. He regularly contributed to *Hangadarsan* edited by Bankimchandra.

His article 'Uddipana' was published in the first issue (April]872) of *Bangadarsan.* Bankimchandra wrote about Akshaychandra in a letter to his friend immediately before the publication of the article; It have got a lot of contributors, who have promised to write and can write.

In Dinabandhu, Hemchandra, Krishnakamal Bhattacharya, Taraprasad Chatterjee and a young man whom you donot know, but whose intellectual life, I think, I have greatly influenced, for good or for evil, and whose inherent gifts presage something great for him in future. His name is 'Akkhay Sarkar.'

Bankimchandra included two essays of Akshaychandra, 'Chandraloke' and 'Mashak' in his own *Kamalakanter daptar.* Akshaychandra reviewed many books and journals for *Bangadarsan,* and published the weekly magazine *Sadharani* from Chinsura in 1873. Bankimchandra, Rabindranath, Hemchandra, Nabinchandra and Akshaychandra himself wrote for this magazine.

He was Vice-president of Bangiya Sahitya Parisad and Joint Deputy Secretary of Indian Association. He was the general President of the sixth Bangiya Sahitya Sammelan which was held in Chittagong. His literary works include: *Sikshanabiser padya* (1874) *Samaj samalochana* (1874), *Gocharaner mat* (1880). *Hate hate phal* (1882), *Sankhipta Ramayana* (1882), *Alochana* (1882), *Sanatani* (1911), *Kabi Hemchandra* (1912), *Moti Kumari* (1917), *Mahapuja* (1921) *Rupak Orahasya* (1923), *Sahitya sadhana* (1923).

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Sarkar, Benoy Kumar (1887 — 1949)

Benoy Kumar Sarkar, born at Malda in North Bengal in 1887, was a distinguished economist, sociologist and teacher.

Benoy Kumar Sarkar, a distinguished economist and teacher, was born at Malda in North Bengal on 26 December 1887. He came of a middle-class Hindu Kayastha family which had originally migrated from Senapati, Vikrampur, Dacca. His father, Sudhanya Kumar Sarkar, was a *Mukhtear* in the Collectorate. Benoy Kumar lost his mother, Monmohini Devi, when he was ten years old. He had two brothers—Bejoy Kumar, a lecturer in Economics in the Calcutta University, and Dhirendra Kumar, a chemist. In 1922, Benoy Kumar married Ida Stelier of Austria.

Benoy Kumar had a brilliant academic record. He passed the Entrance examination from the Malda District School in 1901. He graduated from the Presidency College in 1905, winning the Eshan Scholarship. In 1906, he took his M. A. from the Presidency College. He knew six languages, besides Bengali and English. Among his teachers were Jadunath Sarkar, Praphulla Chandra Ray and Jagadish Chandra Bose. Some of his contemporaries at the Presidency College, Rajendra Prasad, Radhakumud Mukherji and Tulshi Charan Goswami, to name a few only, later achieved distinction.

In 1902, Benoy Kumar joined the Down Society where he came into close touch with Satish Chandra Mukherjee, Brahma Bandhav Upadhyaya, Sister Nivedita and Gurudas Banerjee. As a member of the National Council of Education, he worked with Aurobindo Ghose, Krishna Kumar Mitra, Bipin Chandra Pal and Surender Nath Banerjea.

The ideas of Ramakrishna Paramahansa and of Swami Vivekananda greatly influenced young Benoy Kumar. For Rabindranath Tagore, also he had a great admiration. He was a keen student of European philosophy, sociology, history, economics and literature. He studied the works of European thinkers like Hegel, Marx and Herder.

During the Swadeshi Movement, Benoy Kumar declined the offer of a state scholarship awarded by the Government of India as well as the offer of a Deputy Magistracy. He joined the National Educational Movement, organised a number of schools at Malda and wrote a series of books on national education and nationalism. He also translated the works of a number of important European writers.

From 1907 to 1911, he taught in the Bengal National College and organised a fund. At his initiative, a number of students were sent abroad for higher studies on thecondition that they would return and work for the cause of India's National advancement.

Benoy Kumar himself was a widely travelled man. During 1914-15, he visited many countries in Europe, Asia and America and lectured at different Universities and cultural centres. From 1926 to 1949, he was a member of the Economics Department of the Calcutta University, where he developed the study of economics along modern lines. In 1929-31, he was in Europe as a visiting Professor, and in 1949 he went on a lecture tour in the U.S.A.

In his social attitude, Benoy Kumar was a liberal Hindu. On his mode of life Western influence was unmistakable, but he was always conscious of his own country's cultural heritage. He was in favour of popular education, including education for women.

He was also a champion of women's emancipation. All his life, Benoy Kumar helped the spread of Western knowledge, but he wanted it to be given through the medium of the mother-tongue. He attached great importance to technical education.

As a nationalist, Benoy Kumar wanted India to attain political, economic and cultural

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freedom. He believed in non-violent constitutional movement, and desired India to play her part as a member of the comity of nations. The success of India's freedom movement, he thought, would be determined by the world situation.

He believed that it would be better for India to remain in the Anglo-American bloc, and supported by the UNO, although the benefits derived by India from this body were limited. Benoy Kumar was free from parochialism, but he was passionately interested in Bengal's welfare. He denounced imperialism and endorsed Gandhiji's description of the British government in India as "Satanic". He preferred the parliamentary form of government.

After 1947, Benoy Kumar stressed the inadequacies of Indian independence, and pointed out the advantages Britain would derive from the transfer of power. His economic ideas were unorthodox. He challenged the 'drain' theory of Indian economists. He criticised policy and advocated technological advance and industrialisation of India as an antidote for the economic ills.

To him the Bengal famine of 1943 appeared as man-made. He was a supporter of the trade union movement and the rights of workers whom he regarded as the backbone of society. He suggested a compulsory social insurance scheme for them. He advocated the formation of co-operative societies by the peasants. Cottage industries, he believed, had an important place in the national economy.

A profile writer, Benoy Kumar edited many periodicals from 1910 to 1949. These included: the *Arthik Unnati*, the *Commercial News*, and the *Indian Industry and Commerce*. He wrote about twenty-two books and pamphlets in Bengali and his English publications even exceeded that number.

He contributed to many learned and popular journals. He established several research institutes and was connected with a large number of learned societies in India, France, England, Germany, Australia, Italy and Poland. He was honoured by such Academies as those of Italy, Iran and India.

There were few thinkers in pre-Independence India who were better equipped in knowledge, authority, literary power and that audacity of mind needed to grapple with the new problems of the modern world than Professor Benoy Kumar Sarkar. His learning was remarkable and he could use it unpedantically.

He would be brilliant and subtle in abstract thought and analysis; yet he was one of the few thinkers who realised that political and economic thoughts must never divorce themselves from the everyday world of actual politics, existing political institutions and economic activities. As such, he inspired many by his writings which often ascended to a level of their own as original thought infused with the vigour of a strong character.

Sarkar was esteemed highly by his contemporaries for his style and thought which bore the mark of his strong personality. The message of the Swadeshi never died for him. A staunch nationalist, he was at the same time a dreamer for the Asian unity.

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Sarkar, J.N. (1870 — 1958)

J.N. Sarkar, born at Karachmaria in the district of Rajashahi in 1870, was an eminent historian and educationist.

Jadunath Sarkar, eminent historian and educationist, was born at Karachmaria in the district of Rajashahi, now in Bangladesh. After a brilliant academic career he passed his M.A. examination in English (1892) from Calcutta University, securing the highest position in the first division. Later, he worked as Professor of English and History at different colleges in Calcutta.

He secured the much coveted Premchand Roychand Scholarship from Calcutta University in 1898. Thereafter, he served Presidency College (Calcutta), Patna College, and Ravenshaw College (Cuttack) from 1898 to 1926, and for a short spell of two years, on deputation, as Head of the History Department. Banaras Hindu University.

In 1919, he was promoted to the Indian Education Service. On retirement from government service he was appointed Vice-Chancellor of Calcutta University in 1926.

Jadunath had been a keen student of history since his boyhood. Although appointed as Professor of English in different colleges, he maintained his love for history. He mastered the Persian and Marathi languages and collected manuscripts and documents from various parts of India, visiting several places for this purpose.

After years of hard labour and study he published his *History of Aurangzeb* (1912-24) in 5 volumes. It was followed by the *Fall of the Mughal Empire* (1932-50) in 4 volumes. He also wrote several authentic works on Shivaji—*Shivaji and His Times* (1919), *House of Shivaji* (1940), and *Shivaji, a Study in Leadership* (1950).

Through the above works and many others, Jadunath in his life-time came to be known widely as an authority on the history of the Mughal empire since Aurangzeb until its decline as also on the rise of the Marathas. Jadunath contributed four chapters to the *Cambridge History of* India (Vol. IV. 1937).

He edited the *History of Bengal* (Muslim period), Vol.II (1942), published by the Dacca University. Jadunath translated and edited several Persian texts and documents. His other works in English include *India Through the Ages* (1928), *Chaitanya* (1913), *Economics of British India* (1909) and *Military History of India* (1960).

Jadunath, a leading historian of his time, had to publish out of necessity most of his works in English. Nonetheless his love of Bengali literature appears in ample evidence in his numerous articles, (about two hundred), contributed to various Bengali periodicals. He was intimately associated with the Bangiya Sahitya Parishad and served as its President for a long time.

Jadunath was variously honoured by his countrymen and the government. He was made a Companion of the Order the Indian Empire in 1926, and a Knighthood was conferred upon him in 1929.

His works in Bengali include *Shivaji* (Calcutta. 1929) and *Maratha jatir vikas* (Calcutta, 1936).

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Sarkar, Jadunath (Sir) (1870 — 1958)

Jadunath Sarkar, born at Karachmaria in Rajshahi district in 1870, was an eminent historian, scholar and educationist.

Jadunath Sarkar belonged to an aristocratic and cultured Hindu Vaisnava Kayastha family. Born at Karachmaria (near Rampur Boalia, Rajshahi district, now in Bangladesh) on 10 December 1870, Jadunath was the third son of his parents, Rajkumar Sarkar (1840-1914) and Harisundari Devi (1845-1939).

Rajkumar was a zamindar, the secretary of the local association of zamindars as well as trustee of the local Brahmo Samaj. Of Jadunath's six brothers who joined legal, teaching, engineering and medical professions, one, Bijoynath, joined the Swadeshi Movement in 1905. Jadunath married Kadambini Debi (d. 1964), who hailed from Natore.

Jadunath was educated first in his village school, and later on at the Rajshahi Collegiate School, the Hare School and the City Collegiate School in Calcutta. Passing the Entrance examination in 1887 and the F.A. examination in 1889 from the Rajshahi College, he graduated with honours in both English and History from the Presidency College in 1891.

A student of Tawney, Rowe and Percival of the same College, he secured a First Class First in English Literature in the M.A., with above 90% marks, in 1892. Five years later, he won the Premchand Roychand Studentship, then the highest academic honour of the University of Calcutta. In 1909, he was awarded the Giffith Prize.

As a child, he had met Ishwarachandra Vidyasagar, Chandicharan Bandyopadhyaya and Debendranath Tagore and a few others who influenced him directly. Like the German historian Niebuhr, Jadunath was inspired by his father whose library at Rajshahi brought the treasures of English literature, history (including military history) and science within his easy reach. He had the deepest regard for Swami Vivekananda, Sister Nivedita and Rabindranath Ragore.

Among books which influenced him were religious scriptures, literature (English, Sanskrit and Bengali) and works on History, Economics and Politics. Within India, he travelled widely, visiting places of historical interest and sites of battles which enabled him to describe them graphically. He never went out of India. But, his intellectual training was profoundly influenced by Western ideas. As a student of English literature he had to study European history for understanding the former better.

As the intellectual discipline of great writers like Clarendon, Robertson, Hume, Carlyle, Froude, Ranke, Mommsen, Lord Acton, Maitland, Macaulay, Gibbon, Lecky and Green, he drank deep at the flowing fountain of the historiographical thought of the 19th century. Napoleon won his deep respect and he exemplified in his own life the Napoleonic value of time.

His literary style was considerably influenced by the writings of Sir William Howard Russell, correspondent of the *London Times*. By his wide studies he educated himself in world history, literature, developments in science and art through the ages.

He had a wide circle of friends and associates, both Indian and European: Rameshchandra Dutt, Hariprasad Shastri, Jagaddish Chandra Basu and Abala Basu, Prafullachandra Roy, Albion Rajkumar Banerjee (a classmate), Ramananda Chatterjee, Maulana Shibli, Gopal Rao Devdhar, R.G. Bhandarkar, G.S. Sardesai, C.R. Wilson, H. Beveridge, V.A. Smith, Richard Carnac Temple, W.S. Urquhart, W.K. Firminger, W. Irvine, W.H.

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Moreland and L.F. Rushbrook Williams, to mention only a few.

True to his family tradition of service and literary pursuits, Jadunath was primarily an educationist serving as a teacher in different educational institutions and writing books. After five years of experience as a teacher of English, first in Surendranath Banerjea's Ripon College (1893-96) and then in the Metropolitan (now Vidyasagar) College (1896-98), he was appointed in the Bengal Provincial Educational Service in June 1898, serving in the Presidency College (as Professor of English, 1898-99, July-December 1901), the Patna College (as Professor of English and then of History, 1899-1901, 1902-17; and as Professor and Head of the Department of History, October 1923—August 1926) and the Ravenshaw College, Cuttack (as Professor of History and English Literature, 1919-23).

The Patna College and the Original Public Library became the nursery of his historical writings. For about two years (1917-19), he served the Benares Hindu University as Professor and Head of the Department of History. Meanwhile, when the exclusion of a historian of the stature of Jadunath from the Indian Educational Service became a public scandal, the Bihar and Orissa Government promoted him to that service in 1918.

Jadunath was one of the "omnibus Professors" of those days, teaching English, History, Political Thought and Bengali. He also performed various extra-curricular work and maintained close contact with students. Such a herculean load may be unthinkable to many now-a-days.

After his retirement, he accepted the onerous office of the Honorary Vice-Chancellor of the University of Calcutta (1926-28) "to serve the countrymen". The next thirty years were spent in academic and cultural pursuits, partly at Darjeeling and partly in Calcutta.

Jadunath's fame, like that of Ranke, rested on his formulation of the Historical method and the copious harvest of his scholarship. His historical works may broadly be divided into three categories—the Mughal studies, the Maratha studies and chips from his main workshop. Jadunath was the historian of the Mughal Empire from Shahjahan to Shah Alam II: 'India of Aurangzeb: Statistics, Topography and Roads', 1901; 'History of Aurangzib', 5 Vols. (1912-24); Irvine's 'Later Mughals', 2 Vols. (edited, 1922); 'Nadir Shah in India', 1922; the 'Fall of the Mughal Administration' (1920-24).

He was also the historian of Maratha Royal and Peshwa periods: 'House of Shivaji' (1940); 'Bihar and Orissa during the Fall of the Mughal Empire' (1931) and 'Shivaji, A Study in Leadership' (1949). Chips from his main workshop are his brilliant essays and several other works: 'Anecdotes of Aurangzeb and Historical Essays' (1913); 'Studies in Mughal India' and 'Studies in Aurangzeb's Reign'.

He edited or translated several sources like the 'Ahkam-i-Alamgiri' (1912); the 'Maasir-i-Alamgiri' (Tr. 1947); the 'Bengal Nawabs' (1952, being a translation of Azad-al-Husaini's 'Naubahar-i-Murshid Quli Khani', Karam Ali's 'Muzaffarnamah' and Yusuf Ali's 'Ahwal-i-Mahabat Jang'). Further, he also edited general histories like 'A New History of the Indian People' (1946) and the History of Bengal' (Dacca University, Vol. II, 1948); revised Jarrett's translation of the 'Ain-i-Akbari', Vols. II (1949) and III (1948); wrote a historical analysis for 'Glimpses of Mughal Architecture' (by A. Goswami), 1953, and contributed four chapters (1937) to the 'Cambridge History of India' (Vol. IV).

In the field of religion his contributions were 'Chaitanya's Life and Teachings' (1922) and a 'History of Dasnami Naga Sanyasis'. His 'India through the Ages' (1928) is a bird's-eye-view of India's life and thought. His 'Economics of British India' (1909) criticised the economic policy of the British government. Among corpuses were 'English Records of Maratha

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History' (Poona Residency Correspondence series), Vol. I (1930); II (1945); XIV (1949); 'Parasnis Collection-Delhi Affairs, 1761-88' (tr. 195); 'Persian Records of Maratha History', 2 Vols. (1954).

His 'Military History of India' was published posthumously (1960). Among his unpublished works were 'Delhi Chronicle' and 'Jaipur History'. Besides these, he published innumerable articles, translations (e.g., of Tagore's writings) and book-reviews in journals in English and Bengali. Thus, the range of his subjects is varied and vast. For him to touch was to illumine. He priced his books low so that they might be within the reach of all.

Jadunath's career marked an epoch in Indian historiography. A product of the revolt against the accepted British histories of India which started in Bengal and Maharashtra towards the end of the nineteenth century, he set an example. When in 1891, he started as an apprentice in the "history workshop", research meant nothing more than piracy or translation.

By stressing the importance of building historical research on the bedrock of unassailable facts, by his proverbial insistence on the use of the primary sources, which he traced, wherever found, by a selective combing of libraries not only in India (Delhi, Rampur, Lahore, Hyderabad, Patna, etc.), but also in England and Europe (India Office, British Museum, Bodleian Library, Paris, Lisbon and Berlin), by his emphasis on learning the language of the source, by his strict principles of testing evidence, by his meticulous care in checking every detail, date and fact before composing a single page of his narrative, by making his works readable for their literary excellence, by condemning the "scissors and gum bottle" type of research and narrow specialisation, and by rigidly adhering to the unity of conception, theme and action, he applied the critical and scientific methodology of Leopold Von Ranke and Theodore Mommsen to Indian history.

Like Ranke who sought to reconstruct history "as it actually was" from "the purest and most immediate documents", as distinct from Philosophy and Literature, Jadunath may be regarded as the father of the modern scientific scholarship in Indian history. His style, though terse, was enlivened by illustrations, apt quotations and parallels based on a comparative study of world history and literature. Thus, by weaving the researcher's threads into the historian's carpet and the fresh flowers of fact into a wreath, he made the dead actors of the past live before our minds.

Honours, academic or official, came late in the life of this doyen of Indian historians. He was the only Asian historian to posses the unique distinction of being an Honorary Member of the Royal Asiatic Society of Great Britain and Ireland (1923), an honour then confined to about thirty men in the world.

In 1926, he was elected as Honorary Fellow of the Royal Asiatic Society, Bengal, as also of its Bombay Branch, which awarded him the Campbell Gold Medal. The American Historical Association of Washington elected him Honorary Life Member (1927), while the Royal Historical Society of England elected him a Corresponding Member (1935). The Dacca and Patna Universities conferred on him the Hnorary D.Litt. degree in 1936 and 1944 respectively. Beveridge hailed him as the "Bengalee Gibbon". He was made a C.I.E. in January 1926 and Knighted in June 1929. He was a nominated member of the Bengal Legislative Council (1929-32).

A founder-member of the Indian Historical Records Commission, and for sometime its President, he was "the heart and soul of it". He enriched the Commission not only by his audience, but also by his large number of papers based on his vast knowledge of source materials of the Moghuls, the Marathas and the history of modern India.

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Besides these, he was associated with several educational, cultural and literary organisations. He was President of the Bangiya Sahitya Parishat (1930,1940-44,1948); Chairman, Bharatiya Itihas Parishad (1952); and Vice-President, National Council of Education, Jadavpur (1953).

Jadunath held definite ideas and attitudes regarding our country's problems. He derived the caste-ridden Hindu society and its superstitions. Caste, he held, had outlived its utility. Living in an age of controversy between the Brahmo Samaj and orthodox Hinduism, listening to the stirring sermons of Keshavchandra Sen and the orthodox orator of Rajshahi Dharmasabha (Shivchandra Vidyarnav), young Jadunath did not take sides. The orthodox Hindus branded him as a potential renegade, while the Brahmos themselves suspected him to be a die-hard intellectual Hindu.

He was in favour of Western education. That "continual progression is the rule of Europe" and that her civilisation is dynamic, is due to the efforts of "an army of the best intellects, carrying on to higher and higher stages the gains of their predecessors". He deplored the absence of universal popular education in India and strongly pleaded for the same.

Though he did not express any definite views on national education, he was associated with the National Council of Education, Jadhavpur. He considered residential schools and colleges to be the most pressing need of the day for character-building and ensuring a healthy corporate life as in English public schools.

A strong critic of the fiscal policy of the British Government in India (1909), Jadunath not only supported the thesis of Digby and Dutt regarding England's strangling of Indian industries in the 18th century, waging of endless wars by the East India Company at India's cost and incurring unproductive debt on the railways, but also endorsed the view of Naoroji about England having bled white a dependent India, which had to bear the "home charges". In 1947, he deplored that the English left "an improvised country's administration on our shoulders".

He had sympathy for the helpless ryots of big zamindars in Hindusthan, the police-ruled population of indigo-growing areas, and the vassals of feudal jagirdars in Rajputana and Malwa. He knew that the British government killed India's "indigenous handicrafts". He advocated correlation between indigenous industries and arts and big industries, emphasizsing that the salvation of the masses of India, the land of caste and the *purdah*, depended on the successful promotion of small industries. At the sametime, he favoured modern industries and asserted that India's supreme need was "of managers and foreman, of pioneers and preneurs".

He did not enter politics directly. But, his writings served the cause of nationalism. A staunch nationalist, he was a moderate as regards how the nationalist movement was to be conducted. He was moved by the Partition Movement (1905) in Bengal and also by the ill-treatment of the Indian emigrants in South Africa and Fiji Islands. He attended meetings and lectured on the use of Swadeshi goods.

He was well-known for his charity towards social, religious and nationalist causes. He did not have any parochial ideas on regionalism. He preferred the English representative form of government. Though the British government was bureaucratic, he admired British rule which ushered in universal peace in India (Pax Britannica), admitted the Indians to the outside world and caused 'economic modernisation' of India.

On the other hand, he did not fail to point out some of the evils left behind by British Policy like keeping Indians deliberately weak, emasculating the educated Indians and intensifying their national disunion.

Tall, slim and erect, Jadunath's tightly set

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lips indicated determination and firmness of character. Always decisive, never diffident, he was a man of strong likes and dislikes. Reserved but uncompromising by nature, he was unfathomable at times. His outspoken, nay, almost blunt criticism often created many enemies, though he was very sympathetic to a deserving cause.

In fact, his stern exterior, like that of a coconut, concealed a soft, kind and humane heart. He had his own sense of humour, too. When Sardesai congratulated him on his Honorary D. Litt. degree from Dacca, he replied that he was merely a "homeopathic" doctor. As a man he was almost austere, extremely unostentatious, frugal and simple in his habits and dress, using nickel-framed spectacles and carrying his books and manuscripts in suitcases and his clothes inside his bedding.

He had a high sense of duty and patriotism, but did not care for publicity or cheap popularity. To him work was religion, an intoxicant as well as a refugee from the worries and woes of the world. Indeed, his was a solitary, almost imperious grandeur.

It was by his historical methodology and writings, ideas of economic nationalism and by his conception of national history that he served the nationalist movement.

Jadunath's role as a historian is the consummation of sixty-seven years' unceasing preparation, training, planning, toil and ascetic devotion to a lofty mission. He directed the stream of historical research in the late mediaeval and early British periods of Indian history for nearly six decades, during which time he could apply the principles of scientific methodology of historiography in surveying the history of India for only 150 years from Shahjahan to Shah Alam, i.e., from mid-seventeenth to the beginning of the nineteenth century.

He came to occupy an outstanding position among the historians of India and the world. He tried to explain historical causation by fate or predestination, nemesis or divine justice or retribution, divine mercy and by inevitability of the forces of the age. As regards the purpose of history, he thought that the study of history was a liberalising experience and that history was essentially didactic.

Jadunath learnt the lessons of history, gave warnings and suggested solutions for India's problems, approaching the ideal of a *trikaladarshi* historian. "If India is ever to be the home of a nation...both Hinduism and Islam must die and be born again... be purified and rejuvenated under the sway of reason and science" ('Auranzeb', 473). "The Mughal Empire and with it the Maratha overloadship of Hindusthan fell because of the rottenness at the core of Indian society...royalty...depraved or imbecile; the nobles were selfish and short-sighted: corruption, inefficiency and treachery disgraced...public service." The last fruit of the civil war was the loss of national liberty ('Fall of the Mughal Empire', iv, 343-45). "A people with water-tight class or caste distinctions, even when freed from foreign domination, cannot enjoy political liberty; it will be subject to the autocracy of a clique or a family." "No nation can exist in the present-day world by merely cultivating its brain, without developing its economic resources and military power to the high pitch attained by its possible enemies" ('India Through the Ages', 4th edn., 81, 83).

Jadunath's conception of national history was a lofty one. Its requisites are comprehensiveness, truth, accuracy and impartiality. "National history, like every other history worthy of the name and deserving to endure, must be true as regards the facts and reasonable in the interpretation of them. It will be national not in the sense that it will try to suppress or whitewash everything in our country's past that is disgraceful, but because it will admit them and at the same time point out that there were other and nobler aspects in the stages of our nation's evolution which affect

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the former...the historian must be a judge." (Letter to Dr. Rajendra Prasad, 19 November 1937.)

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Sarkar, Narahari (16th Century)

Narahari Sarkar, born at Srikhanda in the district of Burdwan, was a famous Vaishnava leader, writer and poet of the sixteenth century.

Narahari Sarkar was a Vaishnava leader of the sixteenth century. He came from Srikhanda, now in the district of Burdwan, West Bengal. His father Narayandasa and elder brother, Mukunda, were physicians by profession and served under sultans Ruknuddin Barbak Shah, (1459-76) and Alauddin Husain Shah. (1493-1519), respectively.

Narahari, Mukunda and Raghunandana (Mukunda's son) were close associates of Chaitanya. Narahari propagated a doctrine of Vaishnavism, which differs to a great extent from the doctrine preached by others. The doctrine of Narahari is known as Gaurangavad. According to it, Chaitanya behaved exactly like Krishna in all respects. Even the role of Nagara (lover) was not spared by him.

Lochan Das, the writer of *Chaitanyamangala,* was Narahari's disciple and followed the doctrine of Gauranagavada in his book. It is written in Ramagopal Das's *Shakhanirnay,* a work of the seventeenth century, that Lochan was so much devoted to his preceptor that once, to clear the debts of Narahari, he sold himself to the Portuguese and collected the necessary fees.

Narahari Sarkar was a first-rate writer of Vaishnava padas. It is said that he at first wrote on Krishna but, after the advent of Chaitanya, began to write only on the latter. A few lines from one of his padas are quoted below:

Gauranga thekila pake,
Bhaver abeshe Radha Radha beli dake
Suradhurni dekhi pahu yamunar bhane.
Phulaban dekhi Vrindavan pada mane.

Unfortunately, most of the padas of Narahari Sarkar have got mixed up with those written by Narahari Chakravarti, a poet of the eighteenth century.

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Sarkar, N. R. (1886 — 1953)

Nalini Ranjan Sarkar, born in Mymensingh in 1886, was an eminent Bengali freedom fighter and politician.

Most of the distinguished sons of Bengal belonged to East Bengal, now known as Bangladesh. Nalini Ranjan Sarkar was born in 1886 at Mymensingh, which is no longer in

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India. Like the emotional and enthusiastic youth of Bengal of his day, he gave up studies on the advent of the Swadeshi movement in 1906 consequent on the partition of Bengal and joined the National Council of Education. Belonging to a middle class family, he had to struggle hard against heavy odds. Entering the Hindustan Co-operative Insurance Company Ltd., as a clerk, he made his way to the managerial chair and ultimately became its President in quick succession.

But public life was his first love. He was elected chief whip of the Swaraj Party in Bengal founded by Deshabandhu C. R Das. He made his mark in the Provincial Legislative Council. He was appointed a member of the Central Banking Enquiry Committee in 1929. As a member of the Railway Retrenchment Committee, he created a good impression. He was also elected President of All India Life Insurance Officers' Association. On the issue of exchange ratio between rupee and pound sterling. He successfully crossed swords with Sir Jehangir Cowasjee, member of the Royal Commission on Indian Currency.

Trade and Commerce in Bengal was the monopoly of the British for long. The so-called Bengal Chamber of Commerce was dominated by them. Its President, Sir Edward Benthal, became also a non-official European member of Viceroy's Executive Council. The Indian interests were either ignored or went by default. The Bengal National Chamber of Commerce could not cope with the situation. In these circumstances, Sarkar became its President in 1932 and was also re-elected twice subsequently. During of the business community and commanded the respectful attention of the powers that be.

Whether on the Calcutta Port Trust or on the Board of Industries or on the body of the Economic Enquiry Committee, he was a power to reckon with. He was adviser to the Indian delegation during Indo-Japanese trade negotiations in 1933. He became the Mayor of Calcutta in 1934, curiously with the support of the European bloc, defeating Fazlul Huq, the mercurial leader of Bengal.

Simultaneous with his success, forces that were bent upon discrediting him came to the fore. Naturally, his success created countless jealousies and controversies. His only fault was that he did not identify himself with the leading political clique in the congress. It was even said that he was responsible for it continued detention of Bose brother (Subhas and Sarat). Rumours gain currency easily and quickly. Even his private life was not spared.

A Criminal case was instituted against him alleging criminal intimacy with the niece. But he was honorably acquitted. It may be recall that an unsuccessful attempt was made to discredit Veeresalingam Pinnately, the great social reformer, alleging that he was in fact treating as his daughter. There is no limit to degradation and measure for meanness.

It is evident that public opinion in India is highly critical and often hits public men below the belt. The late Lord Satyendra Prasad Sinha Summed up his reaction to public criticism thus, in a language that cannot be bettered: "I am particularly remarkable for one thing. The great distinction and prizes that come to Indians have mostly come to me in first instance. My pride or satisfaction should have been exceeding.

But, on the other hand, the prize or distinction came along with public attack or criticism, not merely ignorant and prejudiced, but positively inimical, hostile and uncharitable. Every time, the sweet and bitter were so mixed that I could not be happy at all." Generally, hypercritical attitude on the part of the public tends to scare away sensitive people who are otherwise qualified to play a distinguished role. It is agreed that public men should be thick-skinned. But, in India, they should possess the skin of a rhinoceros to withstand the public onslaught.

Sarkar outlived all the trials and

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tribulation and came out triumphant. He was regarded as one of the big five in Bengal, the other four being Subhas Bose, B. C. Roy, P. C. Ray and Meghnath Saha. His views on economic problems were progressive and popular. Commanding attention in high quarters.

He played his role successful without exhibiting any sign of provincialism. In the fitness of things, he became the first Finance Minister of Bengal in 1937 under provincial autonomy. He was friendly with the fourth estate and relished constructive criticism. According to Gandhiji, fair criticism is the ozone o public life.

When he felt that he could not continue in office with dignity and self-respect, he resigned in 1939 form the Cabinet. In 1941, he was invited to join the Executive Council by Lord Linlithgow, the then Viceroy. He initiated the "Grow More Food" campaign to meet the food shortage caused by World War II. When the British Government refused to release Mahatma Gandhi while he was observing a fast unto death, in spite of the nationwide demand. Sarkar felt that his place was by the side of his people and resigned form the Executive Council in 1943 along with M. S. Aney and H. P. Mody.

An active and enterprising person like him could not be silent and idle. He joined the Indian Industrial Mission which visited Britain and the US in 1943. As a member of the partition committee, he endeavored to safeguard the interests of the Hindu minority in East Bengal. He was Chairman of the Experts Committee on economic and financial matters appointed by the Constituent Assembly. He acted as Chief Minister during Dr. B. C. Roy's visit to Europe in 1949.

Personally, he was the embodiment of courtesy and kindness. Everyone felt at home in his company. He was unassuming, modest and frank to a fault. Having watched him from close quarters and enjoyed the privilege of his contact. I feel justified in asserting that he was every inch a gentleman. He fostered and preserved personal contacts and loyalties till the end. He placed the interests of the country above everything.

He was laid up with paralysis for over two years prior to his passing away on January 25, 1953. (He passed away on the same day the then Governor of Bengal, Dr. H. C. Mookerjee, under whom he studied, unveiled his statue). By every twist, he was a self-made man, who fought his way up step by step by merit and tenacity of purpose. His life and work can serve as a model to generations yet unborn.

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Sarkar, Nalini Ranjan (1882 — 1953)

Nalini Ranjan Sarkar, born in the district of Mymensingh in 1882, was an eminent public man, industrialist and economist.

Nalini Ranjan Sarkar lived a life full of varied and wide-ranging activities contributing to the political and economic regeneration of India. He was an eminent public man, industrialist and economist. He was no orator,

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but his speeches and writings made substantial contribution to the topics he spoke or wrote on.

He was born in 1882, of a middle-class Bengali Hindu Kayastha family of the district of Mymensingh (now in Bangladesh) as one of the seven sons of Chandra Nath Sarkar (a lawyer) and Prasannamayee. Nalini Ranjan married Hemnalini in 1913, who died in 1923. He had no child.

In his ways of living, he had chosen the middle course between ostentation and the heroic. Socially he was of liberal views and was not parochial or regional. He came in close contact with Surendranath Banerjee, Mahatma Gandhi, Rabindranath Tagore, C.R. Das, Motilal Nehru, Tej Bahadur Sapru and almost all the contemporary notabilities whose influence, no doubt contributed much to the development of his ideas of nationalism and the necessity of freedom from economic bondage.

He had no dislike for individual Britishers, some of whom were his personal friends, but he disliked the British Raj. He visited England in 1936 in connection with his business and again in 1948, went to the U.K. and the U.S.A. with the Indian Industrial Mission.

He received his early education in a primary school at Saijura and then in Pogose High School at Dacca, from where he passed the Entrance examination in 1902. He then joined Jagannath College at Dacca and then the City College in Calcutta, but could not proceed further for financial reasons. He did otherwise equip himself to become a Fellow of the Calcutta University Senate (1934), member of the Court of the University of Dacca (1940-41), President of the Governing Body of the Presidency College in Calcutta (1942), Pro-Chancellor, Delhi University (1941-42), Vice-President, National Council of Education, Bengal (from 1945 to 1953) and contributed to the spread of education in the country.

He joined the movement against Partition of Bengal in 1905-06 as a volunteer of the Barisal Conference and later the Non-Cooperation Movement in 1920. He believed in non-violent means for the attainment of freedom from foreign rule.

When C.R. Das and Motilal Nehru founded the Swarajya Party, he joined it and soon became one of its leaders as also of the Bengal Provincial Congress Committee. "He was essentially a party politician...understood the value of a party machine and always strove to have one ready at hand" (Nalini Ranjan Smaranika).

Between 1920 and 1928, he was elected to the Bengal Legislative Council and became the Chief Whip of the Swarajya Party. He took a prominent part in the Calcutta Session of the Indian National Congress as the Secretary of the Exhibition organised for the occasion. After the death of Deshabandhu Das, he with Dr. B.C. Roy, Nirmal Chander, Sarat Chandra Bose and Tulshi Chandra Goswami dominated the Congress movement in Bengal and constituted what was known as the "Big Five" of the Bengal Congress.

He was elected a Counselor of the Calcutta Corporation in 1932 and its Mayor in 1935. He organised with A.K. Fazlul Haq the Krishak Praja Party and became the Finance Minister (1937) in the Cabinate of undivided Bengal under A.K. Fazlul Haq. In 1938, he resigned but joined the reconstituted Ministry, to resign again in 1939, being disappointed with the deteriorating change in the outlook of the Cabinet ('Yukta Banglar Sesh Adhyay' by Kalipada Biswas, pp. 338-39, Calcutta, 1966).

He joined the Viceroy's Executive Council (1941-42), first as Member in charge of Education, Health and Lands and thereafter of Commerce, Industry and Food, but the resigned as protest against the detention of Gandhiji in prison when Gandhiji undertook a fast in 1943. In 1947, he returned to the Congress to join Dr. B.C. Roy's Cabinet in West Bengal as Finance Minister and acted as Chief Minister for two months (in 1949). He retired from political life in 1952.

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He displayed his talents in the spheres of commerce and industry no less than in the political arena. He wanted India to evolve a balanced economy by a rapid process of industrialisation. He entered (in 1911) the Hindusthan Co-operative Insurance Society Ltd., an offshoot of the Swadeshi movement of 1907, in a humble position, and later became its General Manager and ultimately its President, a position which he held till his death.

He sponsored several other Hindusthan Group of industrial and business concerns of General Insurance, Building Society, Glass Works and Heavy Chemicals and in most cases his was a pioneering venture.

Nalini Ranjan was a man of action and with his inexhaustible fund of energy he associated himself with different commercial and economic institutions. He was President, Bengal National Chamber of Commerce and Industry, Indian Economic Institution, Indian Life Officers' Association, Consultation Committee set up by Government of India for Revision of Company Law (1935). He was Chairman of the All India Council of Technical Education appointed by the Constituent Assembly.

He was a Member of the Central Banking Enquiry Committee, Central Jute Committee, Railway Retrenchment Committee, the Board of Income-tax Referees, Export Advisory Council, Research Utilisation Committee, Separation Council and Board of Economic Enquiry, Bengal. He was a delegate to the Indo-Japanese Trade Conference (1923) and a Commissioner of the Port Trust, Calcutta, and was a Trustee of the Chittaranjan Seva Sadan.

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Sarkar, Nilratan (Sir) (1861 — 1943)

Nilratan Sarkar, born at Netra in the district of 24-Parganas in 1861, was an eminent freedom fighter, educationist and a man of progressive outlook.

Nilratan was born on 1 October 1861 in a lower middle-class Kayastha family at Netra near Diamond Harbour in the district of 24-Parganas. His father Nandalal's family originally belonged to Jessore and settled later at Joynagar, Khulna. One of Nilratan's brothers, Jogindranath, was a pioneer in juvenile literature. In 1888, Nilratan married Nirmala, the daughter of Girishchandra Majumdar, a Brahmo missionary of East Bengal, and became a Brahmo. Nirmala predeceased her husband in 1939.

Nilratan had his early education at his native village and higher education in Calcutta. Passing the Entrance examination in 1876, he got the Vernacular diploma in Medicine in 1879 from the Campbell Medical School. Later, he received his B.A., M.B., M.A. and M.D. degrees from the Calcutta University successively in 1885, 1888 and 1889.

Nilratan was first and foremost a very eminent physician, in which capacity he showed a keen sense of social awareness by treating poor patients free and gratuitously providing them food and medicine. His spectacular professional success necessarily brought him in touch with higher medical education and also University education generally.

As one who worked successfully for the expansion of medical research, Nilratan was for a considerable time the Editor-in-Chief of the *Journal of Medical Association.* In 1916, he became the Founder-Member College, Calcutta, the first medical institution in this country to be run independently of the Government.

Already a fellow of the Calcutta

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University in 1893, he adorned the chair of its Vice-Chancellor from 1919 to 1921 after receiving the Kinghthood in 1929. In 1920, he creditably represented his University at the Conference of the Universities of the British Empire in London and was awarded the honorary D.C.L. and LL.D. degrees by the Oxford and Edinburgh Universities.

From 1924 to 1927, Nilratan was President of the Calcutta University's Council of Post-Graduate Teaching in Arts. As President of the Council of Post-Graduate Teaching in Science from 1924 to 1943, he was instrumental in the expansion of Post-Graduate Science Teaching at the University, which fittingly conferred on him the D.Sc. (*Honoris causa*) in 1940. At various times, he was President of the Indian Medical Association, Calcutta Medical Club, Chittaranjan Seva Sadan, Jadavpur. T.B. Hospital, and a trustee of the Bose Institute.

A man of rare distinction, Nilratan was yet a staunch nationalist. A member of the Indian National Congress from 1890 to 1919, he participated in the anti-Partition movement (1906) and was a founder-member of the National Council of Education, Bengal. He became Secretary of the National Council in 1912 and later its Vice-President and Rector in 1925 and 1930, respectively. He was a Member of the Bengal Legislative Council from 1912 to 1927 and Vice-President of that premier political organisation, the Indian Association, from 1921 to 1924.

Nilratan had a progressive outlook on various issues. A believer in the dynamics of social change, he favoured female emancipation. Himself the President of the Sadharan Brahmo Samaj, he was necessarily opposed to caste and untouchability. He told the All India Medical Conference at Hydrabad (1941-42): "In these days of rapid changes in the social and economic order of the world, we have to overhaul the very foundations of our habits and life, individual as well as social, and orientate them to the rapidly changing conditions of society."

An advocate of Western education, Nilratan was yet a supporter of national education, which to him meant a balanced approach to humanities and the sciences. A Gandhian who believed in non-violence and had a strong sense of national dignity, Niratan worked long and hard to remove the invidious discrimination between British and Indian doctors.

Although interested in the development of indigenous cottage industries, he believed that India's prosperity depended on industrialisation along modern lines. In fact, he invested large sums of money in starting the Rangamati Tea Company (later converted into the Eastern Tea Company), founded the National Soap factory and National Tannery Company, and was a Director of the Boot and Equipment Factory (1908).

While Nilratan's distinguished service to the cause of higher scientific and medical education cannot be exaggerated, this was but a facet of his manifold contribution to the community. Ever sympathetic to the weaker sections of the society, he was essentially a patriot; although this patriotism found expression not so much in participation in active politics as in struggle against unjustices to his fellow-beings and in future-looking activities for the regeneration of a lagging economy.

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Sarkar, Peary Charan (1823 — 1875)

Peary Charan Sarkar, born in Calcutta in 1823, was a monotheist and a man of progressive outlook.

Peary Charan Sarkar, a Hindu Kayastha, son of Bhairab Chandra Sarkar who was an employee of Messrs. Thacker Spink & Co., Calcutta, was born on 23 January 1823 at Chorebegan (Muktarambabu's Street) in the house of his maternal uncle. His ancestral residence was also in Muktarambabu's Street.

His father was a generous man and often helped and fed the poor. Peary Charan had two elder brothers—the eldest one, Parbati Charan, was the Headmaster of the Government School at Dacca. Peary Charan inherited many of the good qualities of his parents. He married at the age of nineteen (1842). His wife was the fourth daughter of the late Shibnarayan Basu, the great Persian scholar and a resident of Hat-Khola.

Peary Charan began his early education in the *Pathsala* of the School Book Society managed by David Hare. In 1934, he went to Dacca and studied in the local Government School for a year. He then came back and joined the School of the school Book Society at Calcutta.

He passed the Junior Scholarship examination (1838) and got a scholarship. The same year, he joined the Hindu College and studied under D.L. Richardson, Professor of English, and D.L. Ridge, Professor of Mathematics. During his school days, his contact with David Hare was close. Rajnarayan Basu, Bhudeb Mukherji, Madhusudan Dutt, Maharaja Durga Charan Laha, Jnanendra Mohan Tagore and others were his classmates.

Standing first in the Senior Scholarship examination, Peary Charan won a scholarship of Rs. 40/-. He passed with credit the Library Medal Examination, which was considered the highest examination at the time. In 1842, he was appointed Assistant Headmaster at the Hooghly Branch School. Transferred as Headmaster of the Barasat Government School (1844), he did significant work for the improvement of the institution. He became Headmaster of the Hare School in 1854.

He was appointed Editor of the *Education Gazette* in 1856. He was the first Bengali to become a Professor of English in the Presidency College. Well-read in foreign literature, he wrote a series of English Primers Beginning with the 'First Book of Reading'. He started two monthly journals—the *Well-wisher* in English and the *Hitasadhak* in Bengali. His last work entitled 'The Tree of Intemperance' was published in 1874. This "Prince of Teachers" died of gangrene in September 1875.

A monotheist and a man of progressive outlook, Peary Charan was associated with a number of social and cultural organisations. He established the Bangiya Madak Nibarani Samaj at Calcutta (1863). He was opposed to caste and untouchability. An advocate of widow-marriage, he worked in concert with Pandit Ishwar Chandra Vidyasagar.

He was sympathetic towards Western education and a great promoter of female education Bengal. Though he took no part in the nationalist movement, he had intense love for his country. Of medium stature and strong physique, he led a simple and unostentatious life.

A fine product of renascent Bengal, a writer, a philanthropist and an educationist, Peary Charan earned the title of 'the Arnold of the East' after Dr. Arnold, Headmaster of the Rugby School in England. His solicitude for the betterment of the conditions, moral and intellectual, of his countrymen and his contributions to national life constitute his title to fame.

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Sarkar, Prafulla Kumar (1884 — 1944)

Prafulla Kumar Sarkar, born at Kumarkhali near Kustia in 1884, was an eminent journalist and founder editor of the influential Bengali daily *Ananda bazar patrika.*

Prafulla Kumar Sarkar, eminent journalist and founder, editor of the influential Bengali daily *Ananda bazar patrika,* was born in a middle-class family at Kumarkhali, near Kustia, now in Bangladesh. He passed the Entrance examination from Pabna Zilla School in 1901 and graduated from the University of Calcutta in 1905. He was awarded the 'Bankim Medal' for securing the highest marks in Bengali. He passed the Bachelor of Law examination in 1908.

Nationalist Prafulla Kumar could not keep himself away from the Banga-bhanga Andolan (the movement to resist the partition of Bengal), which brought him close to Satishchandra Mukherjee, one of the pioneers of the Movement, the founder of the Dawn Society, and an architect of the National Council of Education, Bengal.

In 1908, Prafulla Kumar joined the Bar at Faridpur and a year later, the Bar at Daltonganj, Bihar. He left the job and served the Dhenkanal State in Orissa successively as resident tutor to the royal family, as Assistant Dewan and finally as Dewan. In December 1921, he returned to Calcutta and joined the *Amrita bazar patrika* as Assistant Editor but served only for a few months. He was to take over shortly as the founder-editor of the new daily *Ananda bazar patrika* on 13 March 1922.

On 9 September 1922, Sarkar published in the *Patrika* a life-sketch and an editorial on Jatindranath Mukherjee, an illustrious revolutionary, popularly known as Bagha Jatin. As a result, he was arrested and had to remain in prison for two months as an under-trial prisoner. He took over the editorship of the *Patrika* again in 1941 when his friend and colleague Satyendranath Majumdar retired as its editor, and continued until his death in 1944.

Sarkar's contribution to Bengali literature is quite substantial. His writings appeared first in the *Bhandar,* a Bengali periodical edited by Rabindranath Tagore. He was a regular contributor to *Bangadarshan, Sahitya* and *Narayan* which were edited by Tagore, Sureshchandra Samajpati and Deshbandhu Chittaranjan Das.

His novels include *Anagata* (1928), *Balir bandh* (1934), *Lokaranya, Bhrasta-lagna* (1951) and *Bidyut lekha.* He wrote a biography of *Sri Gauranga* (1933) and translated into Bengali the *Autobiography of Sir P.C. Ray.* His anxiety about the future of the nation and his keen interest in the socio-cultural life of the people have been nicely expressed in his *Kshayishnu Hindu* and *Jatiya andolane Rabindranath* (1945).

Prafulla Kumar was associated with a number of literary and cultural organisations in Bengal. He was elected President of the Indian Jounalists' Association in 1942. He was greatly influenced by the Bengali renaissance of the 19th century whose values he cherished in life and which he tried to keep up for the future generations.

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Sarkar, Shyamacharan (1814 — 1882)

Shyamacharan, born at Purnea in 1814, was an eminent Bengali writer and social reformer.

Son of Haranaraan Sarkar, Dewan of Rani Indravati of Purnea (Bihar), Shyamacharan was born in a Hindu Kayashta family at Purnea on 14 July 1814. His ancestral home was in the village of Mamjowain in Nadia district. Well-off and generous, his father used to spend lavishly for the poor. He had an uncle, Harachandra, who looked after his early education which began in his village *Pathsala.* In 1828, he came to Krishnagar and learnt Persian for six years from Srinath Lahiri, uncle of Ramtanu Lahiri—a disciple of David Hare and distinguished personality of Pataldanga, Calcutta.

Shyamacharan came to Calcutta in 1837, stayed in the house of Tamtanu Lahiri, joined the St. Xavier's College and learnt in five years Latin, Greek, French, English and Italian. He was appointed a teacher in Bengali in the Calcutta Madrasa. Here, he learnt Urdu from Professor Hafez Golam Nabis and Arabic from Abdar Rahim and Giasuddin.

He came into contact with the leading personalities of the 19th century Bengal and was influenced by men like Ramgopal Ghosh, Anandamohan Bose, Iswarchandra Vidyasagar, Shibnath Sastri, Girish Vidhyaratna, Debendranath Tagore and Surendranath Banerjea. His association with Europeans was long and friendly. He taught Bengali to Mr. Bayley, District Magistrate, Midnapur, and Hindi to Mr. Joseph and Dr. Macdonald. Sir Charles Trevelyan, Member, Governor's Council, asked Shyamacharan to assist him in the preparation of dictionary.

In 1842, he joined the Sanskrit College as Second Teacher of English. In 1845, he adopted the Brahmo religion. In 1848, he was appointed Peshkar in Sadar Dewani Adalat and in 1850, occupied the position of the Chief Interpreter in the English Section of the same Court. In 1857, he became the Chief Interpreter in the Supreme Court, the post being created by Lord Dalhousie on the recommendations of the Chief Justice.

In 1873, he was appointed the first Bengalee Tagore Law Lecturer of the Calcutta University and became its Fellow in 1874. In 1876, he was elected the first President of the Indian Association founded on 26 July. A noted author, he wrote many books. His English works were: 'Introduction to Bengali Language Adapted to Students Who Know English', in two parts, 1850; 'The Muhammadan Law' (Tagore Law Lectures), 1873; 'The Muhammadan Law' (Tagore Law Lectures), 1874; 'Vyavastha Chandrika', Vol. I, 1878, Vol. II, 1880.

His works in Bengali were: 'Bangla Vyararan', Calcutta, 1259 B.S.; 'Vyavastha Darpan', Calcutta, 1266 B.S.; 'Pathyasara' and 'Nitidarshan'. His books on Law were considered "very useful" by the Bench and the Bar alike. He wrote some anti-polygamy tracts which were published in the *Hindu Patriot.*

A man of progressive ideas, he eschewed orthodoxy, caste and regionalism. With zeal for Western learning, he felt keenly the need of primary education, himself maintaining a school in his village. He had high respect for women and firm faith in God. Without taking any part in politics, he loves his country and apparently stood for constitutional agitation for his country's freedom. He lived a quiet life.

Well read in foreign and religious literature, a linguist, a social reformer and a good speaker, Shyamacharan earned for himself the title of 'Vidyabhushan'. He was, after all, a prominent figure in resurgent Bengal in the age of the Indian Renaissance.

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Sarala Behn (1901 — 1982)

Sarala Bahn, born in London in 1901, was one of the adopted English daughters of Mahatma Gandhi.

Mahatma Gandhi's two English daughters—Sarala Bahn and Mira Behn passed away in July 1982. Sarala Behn (Miss Catheirine Mary Heilman) breathed her last at Almorad on July 8. She had been ailing for the last one year. She was 82 and all efforts to persuade her to take allopathic medicines failed, because she believed that it was better to die than to take poison in the shape of allopathic medicine. She was a staunch follower of Gandhiji and practised truth, non-violence, brahmacharya, etc.—the eleven disciplines of life.

Born of German parents in London on April 5, 1901 Sarala Behn came to know about Gandhiji through Indian students in 1928. She came to India in 1932, joined Gandhiji's experiment of basic education, but as the climate in Sevagram did not suit her, Bapu sent her to Almora in 1941 and advised her to take complete rest for one year.

It was a coincidence that when the first year ended, Gandhi Ashram of Chananda was sealed by the police and the workers were arrested in connection with the "Quit India" movement. She went straight to see Mr. Acton, the Commissioner of Kumaon, and challenged him for highhandedness with these words: "I also belong to the same race of which you are." And the haughty ruler frowned upon her saying, "I want to hang all the Ashramites."

Sarala Behn went from village to village helping the families of political prisoners. This white woman clad in hill (Pahari) clothes becoame a terror to the Raj and was declared as the most dangerous person. Finally, she was arrested and put behind the bars. When released, she continued her work to help the political sufferers' families.

She took active part in the surrender of decoits, went to their hiding places and helped their families.

For the last seven years, she had been living in a small *kutia* at Dharamghar in Pithoragarh District. From her window she used to look at the eternal snows of the mighty Himalayas and dense oak forests around. Even in old age, she continued servicing the poor.

She wrote a large number of articles on ecological problems. She also wrote some books, prominent of these are her autobiography—Practical Vedanta, Conservation or Destruction (both in Hindi), and Revive our Dying Planet in English.

For her remarkable work in the field of social service, she was honoured with Jamnalal Bajaj award. She had created a society to work for the protection of hill environment and donated all her belongings for its work.

Her last words were 'Two Trees'. Two Saplings have been planted on the ground where her body was cremated. By two trees she meant-walnut and oak trees—which are a solution to the problem of ecological crisis in the mountains. These trees she used to say, will check the destruction of forests. She fought to the last against the commercial management of hill forests specially mono-culture of pines and eucalyptus.

During her work, she could see the

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strength of hill women, who did not mind their husbands being in the jails, So, instead of going to Delhi or Lucknow, after Independence, she started an Ashram for the education of hill girls on Gandhian lines. She worked as their mother, teacher, and maid-servant.

It was the impact of her devoted life that a band of women social-workers came up on the scene. Her disciples were responsible for bringing unprecedented awakening among the hill people, specially women. Two strong peoples' movements with ladies emerged in Uttarakhand—Pohibition and Chipko, during the last fifteen years.

Sarala Behn went around the country to work for Vinobaji's Gramdan, awakening of women and other movements.

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Sarma, Arun (1933 —)

Arun Sarma, born at Halem in the district of Darrang in 1933, is an eminent Assamese playwright and actor.

Arun Sarma, playwright and actor, was born in the village of Halem, district Darrang. Having passed the Matriculation examination from the local Secondary school, he graduated from Cotton College, Gauhati. His father Tilak Chandra Sarma encouraged the budding dramatist in his initial attempts at the dramatic art. After graduation he served for two years as a teacher in a Secondary school after which he was inducted into the Gauhati centre of the All India Radio.

Sarma has so far published seven plays, viz. *Jinti* (1962), *Urukha paja* (Leaking cottage, (1964). *Purusa* (The men-folk, 1964), *Nibaran Bhattacharya* (1967), *Kukurnmechia manuh* (The wolf man), *Ahar* (Food, 1978) *and Buranji-path* (Lessons of history, 1980). Sarma has the distinction of receiving prizes twice in the All India drama competitions.

Of his first two plays written in conventional technique, the first one deals with the problems of love between a hill girl and a youth of the plain which ends in a tragic note, and the second one depicts poverty in all its nakedness. The playwright changes his conventional technique in the next play *Purusa,* where through the medium of a circus party he shows the man-woman relation in which the woman dominates and commands, like a ring-leader in a circus, driving the man to exasperation so that he commits murder in order to free himself from the soul-killing strangle-hold of the woman.

Nibaran Bhattacharya portrays the tragedy and frustration of a dramatist in a society indifferent to the artist's life and his mission. *Ahar* adopts the technique of the Absurd drama introduced by Beckett and Ionesco, and shows the relationship of a woman with different persons as a beloved girl, a wife, a mother, and a prostitute, in different circumstances. *Buranji-path* deals with the rise and fall of a family in three generations.

In *Kukurnechia manush* he dramatises the story of the wolf-boy Ramu in a different context with a different purpose. Exploitation of minorities is the main theme of thc play. Sarma visited the United Kindom in 1969 to study the recent trends of drama and dramatic productions. He appears to be considerably influenced by Badal Sircar and Ionesco in his dramatic technique.

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Sarma, Benudhar (1894 — 1981)

Benudhar Sarma, born at Charing in the district of Sibsagar in 1894, was an eminent Assamese writer and poet.

Benudhar Sarma, the doyen of the modern historians of Assam, will always be remembered for his inimitable prose and his contribution to the study of Assam's history. He was born in a lower middle-class family of Charing, a place of historical importance in the district of Sibsagar. It is a place redolent with memories of many historical incidents, being the seat of the heirs-apparent of the later Ahom monarchs, and these must have infused historical inquisitiveness into the young mind of Benudhar while he was a teen-aged school boy.

Having passed the Matriculation examination from Sibsagar, he studied up to the B.A. class in Bangabasi College, Calcutta, but in response to the call of Mahatma Gandhi for the non-cooperation movement he gave up his studies without appearing at the final B.A. examination. He participated in the two national movements of 1920-21 and 1930-31 and courted imprisonment during the former.

He served on the editorial staff of *Dainik Batari* (Daily Batari) in the latter half of the thirties. He also worked as the editor of *Tarun Asam* (Thy young Assam), an Assamese weekly published in the forties from Dibrugarh. He was President of the twenty-fifth annual session of Assam Sahitya Sabha held at Dhubri in 1956.

Benudhar Sarma will be remembered for his three-fold contribution: as a historian, a biographer, and a creator of children's literature. He started his literary career by translating an abridged version of *Robinson Crusoe* in collaboration with one of his friends and published the same in 1918. Since then, amidst the multifarious callings adopted by him from time to time, he had contributed to different genres of literature. He edited and published in 1927, *J.P. Wade's An Account of Assam* written in 1793-1794.

He contributed to contemporary magazines a large number of historical articles which are marked by his penetrating insight and analytical approach but occasionally vitiated by his temperamental enthusism. Some of these articles were later collected into *Durbin* (1951) and *Satawan chal* (1957). Among his half-a-dozen biographies, the historical biography of Maniram Dewan, the rebellious martyr of 1857, stands out prominently as a work of sustained labour and research.

His other notable biography is on the life and literary activities of Hemchandra Goswami, a pioneer litterateur of the early modern period. His Sahitya Akademi Award winning book, *Congressar kachiyali ra'dat* (1959) brings out in a nostalgic manner the impact of the first Congress movement on the rural folks of Assam, drawing vignettes of different types of people he had come across while propagating the movement's ideals. His other important work, *Dakhinpat* satrar *buranji* (1968), is not only the history of a Vaishnavite institution, but also a repository of the cultural heritage of medieval Assam.

Sarma's name will be remembered by the literary circle for his penetrating assessment of some of the historical characters and events in the medieval history of Assam in a language which is not only forceful, but also racy and highly idiomatic in expression. He has the unique power of using adages, proverbs and everyday-phrases with a telling effect, and this quality of his prose enhanced the effect of his historical writings. He was posthumously awarded 'Padmabhushan' by the President of India in 1983.

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Sarma, Dinanath (1894 — 1978)

Dinanath Sarma, born in 1894, was an eminent prose writer, editor and translator of Assamese literature.

Dinanath Sarma was editor of the famous monthly magazine, *Awahan,* that created an epoch during the 30s and 40s of this century. Son of an Ayurvedic physician, Dinanath matriculated from Gauripur and then took a diploma in medicine from the National Medical College, Calcutta. Besides being a physician, he was also a political and social worker. As a political worker, he participated in the freedom movement, and as a social worker worked for the removal of caste system and the introduction of widow re-marriage among the Brahmins.

As editor of *Awahan*, he introduced many new writers to Assamese literature during the thirties and forties. In the field of short-stories, he brought in internalised action expressed in emotive words. The magazine was also the mouth-piece of the romantic movement in Assamese literature.

In his later years, Sarma was a man of progressive outlook. He wrote two prose-works *Soviet biplay aru Asamiya sahitya (Soviet* Revolution and Assamese literature, 1972), and *Russ Bharat kahini (Indo-Soviet* story, 1973), the latter in collaboration with his son, Dipak Sarma. In *Soviet biplav aru Asamiya sahitya,* the author discusses how the revolution in Soviet Russia influenced the Assamese writers. In the other book, the author shows how India has maintained good relations with Russia from the days of Gandhi and Tolstoy to the present times.

Sarma also translated Albert Camus' *The Outsider* under the title *Bahira manuh,* serialised in the pages of *Awahan.*

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Sarma, Durgeswar (1882 — 1961)

Durgeswar Sarma, born in 1882, was a popular Assamese lyric poet and playwright.

Durgeswar Sarma was a popular lyric poet and playwright. After a brilliant academic career, he became a practising lawyer at the Jorhat Bar (1907-1911). Later, he served in various capacities as a government officer until he retired in the early forties.

Though Durgeswar was a senior officer during the British rule, he never became a so-called sahib and led a remarkably simple life, which is reflected in his poetic style too. He wrote in *Jonaki* and *Ramdhenu,* the leading Assamese journals, which brought him recognition. Two anthologies of his poems, *Anjali* (Offerings, 1910) and *Nivedan* (Appeal, 1920) appeared in his life-time, though another collection, *Upasana* (Prayers), came out as part of his complete works in 1978, published by the Assam Sahitya Sabha.

Anjali is a volume of 78 poems, representing the emotional exuberance of the poet's early youth, while *Nivedan* is a collection of 85 poems reflecting a certain degree of maturity in the poet's emotional life. *Upasana* is a collection of 25 poems, published in various journals or found in manuscripts. *Anjali* includes ten sonnets also of the Shakespearean type.

Durgeswar's poems deal, in the main, with the themes of love, nature, the supernatural, and spiritual yearnings. His beautiful rendering of Wordsworth's Lucy poems into Assamese clearly testify to the impact of Wordsworth on him.

Durgeswar is also a popular playwright in Assamese. Of his four plays two are mythological, and two renderings of Shakespeare's plays. Of the two mythological plays, *Partha parajoy* (The defeat of Partha, 1909) is based on a theme from the

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Mahabharata, and *Balibadh* (The killing of Bali, 1912) on a theme from the *Ramayana.*

Of his two Assamese renderings *Chandravali* (1910) is an adaptation of Shakespeare's *As You Like It,* and *Padmavati* that of *Cymbeline.* Although the themes are derived from Shakespeare, the characters are indigenous, and the verse in dialogues shows the poet's command of dramatic art. The plays once enjoyed immense popularity with the lovers of theatre.

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Sarma, Gopinath Nanda (1869 — 1924)

Gopinath Nanda Sarma, born at Manjusha in 1869, was an eminent Oriya writer, poet and critic.

Gopinath Nanda Sarma was born at Manjusha, now in the state of Andhra Pradesh, but brought up at Paralakhemundi in the district of Ganjam. He was proficient in many languages like Sanskrit, Pali, Prakrit, Oriya, Bengali, Hindi and Telugu. He was born at a time when the Oriya-speaking people were passing through a crucial period of history.

The present state of Orissa was not yet formed and its language suffered from neglect. He devoted his life to the enrichment of Oriya literature. He was a poet, dramatist, critic, translator, and Sanskrit scholar. Though he did not have any formal education, the college authorities at Paralakhemundi were so impressed with his scholarship that they appointed him a teacher for Sanskrit and Oriya.

Sarma's contribution to the growth of modern Oriya literature is quite significant and he left his impress on many genres—drama, essay, poetry, criticism, lexicography, translation. He started as a poet, wrote original poems in Oriya or translated them from Sanskrit.

In this context one can recall his *Udhabaduta kavya, Padyavali, Piyusha dhara, Bilhaniya kavya,* and *Meghaduta* also. His *Kumar Vijay* is a prose translation of Kalidasa's *Kumarsambhava.* His translations are accurate, trying to communicate the beauty of the original.

Gopinath has several Oriya plays to his credit. The verses in them are usually in Sanskrit metres. His translations of Sanskrit plays like *Unmatta Raghava* by Bhaskar, *Vikramorvasiya* by Kalidasa and *Janakiparinaya* are quite well-known. His *Sita banabasa* and *Ramasvomedha nataka* are not literal translations of Bhavabhuti's *Uttararamacharita* but attempts to dramatise the original story.

He was also a pioneer in compiling the first etymological Oriya dictionary. In this field he stands no comparison. It took him seven years to compile his Oriya lexicon, *Sabdatattva abbidhan.*

Gopinath Nanda Sarma will be long remembered for his *Oriya bhasatattva.* It evinces his rare merit in a comparative study of Oriya, Pali and Prakrit languages, showing the origin and gradual development of Oriya language, and its relationship with Prakrit and Sanskrit. His scholarly contribution to critical literature is also amazing.

He took up for critical study the *Mahabharata* of Sarala Das, the *Bhagabat* of Jagannath Das and the *Ramayana* of Balarama Das, the great epics of Orissa. He compares all these books with the originals in Sanskrit and their versions in Telugu, Hindi and Bengali. Unfortunately, his studies of the *Ramayana* and the *Bhagabat* have not yet been published in book-form.

Apart from this comparative criticism, he

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wrote some essays in different periodicals of the day. He has, indeed, left the stamp of his personality on Oriya literature, particularly in the fields of criticism and research.

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Sarma, Krishna Nath (1887 — 1946)

Krishna Nath Sarma, born at Sarbaibandha in Jorhat in 1887, was one of the pioneers of the Khadi Movement and social reformers in Assam.

Krishna Nath Sarma, the pioneer of the Khadi Movement in Assam, was born at Sarbaibandha, a suburb of the Jorhat town in 1887. He was the sixth son of Gangadhar Sarma, a reputed and wealthy legal practitioner of Jorhat. His mother Giribala Devi, a descendant of the famous Dilihial Bhattacharyya family of Assam, was the second wife of his father. Krishna Nath married Swarnalata Devi.

Born in an orthodox Brahmin family, Krishna Nath was acquainted with the injunction of the Shastras from his very childhood and was highly impressed by the Epic. He passed the Matriculation examination from the Jorhat Bezbarua H.E. School in the First Division in 1909. During his school life, he was influenced by Gobinda Chandra Bezbarua, the founder Headmaster of the School.

He took his B.Sc degree from the Cotton College in 1913 and B.L. from the Earle Law College, Gauhati, in 1915. Karmabir Nabin Chandra Barodoloi, Desabhakta Tarun Ram Phukan and Jagannath Barua, were some of the eminent persons in Assam in those days, for whom Krishna Nath had high respect. His political career brought him into close friendship with Dr. Rajendra Prasad, Acharya Vinoba Bhave and Sardar Vallabhbhai Patel.

He also met Madan Mohan Malaviya, who became an ideal to him. But the man who conquered his heart and moulded his life and career was Gandhiji, with whom he kept up a regular correspondence. Kuladhar Chaliha, Sankar Baruja, Suresh Bhattacharyya and Hem Barua were some of his many political associates.

Krishna Nath joind the Non-Cooperation Movement in 1921 and suffered simple imprisonment for one year. He launched the Khadi Movement in Assam and became the Secretary of the Assam Khadi Board in 1942, and in that capacity attended the Patna Congress Session where he met Gandhiji. Later on, he opened eight Khadi centres at different places in Assam.

Alongwith the Secretary of the A.P.C.C. Krishna Nath took the initiative in summoning the Congress Session to Assam and it was held at Pandu in 1926 with great success. It was due to his strenuous efforts that Khadi products and Assam handicrafts became an important feature of the Congress Session.

From the time he joined the Non-Cooperation Movement, Krishna Nath was a true Congress worker. As the General Secretary of the Jorhat Congress Committee, he organised a meeting on 8 May 1930, in which resolutions condemning the arrest of Gandhiji and urging boycott of foreign goods were passed. He was the Assistant Secretary of the A.P.C.C. in 1931, and took an active part in the deliberations of the Assam Provincial Conference and the Political Sufferers' Conference held at Jorhat in 1931.

He was arrested in April 1932 when he was on his way to attend the Delhi Congress but was released soon. During his membership in the

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Assam Legislative Assembly for a term, Krishna Nath championed the cause of the peasantry, villages, development of cottage industry, removal of untouchability and introduction of Basic Education in Assam. He was also elected to the Lok Sabha in 1946 but unfortunately, before taking his assignment, he died.

Krishna Nath was an ardent social reformer and one of the organisers of the All Assam Harijan Sevak Sangha. He was the leader of the movement for the removal of untouchability in Assam and himself set the example by extending shelter to a number of low-caste men at his own residence, in spite of severe opposition from his family members.

On 8 May 1934, Gandhiji paid a visit to his house and opened the door of his personal Namghar of Prayer House to the Harijans. It was at this time that he requested Gandhiji to send some Hindi teachers of Assam to teach Hindi and help him in the Khadi Movement. Gandhiji sent Kaka Kalekar and Ambika Prasad Tripathy from Wardha to Assam to popularise the cause of Hindi and ultimately the Rashtra Bhasha Prachar Samity was formed, to which he was elected General Secretary in 1935.

He was the Founder-President of the Brotherhood League. Krishna Nath wanted' Purna Swaraj' for India. It appears that he believed in the parliamentary form of democracy. He desired that education should be employment-oriented. He favoured equal status for women and widow-marriage and condemned child-marriage. He wrote his autobiography which is yet to be published, besides two Hindi Primers in the Assamese script.

Krishna Nath led an unostentatious, quiet life. He was a selfless, unassuming simple man. Like Gandhiji he believed that only the Charkha could bring national unity and economic prosperity to the people. He remained a true Gandhite and a trusted friend of the Harijans throughout his life.

On his death, Dr. Rajendra Prasad sent a message in these words: "Assam's constructive works, especially Khadi, Hindi Prachar and Harijan works, remind us of Sri Krishna Nath Sarma's selfless service and sacrifice, which will remain ever green in the memory of the people." Krishna Nath Sharma was one of the few Assamese leaders who had an all-India outlook and devoted themselves to constructive work.

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Sarma, Lakshmidhar (1898 — 1935)

Lakshmidhar Sarma, born in 1898, was an eminent Assamese short-stories writer and dramatist.

Lakshmidhar Sarma was chiefly a writer of short-stories, but he tried his hand at writing poetry and drama also. His *Vyarthatar dan* (Gift of disappointment, 1934), a collection of five short-stories, 'Vyarthatar dan', 'Vidrohini', 'Usha', 'Chiraj' and 'Nina', received high appreciation from ordinary readers as well as discerning critics. These stories reflect, by and large, a bold criticism of modern civilisation and oppressive social practices.

In the story 'Vidrohini', the author inspires a girl widow to defy the cruel and rigid conventions of society. 'Chiraj' dwells at length on love outside wedlock. Laksmidhar's other stories like 'Vidhabar lara' (The widow's son), 'Munna' and 'Gauri' bring out the author's love for the injured and the insulted.

Laskshmidhar has written a good many

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plays based on themes drawn from history, mythology and contemporary life. His historical drama *Sati Jaymati Kunwari* (1936) has for its theme the self-sacrifice and heroic deeds of princess Jaymati drawn from Assam's history. *Ghatotkach* and *Ekalabya* are based on the legendary valour of Ghatotkach and the sincere dedication of Ekalavya. *Nirmala, Deshar katha, Prajapatir bhul, Atma sanman,* and *Srinkhal* deal with social themes.

Of all these plays, *Nirmala,* perhaps, is the author's best creation. It deals with the life of a teen-aged widow and her silent sufferings in a cruel and repressive social order. Nirmala, a minor girl was given in marriage to an old Brahmin groom who died soon after the marriage. The young widow had to suffer terribly. Her parents arranged for her studies at home under the direction of a tutor with whom she fell in love. Their love affair, however, was taken unkindly by society and the lovers were driven to commit suicide.

The number of Lakshmidhar's poems is small. His poem 'Nari' (Woman) brings out the different phases in a woman's personality—the human, the devilish, and the divine. In some other poems Lakshmidhar dwells on the glory of his mother-land and the beauty of nature. He was a forceful writer in prose also. His *Jivan smriti* (Reminiscences) exhibits a forceful prose style, lucidity of diction and gift of narration.

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Sarma, Phani (1910 — 1970)

Phani Sarma, born in Tezpur in 1910, was a leading actor and dramatist who devoted himself to the art of acting to the Assamese stage and film.

Phani Sarma, actor and dramatist of merit, was born in Tezpur. He devoted himself to the art of acting throughout his life and was connected with the Assamese stage and film. At a time when social outlook for the growth of theatre was not very encouraging, Phani Sarma sacrificed his personal interests and worked whole-heartedly for its development not only by acting in various roles on all the stages in Assam, but also by writing plays.

Of the plays written by him only *Bhogjara* (1957), *Kiya* (1961), *Siraj* (1967), *Nagpas* (1976), *Kalabazar* (1976) and a translation of *An Inspector Calls* (1976) have been published so far. *Bhogjara is* a historical play based on a conspiracy by Tipamia Gohain, an Ahom prince, against king Lakshinath Singha.

Although the structure of the play is not very well-knit, it has been a great success because of its developed dialogues and highly dramatic situations. *Siraj* depicts Hindu-Muslim unity, and *Kiya* and other plays deal with the socio-economic problems of the contemporary society.

His intimate knowledge of the stage enabled him to create situations which have a good stage effect, and that accounts for his success as a playwright. .

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Sarma, Satyendranath

Satyendranath Sarma was a distinguished Assamese scholar and critic.

A distinguished scholar and critic, Satyendranath Sarma's contribution to Assamese literature is varied and colourful. He has edited a number of old Assamese manuscripts with care, precision and scientific

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insight. He has explored, like many other critics, different aspects of Assamese literature like the novel, drama and kavyas, but it is only he who has made a systematic study of Assamese drama under the title *Asamiya natya sahitya.* In this book he has dwelt at length on the forms and contents of Assamese dramas, ancient and modern.

His study of the Assamese novels is also of considerable importance and is well reflected in the *Asamiya upanyasar bhumika* and *Asamiya upanyasar gatidhara.* Sarma's monumental work, however, is *Neo-Vaishnavite Movement* and the *Satra Institution in Assam,* where he gives a critical estimate of the Assamese Satras and their impact on the growth of Assamese life, literature and culture. His *Sahityar itibritta, Sahityar abhas, Paramparagata prachya natyabhinay, Kahini kavyar pravaha* are well-known works.

Sarma generally follows the historical method of literary criticism. He is keenly associated with the Assam Sahitya Sabha, Assam Academy and Sahitya Akademi. Until recently he held the Tagore Professorship at Gauhati University.

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Sarma, Tirthanath (1911 — 1986)

Tirthanath Sarma, born at Jhanji in Sibsagar district in 1911,was an erudite Pandit of Sanskrit and Assamese, a literary critic, short-story writer and a versatile scholar of Assamese art and culture.

Tirthanath Sarma was born in a Vaishnavite family at Jhanji in Sibsagar district. He was an erudite Pandit of Sanskrit and Assamese, a literary critic of high calibre, a talented short-story writer, and a versatile scholar interested in several branches of art and culture. He did his M.A. in Sanskrit from the University of Calcutta in 1937, where he joined as a lecturer in Assamese.

Later, he joined Assam Educational Service and worked as the Librarian of Cotton College, Guwahati, till 1956. With the cooperation of the people of western Guwahati he started the Pragjotish College in 1957 and became its founder Principal.

While in Calcutta, he contributed a series of critical articles to the monthly *Avahana* (1929-1964) on various aspects of early Assamese literature. Some of these literary articles were later published as a book, *Pancha puspa.* They reveal his deep insight, literary acumen and a capacity to write on difficult subjects in a lucid language.

His next work, *Sahitya-vidyaparikrama* which deals with alamkaras (figures of speech), defines, explains and illustrates with appropriate Assamese quotations all the alamkaras mentioned in Sanskrit poetics. He also wrote a dozen of short stories published in different magazines in the thirties and early forties.

His crowning literary success is the biography of the eminent historian and litterateur, Benudhar Sarma (1886-1982), regarded as one of the best biographies in Assamese literature. Unlike other biographies, it is not a panegyric but an objective assessment of Benudhar's life and works.

He received the Sahitya Akademi Award on this work in 1987. His great work is the translation-cum-interpretative exposition of the nine principal *Upanishads.* Sarma also published a book of poems and two books on Gandhian literature and philosophy.

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Sarma

——See also under Sharma

Sarmishtha

Sarmishtha, the daughter of the Asura King Vrishaparvan, was an ideal woman of ancient India.

Sarmishtha was the daughter of the Asura king Vrishaparvan. She had a friend named Devyani who was the only daughter of Shukracharya, the priest of the Asura king. Once Devyani and Sarmishtha went out on a pleasure trip. They took bath in a well. After the bath, Devyani by mistake put on Sarmishtha's clothes which enraged the princess.

She stripped Devyani and cast her into the well. The latter cried helplessly, but to no avail till king Yayati, passing that way on a hunting expedition, heard her sobs. He rescued her from the well and gave her his upper garment to wear.

Feeling grateful to the rescuer, Devyani offered herself in marriage to Yayati. She told him that Kacha, Brahaspati's son, had cursed her that she would marry a Kshatriya. Satisfied with the explanation, Yayati agreed to marry Devyani.

On return to her house, Devayani narrated the incident to her father, Shukracharya, who got angry and decided to leave the king's palace. But, determined not to let the priest go away in anger, the king expressed his regrets and went so far as to agree to his Purohit's demand that Sarmishtha serve Devayani as a maid servant.

Sometime afterwards, Devayani was married to Yayati, and Sarmishtha joined the couple as a maid. She served Devayani faithfully and looked after Yayati well when the queen was in the family way. But, Yayati exploited Sarmishtha for no fault of hers. On knowing of it, Devayani left Yayati for her father's house. Apprehending trouble, Yayati followed his wife. Shukracharya was angry and cursed Yayati to fall a prey to old age.

Yayati professed deep love for Devayani and appealed to his father-in-law to mitigate the curse. Satisfied with his apologies, Shukracharya condescended and said that if someone gave Yayati his youth and took on his old age, he would regain his youth. Puru, Yayati's son from Sarmishtha, agreed to give his youth to his father. The king then regained his youth and enjoyed the company of Devayani.

Sarmishtha's story is a pointer of close relations between the Aryans of India and the Asuras of Iran and of the not so die-hard a caste system then prevalent in India. 'Strength of character, selfcontrol, spirit of self-sacrifice and implicit obedience to her father have elevated Sarmishtha to the position of an ideal woman.'

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Sarod (1914 — 1972)

Sarod, born at Rajkot in 1914, was an eminent Gujarati poet and writer.

Sarod alias Manubhai Trivedi, was born at Rajkot. He wrote ghazals under the pen-name 'Gapil'. He took the Bachelor's degree from Gujarat College, Ahmedabad, and started writing poetry soon after. After doing his LL.B., he practised law and worked as a civil judge in Gujarat and Saurashtra.

During service he came into contact with old minstrels ad ascetics of Saurashtra, and was impressed by their songs and bhajans. He himself could sing bhajans in old tunes. He suffered brain haemorrhage while reciting a poem at a poetry session, leading to his death next day.

The spirit of devotion, quest for the ultimate bring, yearning for union with God, and joy in experiencing. His cosmic presence are the subjects of his poetry, *Ramras* (1956) and

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Surata (1979) are his two collections of poems which are quite touching because of their sincerity of feeling and natural rhythmic beauty.

Even in his ghazals the main sentiment is devotion blended with the note of abandon found In the Sufi poets. His posthumous collection of ghazals, *Bandagi* (1972), contains some of his well-known ghazals which have won him a high place among the devotional poets and ghazal writers in Gujarati.

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Saroja, Harinandana Thakur (1908 — 1945)

Harinandana Thakur Saroja, born in 1908, was an eminent Maithili novelist, short-story writer and essayist.

Harinandana Thakur Saroja novelist, short-story writer and essayist, belonged to a Mithila Brahmin family and was well-versed in the scriptures. He had a good command of Sanskrit language and developed a keen interest in the ancient literature of Maithili. He worked as a librarian in the Prabhat library of Babu Jagadishanandan Singh at Madhubani.

He wrote a novel, *Madhavi Madhava* (1935), two plays, *Bandhu-vigraha* and *Vidyapati-vijaya;* a critical work *Vidyapati* (1940); and numerous short-stories and essays published in different journals like *Mithila-mihir, Mithila-mitra, Bharati,* etc. His novel *Madhavi Madhava,* though immature from the point of view of technique and plot construction, is full of idealism and the spirit of social reform.

Unlike his novel, his short-stories produce a tragic effect on the readers. His early stories were written on the pattern of folk-tales, with a didactic ending. The portrayal of characters in his works is rather unrealistic and the incidents described are improbable. Later, he changed his mode of writing and took his plots and characters from real life.

All his works were directed against social evils prevailing in society at that time. So his later stories 'Karnaphula' (The ear-ring), 'Vimata' (The step-mother), 'Kaviji ra plat' (The plot of a poet) evoke feelings of tenderness and pity in readers. 'Demanajika ghodi' (The mare of the landlord's clerk, 1936) appears to be his most realistic story, exposing the atrocities of landlords.

In his critical study of Vidyapati, he deals with the life, works and literary achievements of the great Marathi poet. *Maithili me nataka* (1935) is his other literary work of significance.

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Sarshar, Pandit Ratannath (1845 — 1903)

Pandit Ratannath Sarshar, born at Lucknow in 1845, was an eminent Urdu novelist.

Pandit Ratannath Sarshar, an eminent novelist, was born at Lucknow. He had had rather sketchy schooling in the Canning College, Lucknow, which he left without taking a degree.

Sarshar's literary career started in Lucknow at a time when the fame of Rajah Ali Suroor as a prose-writer was at its zenith. Sarshar broke away from the 'Saroor' tradition, and introduced a new kind of prose along with other writers in Lucknow, who were associated with the *Avadh Punch.*

In 1873, Sarshar joined the *Avadh Akhbar*

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as its editor. His first book *Fasana-e-Azad,* based on his humorous sketches, was serialised in *Avadh Akhbar,* and subsequently brought out in book-form in 1880.

His novel *Kamini* was published by the Jubilee Printing Works in 1894. Later, every issue of the fortnightly, *Khum kada-e-Sarshar,* floated by the Jubilee Printing Works, contained a 100-page novel by Sarshar.

In 1895, Sarshar migrated to Hyderabad where he was engaged by Maharaja Sir Kishen Prasad to correct and improve upon his prose writings and poetic compositions. Sarshar also edited a journal *Dabdaba-e-Asifi.* He died in Hyderabad due to heavy drinking.

The works to Sarshar's credit are: *Jam-e-Sarshar* (1887), *Sair-e-kohsar* (1890), *Kadam dhum* (1894). Bi*chhri hui dulhan* (1894), *Pi kahan* (1894) *Hushshu* (1894), *Toofan-e betamizi* (1894); Translations: *Shams uzzuha* (1878), translation of an English book on meteorology. *Alf Leila* (1901), translation of *Arabian Nights; Khudai faujdar* (1903), translation of *Don Quixote.*

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Sarvadhikary, Suryakumar (1832 — 1904)

Suryakumar Sarvadhikary, born at Radhanagar in the district of Hooghly in 1832, was an eminent nationalist political thinker and educationist.

Suryakumar Sarvadhikary was born at Radhanagar, district Hooghly, on 31 December 1832. He was the son of Jadunath (died in 1870) the author of 'Tirthabhraman', a day-to-day diary of pilgrimage, supposedly the first work of its kind. Of Suryakumar's seven brothers, Prasannakumar (1825-87) became the Principal of the Government Sanskrit College (1864-72), Ananda Kumar a Sub-Judge, and Rajkumar the Secretary of the British Indian Association and the Editor of the *Hindoo Patriot.*

The Sarvadhikaris, Kayastha by caste, belonged to an affluent landed aristocratic family. After receiving his early education in his village *Pathsala* (Primary School) Suryakumar came to Calcutta in 1844 and took admission in the Hindu College (Junior Section). After some time he went to Dacca with his elder brother Prasannakumar and joined the Dacca College.

In June 1851, he came to Calcutta and joined the Calcutta Medical College. In 1853, he came out successful in the junior diploma examination and in 1856, became a graduate of the said College. He married Hemlata (died in 1900), daughter of Ram Krishna Sarkar in 1852.

Suryakumar entered the service on board the Five Queen (a troopship then serving in the Burma waters) as a naval surgeon in 1856 and in the next year—the year of the Mutiny—was appointed as a medical officer in Gharipur.

Later, he was promoted to the post of the Brigade Surgeon. He did not, however, like his job and in 1858 he left the Government Service. From that period till his death, he was an independent practitioner with a large income. He spent his life mostly in Bengal.

Suryakumar was an eminent Bengalee of his time, actively participating in the contemporary public life. His friends and associates were many—Iswar Chandra Vidyasagar, Peary Charan Sarkar, Gooroodas Banerjee, Ramtanu Lahiri, Rangalal Banerjee, Beharilal Chakravarty, Mahendralal Sarkar, Stuart Bailey, Henry Lawrence, General Neil, to mention a few among them.

He was associated with many learned institutions and was the founder of some of them. He was the first Indian Dean of the Faculty of Medicine in the University of

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Calcutta and was one of the founder-members of the Bangiya Sahitya Parishad and the Indian Association for the Cultivation of Science. He was also responsible for the establishment of the Bangadesiya Kayastha Sabha.

He assumed the august offices of the President of the Calcutta College of Physicians and Surgeons and the Vice-President of the Bangiya Sahitya Parishad and the Indian Medical Congress during its session in Calcutta. He was connected with the editorial board of the *Indian World*, an English weekly, and of Bengali weeklies like the *Samaya* and the *Bharatbasi*. The Government of India honoured him by conferring on him the title 'Rai Bahadur' in 1898.

Simple and unostentatious in manners and mode of life, fond of religious scriptures, Sanskrit and Bengali literature, works on medicine, philosophy, etc., a keen student of European literature, particularly the works of Shakespeare, Suryakumar was a progressive man. Progressivism in him, however, was not a negation of Hinduism, and, broadly speaking, of Indian culture.

Indeed, he combined in himself modernism with the best of Indian culture. Though it is difficult to say anything definite about his views on the caste system, untouchability and widow-marriage, he was reportedly in favour of the emancipation of womanhood. His association with the University of Calcutta tends to show his predilection for Western education.

It is at the sametime, interesting to recall that Suryakumar advocated the necessity of introducing the mother-tongue as the medium of instruction. Again, he financially supported the Anglo-Sanskrit School at Khanakul, Krishangar. Presumably, therefore, by national education he meant the introduction of the mother-tongue as the medium of instruction and the development of Sanskrit learning. He was also, perhaps, in favour of free primary education throughout the country.

He appears to have been above parochialism or regionalism, and this trait of his character was probably due to his contacts with men of different Provinces in course of his service under the Government of India.

Suryakumar was not a national leader in the strict sense of the term. But in his views, outlook and way of life, he was a true nationalist. It may be inferred from his resignation from the Government service and embarking on the career of an independent practitioner that he was opposed to the British rule and desired complete freedom for India.

One of his reasons for resigning from the Government service was the ill-treatment meted out to the Indians by the British officials during the Mutiny. This, however, does not mean that he was hostile to the English community as a whole. He was only opposed to the policy of the British government in India, more particularly perhaps, to its economic policy. Suryakumar was eager to make education broad-based and tried to disseminate knowledge through the Sahitya Parishad, the Indian Association for the Cultivation of Science, etc.

He was also well-known for his charity and benevolent work. While he helped the distressed people during the Orissa famine, he not unoften treated people without any fee. In short, the first Civil and Military Surgeon and a physician of wide repute, Suryakumar served the cause of the nationalist movement, though indirectly being unconnected with any political movement whatsoever.

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Sarvajanik Kaka

——See under Joshi, Vasudeo Ganesh (Vasukaka)

Sarvajna (17th Century)

Sarvajna was an eminent saint and poet of Kannada literature.

Sarvajna was a saint, poet for whom poetry was not a full vocation; yet he wrote some 2000 verses in the folk-metre 'tripadi' lo express himself on diverse subjects. Some of these verses are philosophical, others a liberal comment on social life.

We know very little of the life of this saint-poet. Scholars place him in the 17th century. Since a manuscript containing his verses is dated 1643 by the scribe, his date may tentatively be estimated to be 1600. Personal details such as his parentage and religion are a matter of conjecture.

Since the name Sarvajna is used as a mudrika' or signature in every verse in most of the manuscripts so far discovered, though in the manuscripts cited above we find Paramartha instead of Sarvajna, the latter alone has come to stay in popular usage.

A palm-leaf containing some fifty Sarvajna verses mentions the name of his father as Sanskara Bhatta. This seems to be a scribal interpolation to claim him as a brahmin by birth. The general opinion held by scholars is that he is a Virashaiva.

Sarvajna was one of the outstanding poets of the period, if poet he may be called, for he is not a poet in the conventional sense of the word. He appears to have taken to the life of a wandering minstrel. The two thousand verses in 'tripadi' metre that bear his signature do not narrate any story; nor do they propagate any particular creed or philosophy as such.

His philosophy is basically humanistic. He laughs at superstitions, human foibles, hypocrisy and bigotry. At times, he is highly reflective and introspective, but is humane and tolerant. On the whole, he has his own robust philosophy of life.

His verses are, no doubt didactic all through; but in essence the expression is poetic. He dealt with a variety of themes like God, fate, religion, morals, social virtues, etc. He can be compared to Vemana of Telugu literature and Tiruvalluvar of Tamil literature.

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Sarvapalli Radhakrishnan (Dr.)

——See under Radhakrishnan Sarvapalli

Sashiah Sastri, Amaravati (Sir) (1828 — 1903)

Sir Amravati Sashiah, born at Amravati Agraharam in Tanjore district in 1828, was an eminent nineteenth century statesman and scholar of South India.

Sir Amravati Sashiah (Sastri was added to his name accidentally when an increase in his

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salary was notified in the Gazette in 1859, wherein he was mentioned as A. Sashiah Sastri, and the addition continued subsequently) was an eminent nineteenth century statesman of South India, having been the Dewan in the Princely States of Travancore and Pudukotta, and a member of the Viceroy's Council.

Born in a Tamil Vaidika Brahmin family at Amravati Agraharam, a village on the deltaic mouths of the Kaveri, in the Tanjore district, Sashiah was the fifth (or the sixth) son of his parents. At the time of Sashiah's birth (22 August 1828), his father was earning his livelihood as a village priest (Purohita), though Sashiah's grandfather had been a great scholar in the Vedas, having been even honoured by the Peshwa at the Poona Court.

Sashiah had his thread ceremony performed at the age of eight, and soon after he was taken to Madras by his uncle, Gopala Iyer, who was a jewel merchant in the city. His uncle, a strict disciplinarian, made Sashiah work hard and taught him the dignity of labour. "Be honest, my boy, and God will bless you" was the advice given to Sashiah by his uncle from his death-bed in 1847 and the young mind stuck to the advice.

His uncle engaged a private tutor for six months to teach Sashiah, Tamil. In a newly started private English School, a Portguese teacher taught Sashiah the Three R's. In the Free Church Mission School (the present Christian College) Sashiah continued his studies (1837-40). A copy of the Bible, then presented to him, fascinated him and he could recite passages from it. "The Bible was the first book I read.... I had always a copy on my table and it was a treat to a mind disturbed by worldly care," he said at a later stage.

Conversion of a few Hindu boys by the school authorities forced Sashiah to join a new school, the Preparatory School (which had produced statesman like Rangacharlu, Sir T. Madhava Rao and others), where he was highly influenced by a dedicated teacher, E.B. Powell. Sashiah was a bright student, active in sports (he played cricket) and other extra-curricular activities.

He won prizes for his good handwriting, every year. He won Pachaiyappa's Translation Prize (of Rs. 70/-), the Vernacular Prize for proficiency in Tamil, the Elphinstone Prize for essay-writing in English and the Governor's Prize for general proficiency.

As a boy, Sashiah was a stammerer. Inspired by the example of Demosthenes, he overcame the trouble by participating in the weekly debating meets organised by him with the help of his young friends.

An English essay written by him on Pachaiyappa Mudaliar (from whose Trust Sashiah was getting a monthly stipend, awarded to poor meritorious students) brought him a purse of gold *mohurs* as prize in 1846.

The essay was also published in the Madras Crescent. Governor Tweeddale had secured him an appointment as a private tutor in 1846. Sashiah was to teach the children of a Sheristadar for a monthly fee of Rs. 25/-. Though Sashiah lost his uncle in 1847, he had by then become self-supporting, and he could take care of his parents, too.

In May 1848, Sashiah secured the Degree of Proficiency in the Scale of Honours. He stood first in the class and was awarded a ring set with emerald as the prize. By then, he had married Sundari (1847), a niece of his uncle's friend, one Ramaswami Aiyer.

Sashiah's career began with his appointment as a clerk in the Board of Revenue, Madras, in September 1848, on a monthly salary of Rs. 25/-. Here, he could acquire a sound knowledge of the history of Revenue Administration, which was of great use to him later.

Soon, he was sent to the Northern Sarkars with Sir Walter Elliot, who had been deputed by the Board of Revenue on Special Commission. Two years of touring in this region

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bordering Orissa, in connection with administrative and revenue settlement work, secured Sashiah varied experience. It brought out his capacity for hardwork and endurance.

Having impressed Elliot by hardwork, Sashiah, on his recommendations, secured the appointment of the Tahsildar of Masulipatam in May 1851, and in that capacity he brought about many rapid administrative changes. In 1852, he took a census in Masulipatam, the first of its kind in British India. In 1854, he was promoted as Naib Sheristadar, and in 1855, as Head Sheristadar of Masulipatam.

When the Inam Commissioner under G. N. Taylor was set up in 1860, Sashiah was deputed to be Taylor's Special Assistant, and he controlled the Head Office, having 250 clerks under him. While settling the claims of various Inam holders, he personally reviewed 2,50,000 titles. In 1866, he was posted as the Deputy Collector of his home district, Tanjore. "Sashiah Sastry, the Treasury Deputy Collector, is a first-rate officer and bear an unblemished character.

His office which used to be in great confusion has been brought by him into admirable order," remarked his superior, the District Collector Morris in 1867. Sashiah was also made the Vice-President of the Tanjore Municipality and he rendered unique service to the city by repairing its old water supply conduits, repairing and metalling its main roads and breaching its fort walls to let in fresh air. Many important roads in the district, too, were caused to be repaired by him by releasing the long-accumulated road cess funds. In 1868, he was made a Fellow of the Madras University.

The year 1869 saw Sashiah's appointment as the Head Sheristadar of the Board of Revenue at Madras, and the greatest recognition of his capacities came when he was chosen as the Dewan of the Princely State of Travancore in 1872 in the place of his friend and schoolmate, Sir T. Madhava Rao.

Sashiah rendered yeoman's service to the State as Dewan. He ran the State's administration, economically. In the initial years, his administration had secured a surplus to the exchequer. He increased the salaries of the civil servants to make them efficient and honest. Paper replaced palmyra leaves for all departmental records as a result of his reform.

Abuses in the collection of State dues by the Salt department were set right. Gold currency was introduced in the State on an experimental basis. He undertook many public works in the State such as the Wurkabally Barrier. The City of Trivandrum was beautified. The famous Padma Tirtham in front of the Anantha Padmanabhaswamy temple, which had turned into a dirty pond, was cleared of its silt and the dirt accumulated in the course of many decades, and the city was provided with fresh drinking water.

The tower of Suchindram temple, the famous centre of pilgrimage, was rebuilt, and Anantha Padmanabhaswamy temple tower was completed. Primary education received Sashiah's special attention. He introduced the grant-in-aid system. The Trivandrum College was provided with a spacious modern building. During the famine of 1876-77, he made arrangements for feeding thousands of hungry people, coming in search of food to the capital.

He also worked as the Vice-President and Secretary of the Mansion House Famine Relief Committee of Trichy in September 1877, soon after his retirement from Tranvacore service.

On 1 January 1878, the British Crown honoured him by making him a Companion of the Star of India (C.S.I.) and appointed him an additional Member of the Legislative Council of Madras.

In August 1878, Sashiah was persuaded by the Madras Government to accept the appointment of Sirkele (Dewan) of Pudukotta State, and he served the State for sixteen years, later working as Regent-Dewan between 1886 and 1894.

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The State Treasury was empty, and the situation was all the worse due to adverse seasons when Sashiah took over the administration of Padukotta. By reforming the tenancy system (mainly the *Amani* system was reformed by converting tenants-at-will into proprietors), improving irrigation (mainly by repairing tanks and sinking new wells) and by survey and settlement, not only was the State made agriculturally prosperous, but its revenue was also increased.

By 1883-84, the financial situation of the State had undergone such radical changes that "there was literally no room in the Treasury for the money that had accumulated." The annual land revenue, which was a mere Rs. 2.3 lakhs in 1878, rose to Rs. 6 lakhs in sixteen years.

The laws of the State also came to be codified in line with the British laws, and they were for the first time set down in black and white, being published in the State Gazette from 1880. Reviewing Sashiah's work, the Madras Governor, Wenlock, wrote to the Prince of the State: "On every side material improvements are visible: every branch of administration has been more or less reformed, the revenue has improved, the roads are excellent, the capital is adorned with modern buildings." Every branch of administration of Padukotta was overhauled by Sashiah.

In November 1879, Sashiah was nominated a Madras Member of the Viceroy's Council at Calcutta. He was consulted by the Government on many issues. His suggestions on the Revenue Board carried much weight. His minutes on Local Self-Government were considered as a valuable state paper. Lord Ripon reappointed him in his Council in 1884. But, Sashiah declined the offer.

Sashiah lost his wife in June 1882. They had no children. He had adopted a son, A. Subrahmania Sastri. Sashiah drew a handsome salary as Dewan, both at Travancore and at Pudukotta. He lost his elder brothers early, and educating their children and marrying off his nieces was a special responsibility which had befallen on him, and he shouldered it with pleasure. He settled down at Kumbakonam after his retirement.

Sashiah was an orthodox Hindu. He went on pilgrimage to Benaras, Tirupati and Rameswaram and at the last place he performed all the religious ceremonies enjoined on an orthodox Brahmin.

He did not visit England on the ground that sea-voyage was a taboo, though he was deputed by the Madras Government to give evidence before a British Parliament Committee on some issue. "Custom is our God....It is safe to walk on the beaten track till a better one is established," he once wrote to one of his friends. But, he was not willing "to arrest the changes which Time produces," as changes were "inevitable in Kaliyuga."

All social changes must be brought about by gradual education. Otherwise, the changes will result in general disturbance in society, he felt. "A quarter of a century of service under British government had not taken from him the power of independent judgement."

He supported the Liberty Bill. He sympathised with the Congress movement. In a letter to his friend, he wrote: "the periodical meeting of so many people from distant provinces for a common purpose is itself a preliminary step in political education.

His conversional powers were great. He would speak chaste and idiomatic English, which had been praised by officials like Sir Charles Aitchison. He loved Sanskrit literature, and had engaged a pundit to read out Sanskrit works in the evenings, while at Masulipatam. He prepared a descriptive catalogue of 1,500 Sanskrit works, and the great Indologist Dr. Burnell took the catalogue and placed it in the East India Library.

Sashiah was made a K.C.S.I. by King Edward VII, and soon after he died on 29 October 1903. Grant Duff once wrote to

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Sashiah: "Of the native Statesman that I have come across in any part of India, you were the one who impressed me the most."

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Sasmal, Birendranath (1881 — 1934)

Birendranath Samal, born at Chandibheti in the district of Midnapore in 1881, was an eminent Bengali freedom fighter and politician.

Son of Visvambhor Sasmal, Birendranath was born in 1881 at Chandibheti in the Contai subdivision of the district of Midnapore, Bengal. The Kayastha zamindar family to which he belonged was an enlightened one, on which the Brahmo religion made a great impact.

As a student of the Contai High School, he was greatly impressed by his teachers, Tarakgopal Ghosh and Sashibhushan Chakravorty, both Brahmos. After passing the Entrance examination in 1900, he entered the Metropolitan College, Calcutta. Subsequently, his desire for becoming a pupil of Surendranath Banerjea led him to seek a transfer to the Ripon College. He went to England to study Law at the Middle Temple. It was during the period of his study there that he paid brief visits to the U.S.A. and Japan.

On his return to Calcutta in 1904 as a Barrister, he joined the Bar of the Calcutta High Court. After a couple of years, he chose to continue his legal practice at the District Court of Midnapore where he built up an extensive practice.

Birendranath joined the Congress while he was a student and actively participated in the Swadeshi Movement. As a member of the District Board and Municipality, he took a keen interest in all works relating to social welfare. Invariably, the floods of Midnapore in 1913, 1920, 1926 and 1933 found him in the forefront of the organisation connected with relief work.

He went back to Calcutta in 1913 and resumed his practice at the High Court. He played a leading part in the Calcutta session of the All India Congress (1920) and supported resolution on non-violent non -cooperation proposed by Gandhiji. On his return from the Nagpur session of the Congress, he left his lucrative legal practice and plunged into the non-cooperation movement (1921).

He was appointed Secretary of the Bengal Provincial Congress and he performed this duty without any remuneration. It was during this period that he led the local anti-Union Board movement in his native district. He pleaded strongly for the cause of national education which should be imparted free to all, irrespective of cast and creed.

He set an example to others by establishing a national school at his house at Contai. Soon after the organisation of the boycott of the visit of the Prince of Wales to India, he was arrested and sentenced to six month's simple imprisonment.

He assisted Deshabandhu in organisation of the Bengal Provincial Swarajya Party, of which he became the Secretary. Elected to the Bengal Legislative Council from Contai-Tamluk and Diamond Harbour Constituencies, he resigned his Contai-Tamluk seat in favour of Deshabandhu. One of the Directors of the Swarajya Party organ, the Forward, he was also elected the Whip of the Party in the Bengal Legislative Council Convinced that he was let down by the Party in connection with the selection of the Chief Executive Officer of the

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Calcutta Corporation in 1924, he severed his connection with the Party and resigned his membership of the Bengal Legislative Council. The high esteem in which his countrymen held him is shown by the fact that he was again elected to the Bengal Legislative Council as an independent member.

Birendranath was elected President of the Krishnagar session of the Bengal Provincial Congress. In the Presidential address, he gave a clear exposition of his views on different issues. The only way to complete independence, according to him, was 'Revolution'. So long as the countrymen were not prepared for the realisation of the goal, he wanted the people to strive hard for the extortion of the right similar to those enjoyed by the people of England.

As a staunch advocate of communal harmony, he declared, "There can be no question of Hindu Swaraj or Muslim Swaraj. People should think only of Indian Swaraj." His remarks about terrorism and violence led to the passing of a motion of no-confidence against him.

While serving as a member of the non-official committee appointed to enquire into the atrocities perpetrated by the district authorities in Midnapore during the Civil Disobedience Movement of 1930, he had to court arrest. He rushed to Chittagong to defend the accused in the Chittagong Armoury Raid (1930) Case without charging any fees. Again in 1932, he played the role of a defence lawyer in the Douglas Shooting Case.

He joined the Calcutta Conference held under the auspices of the Congress Nationalist Party to oppose Ramsay Macdonald's Communal Award. Suddenly, he fell ill on his way to Calcutta on the day on which the result of his victory in the election to the Indian Legislative Council was announced. A man of simple habits and honest convictions, endearingly called by his admirers as 'Deshapran', Birendranath passed away on 24 November 1934.

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Sastrulu, Vavilla Venkateswara (1884 — 1956)

Venkateswara Sastrulu, born in 1884, was an eminent scholar, a publisher, a nationalist and a philanthropist.

Few publisher are scholars while they select and highlight scholarly works. Distinguished authors languish like a diamond in the dung-heap for want of a suitable publisher. If the publisher is a scholar, he can exercise better discrimination. Publishers not owning a press are handicapped. Vavilla family in Andhra Pradesh secured a page in history as a premier publishing house owning a press.

Dravidas wel-versed in Vedas hailing from the region watered by the sacred Kaveri, migrated to Andhra area between thirteenth and fourteenth centuries and initially settled in Puduru of Nellore District. Kakaraparru of West Godavari District, Peruru of East Godavari District and Dimili of old Visakhapatnam District of Andhra Pradesh. They freely mingled and fully identified themselves with the sons of the soil in language, culture, customs, dress food and manners. Very soon, they became pioneers and trend-setters in every walk of life. They constituted our brain trust.

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It is interesting to recall that Avadhanam Papiah, righthand man of East India Company; Chadalavada Sitarama Sastry, author of "Pedda Bala Siksha"—the only text book for pial schools; Vedam Venkataraya Sastry, noted savant; Mahamahopadhyaya Tata Subbaraya Sastry, versatile scholar; Adibhatla Narayana Das, Harikatha exponent; Kavyakantha Vasishta Ganapati Muni, the seer; Chilakamarti Lakshmi Narasimham, dramatist and humorist; Chellapilla Venkata Sastry, well-known poet; Alladi Krishnaswamy, eminent advocate and jurist Mamidipudi Venkatarangaiya, educationlist; and last but not the least Srirangam Srinivasa Rao, the revolutionary poet, belonged to this community. The list is illustrative and not exhaustive.

Vavilla family, hailing form Nellore District, symbolised the traditions of this community and inaugurated the renaissance. Ramaswamy Sastruly, well-versed in Telugu and Sanskrit, established a press called Hindu Bahsha Sanjeevini as early as in 1869. Later, he started other presses known as "Saraswati Nilayam" and "Adi Saraswati Nilayam" By the time he passed away in 1891, he published fifty standard works in Telugu and Sanskrit.

His only son Venkateswara Sastrulu, born in 1884, besides being a scholar in Telugu, studied English too. He was catholic in his interest and cosmopolitan in his outlook. He took over the family concern and renamed it as "Vavilla Press," which played a historic role. It was bracketed with Gita Pracharini Press of Gorakhpur and Choukhamba Press of Varanasi. Proof-reading in this press was flawless and perfect. He successfully handled publication of Books in Royal, Demy and Crown Sizes. He was the first to get the books beautifully bound in calico with title in gilt letters on the cover, which we now choose to call by a fashionable French name `De Lux' edition.

The Vavilla Press published mostly sacerdotal literature, classics, epics, Paranoias and commentaries, particularly on "Prasthanatrayam." What was more, they published Sanskrit books in Telugu script, to enable even laymen to understand and appreciate the lore of Sanskrit. This publishing house can be compared to Macmillan and Longamns of England. By the time Venkateswar Sastrulu passed away, about 900 title, including anthologies in Telugu, Sanskrit, Tamil and English were published. What was more, every book had a valuable introduction from the pen of a well-known scholar. He helped a number of indigent writers by publishing their works freely.

Though orthodox in his way of life, he was an ardent nationalist and a devoted disciple of Lokamanya Tilak, believing in responsive co-operation. He was deeply moved by the Vandemataram agitation. Consequent on partition of Bengal by Lord Curzon, and published a Telugu translation of Bankim Chandra Chatterjee's novel, "Anand Math," in which the patriotic song "Vandemataram" was embedded. He repeatedly rendered financial assistance to S. Satyamurty and Andhra Kesari Prakasam.

He established "Trilinga"—a Telugu weekly—in 1916 with Akkiraju Umakantam, well known scholar, as editor, to propagate constructive nationalism and this journal celebrated its Silver Jubilee in 1941 at a colorful function. He also conducted an English journal "Federated India," first as a weekly and afterwards as a monthly form 1927 with K. Vyasa Rao as Editor. I had the privilege of being a contributor to it in mid-thirties, while I was at Patna.

It survived to celebrate Silver Jubilee in 1952. He published a Tamil monthly for children called "Balavinodini" with the collaboration of the well-known Tamil poet Subramania Bharati. He enjoyed the privilege of friendship of great editors like G. Subrahmanaya Iyer and C.Y. Chintamani. A Commemorative volume was presented to him by his friends and admirers on the eve of his Shastipoorti.

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He combined ancient tradition with modern temper donning purely whit *dhoti*, coat, turban and an upper cloth, reminding us of Pandit Madan Mohan Malaviya. He was neck-deep in public life. He was Chairman of the Reception Committee for the Silver Jubilee Session of the Andhra Maha Sabha in 1938. Dr. S. Radhakrishnan presiding, and pleaded for formation of the ?Andhra Province with Madras as its capital.

He was respected by all the communities and was a member of the Pachchaiappa Trust Board for a quarter of a century. He was Honorary Magistrate for a similar period administering even-handed justice. He was associated with Madras Post Trust, Cosmopolitan Club, Masonic Lodge, Sughuna Vilasa Sabha and Andhra Maha Sabha. He was one of the founders of Andhra Chamber of Commerce and was Chairman of Telugu Board of Examiners of Animally University. He was also a member of the Film Censor Board. Thus, the positions he held were a legion.

He was a tower of strength to all good causes. He was intimate with S. Srinivasa Iyengar and Alagappa Chettiar.

When he was in trouble, every one came to his resume. Soon after prosecution was launched against him for publishing the works of the great poet Srinatha, portions of which were alleged to be obscene, there was uproar and an agitation led by Sir B. N. Sharma, Raja of Pithapuram. Jayanti Ramayya and others. Ultimately, the prosecution had to be withdrawn. He published scholar's edition of "Vatsayana's Kama Sutras" for private circulation among adults.

Between 1931 and 1933, he published eighteen volumes of critical edition of the "Mahabharata" in Devanagri script and won the appreciator of the Royal Asiatic Society. His effort can favorably be compared to those of Bhandarkar Research Institute at Pune. Pandits of Varansi conferred on him the title of "Sastra Prachara Bhooshana". He was an accomplished writer and poet in his own right. For his yeoman services to Telugu and Sanskrit, he was invested with the distinction of "Bhashoddharaka". Andhra University honoured him with the distinction of "Kalaprapoorna" in 1955.

But his domestic life was not happy. There was temperamental incompatibility between him and his affluent wife. They rarely lived together and had no children. He was down with paralysis in 1942 and remained in bed till he passed away in the summer of 1956 at the age of 67. But he left no valid will. The estate of Venkateswara Sastrulu became the subject-matter of a prolonged and futile litigation benefiting none. The activities of the publishing house came to a standstill. This is perhaps the fate of all good institutions. But Venkateswara Sastrulu secured a paged in history as a publisher, nationalist and philanthropist.

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Balasubramaniam, K.M., *South Indian Celebrities*, 2 Vols.

Sastry, T. Siva Sankara (1882 — 1977)

T. Siva Sankara Sastry, born in 1892, was an intellectual without airs, a scholar without show and a leader without enemy in the realm of letters.

Few are guileless and noble, selfless and self-effacing, unpretentious and unassuming, disarmingly simple, moving about unobtrusively in this world, feverishly preoccupied with image-building and not in pursuit of power and pelf, fame and fortune, Tallavajjhula Siva Sankara Sastry, known as Swami after he

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embraced monkish life, was the foremost among such few persons.

He was born on September 9, 1892 in the family of Narayana Tirthulu. In the fitness of things, in every generation, one member of the family became a *Sanyasi*. He was ever loyal to the cherished values that withstood the test of time. He preserved dignity which attracted respect, coupled with frankness, which inspired confidence. He lived up to the dictum of T.S. Elliot that the proper end of the romantic was to achieve the classic.

As founder of *Sahiti Samiti*, he secured a page in history. Like a magnet, he attracted men of clobber and capacity in various branches of Telugu language and literature and introduced them to the public through the columns of "Sahiti"—a peerless cultural Journal with no predecessor of consequence, much less a worthy successor.

But for his encouragement. Viswanadha Satyanarayana, Nori Narasimha Sastry. Nayani Subbarao, Nanduri Venkata Subbarao, Adivi Bapiraju, Gudipati Venkatachalam, Munimanikyam Narasimharao, Chinta Dikshitulu, Mokkapati Narasimha Sastry. Devulapalli Krishna Sastry and the like would not have come to the forefront. He was a guide, friend and philosopher to every *pandit*, poet, writer and critic. He was respected as an elder brother by one and all. He served as a bridge between the older and younger generations. He was indeed the harbinger of renaissance.

His equipment was marvellous. He was a scholar in Telugu, Sanskrit, English, Bengali, Hindi, Marathi, Pali and Prakrit. The language he knew numbered fourteen. As a linguist, he reminded me of Ananda Coomaraswamy and Acharya Bhave. His spirit and penetrating, and conviction unshakable. But he was no bigot. Tenderness of feeling, richness of fancy, brilliance of imagination. opulence of imagery, expanding suggestiveness, subtle minuteness and sublime grandeur were his assets. He combined regal dignity with utter simplicity.

He touched life at may points. He participated in the national struggle and courted imprisonment. He was a lovable and engaging companion. Everyone felt at home in his company. Though I was intimate with Vishwandha Satyanarayana. In his presence. I was face to face with the mighty Himalayas difficult to scale and cold at the summit. I could never dare to quest on his traditional moorings. Adibhatla Narayanadas looked like a stormy sea. I had to be a silent listener and hesitated to intervene. apprehending that I would be dashed and washed away. But Siva Sankara Sastry was like holy and placid Ganga. into which I could jump and swim in safely.

Though he was not controversial and never rubbed any one on the wrong side, he did not hesitate to express his views clearly and categorically without any mental reservations. He viewed the poetic output of Kavisarvations. He viewed the poetic output of Kavisarvabhowma Sripada Krishna Murty Sastry as Voluminous than luminous. When I asked him why he was writing scripts and songs to films, he smiled and replied that he too required some money to meet his daily needs.

He regretted that he had to come down to the level of audience as pontifical benediction would fall flat. He did not mind my taking liberties with him. As he was Vice-President of Andhra Pradesh Sahitya Akademi, I joked that he was carrying the vices of the President and he burst into peals of laughter. Conversation with him was liberal education of a high order.

I was chummy with his talented son Krutivasa Trithulu and both of us had our life partners from Pithapuram the playground of Pandits. poets, Writers and Critics of all hues. Unfortunately, he predeceased his father and Sastry faced the calamity like a true philosopher. He told me that he was obliged to live with his grandson even after becoming a sanyasi as the practice of householders inviting a sanyasi for *Bhiksha* daily became

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almost extinct. He added with a twinkle that every sanyasi should have an *Ashram* of his own or bank balance under the present set-up. He was no antiquitarian. He never forgot past, feared present or fought shy of future. His philosophy of life was perennial (*Sanatana Dharma*).

I was enchanted with his poetic drama '*Yaksha Ratri*' I enjoyed reading his 'Buddha *Jataka* Kathalu' in four volumes. His One-Act Play are a class apart. His *Khanda Kavyas*. 'Hrudayeswari and 'Avendana,' are lucid as well as deep. 'Hrudayeswari and 'Avdana,' are lucid as well as deep. Geyakavyam called 'Padmavati Charana Chaarana chakravarti is captivating. His introductions and prefaces are models to be emulated. His published works number over a score. I do not feel justified in arrogating to myself the role of assessing the intrinsic value and lasting character of his output. He passed away in 1977 at the age of eighty-five.

He shunned publicity and had no ambition. Titles like Vidya Vachaspati, Kavisarvabhowma, Mahamahopadhyaya, Sahityacharya, Kavisamrat and Kalaprapoorna stood lightly on him. He held that detachment was opposed to attachment and not to enjoyment. He had the dimensions and amplitude of an institution. He was an intellectual without airs, a scholar without show and a leader without an enemy in the realm of letters. His life and contributions deserve to be cherished by generation yet unborn.

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Sastri, V.S. Srinivasa (1869 — 1946)

V.S. Srinivasa Sastri, born at Valangaiman in Madras Province in 1869, was an eminent freedom fighter.

V.S. Srinivasa Sastri was born of very poor parents in Valangaiman, a village near Kumbakonam in the Madras Province, on 22 September 1869. His father was V. Sankaranaryana Sastri, a Sanskrit scholar and a Brahmin priest. His mother was Valambal Ammal. He was the third of their six children and the eldest of four sons. Under the pressure of the orthodoxy of his parents, he had to marry at the early age of fourteen, despite his being opposed to early marriages. His wife was Parvati Ammal, who bore him a son, V.S. Sankaran. She died in 1896 and Srinivasa married his second wife, Lakshmi Ammal, in 1898, who bore him two daughters. She passed away in 1934.

Sastri was a brilliant student in school and college, stood either first or obtained a first class in all examinations and won prize which paid for his higher education in Arts and in teacher training. He was a student of the Native High School, Kumbakonam, whose good and efficient Headmaster, Rao Bahadur Appu Sastri, moulded his character in his early life.

He was a student of the Government College, Kumbakonam, and came under the efficient guidance of its British Principal, Mr, Bilderbeck. Among the eminent public figures, whose friendship and opinions he valued, were Dr. Annie Besant, Sir C.P. Ramaswami Aiyar, Sir P.S. Sivaswami Aiyar, T.R. Venkatarama Sastri and V.K. Krishnaswami Aiyar, and, above all, Gopal Krishna Gokhale, the founder of the Servants of India Society, whom he reverenced as his Master and whom he succeeded as the President of the Society.

He joined the Society in 1907 after resigning his very successful Headmastership of the reputed Hindu High School, Triplicane,

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Madras, and assisted Gokhale in his public work, and in particular, in his campaign in the Imperial Legislative Council and outside for free and compulsory primary education for Indian children.

He was the Secretary of the Madras session of the Indian National Congress in 1908 and took a very active part in formulating the Lucknow Pact between the Congress and the Muslim League which demanded "responsive" government for India under which the Executive would be "irremovable" by a vote of the legislature but would be responsive to it. He published "The Congress-League Scheme' to explain and popularise it. He wrote also 'Self-Government for India under the British Flag', in which he argued that India could attain her highest political goal within the British Empire.

The Rt. Hon. E.S. Montagu, as Secretary of State for India in the British Cabinet, announced on 20 August 1917, that "responsible" government of the British Parliamentary type was the goal of British policy for the India. Though Sastri personally preferred the "responsive" system, he supported, for practical reasons, the Montagu offer.

When the Indian National Congress opposed it, he helped to found the National Liberal Federation in 1918 to support it and went to England and gave evidence before the Joint Select Committee of the British Parliament. His evidence was unanimously hailed as the most cogent and effective. He was a member of the Southborough Committee on franchise under the Montagu scheme, and co-operated unofficially with Montagu in finalising the Government of India Act of 1919. When the Congress, under the leadership of Mahatma Gandhi, adopted the policy of Non-Violent Non-Cooperation and boycott of the Montagu Constitution, Sastri opposed the policy as harmful to India.

He was a member of the Round Table Conference between India and England in 1930 and 1931 to evolve a new Constitution for India. He was, however, not invited to its third session in 1932 by the Conservative Government of England which had succeeded the Labour Government.

Sastri was nominated to the Madras Legislative Council in 1913 and was elected by it to the Imperial Legislative Council in 1915. His speech in 1918 denouncing the repressive policy of the Government, which led to the Jallianwala Massacre, was considered the high-water mark of the Council's proceedings. He was elected to the Council of State in 1921 and promptly and successfully agitated for the repeal of the repressive laws.

In 1921 he was chosen as a delegate of the Government of India to the Imperial Conference, London. With the zealous support of Montagu and against the determined opposition of Gen. J.C. Smuts, Prime Minister of South Africa, he succeeded in securing the passage of his resolution that British subjects of Indian origin, lawfully settled in the British Dominions, should not be denied the political franchise.

The Prime Ministers of Australia, New Zealand and Canada, who had supported the Resolution, made the strange request that Sastri should canvass support link in their Dominions for its implementation. Sastri had the unique experience of pleading with the people of the Dominions to honour the commitment of their own Prime Ministers.

In 1922 Sastri attended the Limitation of Naval Armaments Conference in Washington, D.C, U.S.A., as the head of the Indian Delegation. He welcomed India's advance in international prestige before national status was established.

South Africa was excluded from Sastri's tour in 1922. He was, however, a member of the Indian Delegation to the Round Table Conference between India and South Africa in 1926, which resulted in the Cape Town Agreement which committed the South African

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Government to shelve its Class Area Bill intended to segregate Indians in that country and to uplift them so that they did not lag behind any other South African community. The success of the Conference was due largely to the personality and diplomacy of Sastri.

His task in South Africa was his greatest challenge and his greatest triumph. The British daily, the *Natal Advertiser,* described his stay in that country as the "brilliant reign of Sastri in South Africa". He was a member of the Second Round Table Conference between India and South Africa in 1932, when the Cape Town agreement was renewed with some changes. His last public reference to South Africa was his unusually strong criticism of their defence to apartheid by Gen. Smuts in the United Nations in 1946.

In 1923 Sastri campaigned in England for equal status for Indians in Kenya, then a British Crown Colony, and worked so strenuously that he fell ill with *angina pectoris* which handicapped him for the rest of his life. In 1929 he was deputed to British East Africa to help local Indians present their case before the Under-Secretary of State for the Colonies, but his mission was sabotaged by the Colonial Secretary in London.

In 1931 he gave evidence before the Joint Select Committee of British Parliament on Closer Union of the East African Colonies. In 1936 he was deputed by the Government of India to Malaya to enquire into the condition of Indian labour.

He delivered the Kamala Lectures on Indian Citizenship at the Calcutta University in 1926, spoken on Gokhle in 1935 and on the Status of Women in India 1940 at the Mysore University and on Sir Pherozeshah Mehta in 1943 in Madras and on the Ramayana in 1944 in Madras, all of which he delivered ex *tempore*, except for a quotation here and there. In his lectures on the Ramayana, which was his Magnum Opus, he presented Rama, not as an *avatar* of God, but as a human person, of very noble character, but not without some human foibles.

He founded the Servant of India in 1918, as the weekly organ of the Servant of India Society to voice the views of the *Indian Liberals*, and was for sometime its Editor and later contributed in it fairly regularly. In 1941 he wrote a series of articles in Tamil on some aspects of his life in the *Swadesamitran* of Madras.

He was made a member of the British Privy Council and received the Freedom of the City of London in 1921 and of the City of Edinburgh in 1931. He declined the offer of K.C.S.I. but accepted membership of the British Order of Companion of Honour in 1928.

Sastri was not sure that independent India would remember, with gratitude, the British friends who, at the risk of alienating their British compatriots, strove for India's political advance.

He, therefore, collected the photographs of British friends, such as Charles Bradlaugh, Henry Fawcett, Montagu, Mr. and Mrs. H.S.L. Polak, Sir William Wedderburn and Allan Octavian Hume to adorn the Servants of India Society's Headquarters in Poona.

Sastri was influenced by the writings of Shakespeare, Edmund Burke, Sir Walter Scott, George Eliot, T.H. Huxley, Herbery Spencer, John Stuart Mill, Marcus Aurelius, Tolstoy, Thomas Hardy and Victor Hugo and, above all, by the Ramayana.

Sastri had across-bench mind; he took a judicial rather than an advocate's view of problem; in fact, his friends often accused him of presenting his opponent's case better than his own. He was soft-spoken and shy, and generous to a degree. He was an agnostic.

In 1921 Sastri attended the League of Nations, Geneva, as a member of Indian Delegation, and in 1922 he attended the Limitation of Naval Armaments Conference in Washington, D.C. U.S.A, as the head of the

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Indian Delegation. Though India was then only a British Dependency and was not entitled to a seat in imperial and international bodies, he seized the opportunity to advance India's international standing which would act as a lever to raise her national status.

In 1943 Sastri advocated the Mahatma Gandhi should attend the Peace Conference at the end of the Second World War and make the most effective contribution to world peace. In 1945 he strongly opposed M.A. Jinnah's Two-nation Theory and his demand for the partition of India.

Sastri passed away on 17 April 1946. He was thus spared the sorrow partition India, which he hated, would have caused nor did he share in the joy that attainment of independence, which he always cherished, would have brought.

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Satavalekar, Shripad Damodhar (Pandit) (1867 — 1968)

Pandit Satavalekar, born at Koalagaon in Ratnagiri district in 1867, was a great Sanskrit scholar and an ardent advocate of Vedic studies.

Pandit Satavalekar, a centenarian, was born at Koalagaon (Ratnagiri district, Maharashtra) in a middle-class priestly Karhada Brahmin family. His father, Damodhar Anantbhatta, was a traditional Sanskrit scholar. Satavalekar married Saraswatibai in 1889. He had two sons, the elder of whom looks after the Swadhyaya Mandal at Pardi (Balsada district, Gujarat) and the younger, an artist, is now the Director of the J.J. School of Art, Bombay.

Panditji was a self-taught man. He studied art and painting at the J.J. School, Bombay, and began his career as a photographer and painter at Hyderabad, where he started a gymnasium, a debating society and some schools. He was expelled from Hyderabad for his publication of a hymn to the *Motherland* from the

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Atharvaveda. He then took up a position in the Gurukul at Kangri.

He prosecuted by Shaha Chatrapati of Lolhapur for his article, "The Splendour of Vedic Prayers", published in the *Vishwa Vritta* (26 April 1908) of Professor Annasahed Vijapurkar, but was later acquitted. His book 'Vedic Rashtra Geeta' was proscribed by the Government. From the Gurukul, he moved to Lahore, where he came in contact with Arya Samajists who did not accept his interpretation of the Vedas.

At the invitation of the Chief of Anudh, he moved to Aundh (Satara district, Maharashtra) in 1918 and remained there till 1948. The anti-Brahmin riots that followed the murder of Mahatma Gandhi forced him to leave Aundh and seek shelter at Pardi, at the age of eighty-one. He purchased a piece of land, built a house, named it Veda Mandir and died there on 31 July 1968.

Panditji was a great Sanskrit scholar and an ardent advocate of Vedic studies. He started the Swadhyaya Mandal or Vedic Research Institute at Aundh in 1918 for critical studies of the Vedas, the Upanishads, etc. He aimed at issuing Vedic Literature at a very low or nominal price so that it could reach the masses. His books on the teaching of Sanskrit have gone into more than thirty editions.

He instituted examinations of the Mandal like Veda Parichaya, Veda Pravesh, Veda Prandnya, Veda Parangata, etc. He started three periodicals: the *Purushartha* (Marathi, 1918), the *Vedic Dharma* (Hindi, 1918) and the *Amrit Lata* (Sanskrit, 1963), and wrote about 300 books in Marathi, Hindi and Gujarati for the Propagation of Vedic knowledge.

He received honours in recognition of his devoted work. The Shankaracharya of Puri conferred on him the distinction of Mahamahopadhyaya; the Allahabad University made him a Sahitya Vachaspati; the University of Poona bestowed on him Vidyamartanda; and the Geeta Mandal of Amritsar honoured him with Geetalankar. From U.P., he received a spontaneous distinction of Brahmarishi. He was invited to represent Hinduism at international conferences in Japan, Russia, Geneva, etc., But, his pre-occupation with other work prevented him from attending them.

Satavalekar was a staunch nationalist and urged that people should place the independence and prosperity of the nation above everything. He came in contact with many national leaders of his time like Lala Lajpat Rai, Tilak Savarkar, Gandhiji and others. He was associated with Gandhiji in his civil disobedience and eradication of untouchability movements in 1932-34.

From 1935 to 1947, he was an active worker of the R.S.S. He despised the British autocracy, which to him was the root of all discontent in India. He stood for the emancipation of women.

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Satya Dev Parivrajak (Swami) (1879 — 1961)

Swami Satya Dev Parivrajak, born at Ludhiana in 1879, was an eminent social and religious reformer.

Born in 1879 at Ludhiana in a middle-class Khatri family, Swami Satya Dev Parivrajak served the Government only for a few days and, after having resigned his job, he joined the D.A.V. College, Lahore, and dedicated himself to the cause of social reform. His deep study of Sanskrit, which he pursued under Swami Mahanand's guidance, made him realise the need for reforming the Hindu religion.

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He had been deeply influenced by his contact with Swami Ram Tirth in religious matters, and with Lala Lajpat Rai and Gokhale in the political field. Equally powerful was the influence on him of the writings and speeches of Swami Dayanand, though he was, at the same time, a renowned humanist thoroughly imbued with the rationalism of the West.

His personality had been moulded, at a very early age, by the strain of arduous living. He refused to enter into wedlock; left his home; struggled hard; and became a wandering monk; He visited America, where he lived from 1905 to 1911, received higher education at Chicago, journeyed on foot covering over two thousand three hundred miles and acquired a first-hand knowledge of the American way of living. He went to Germany in 1923 and visited other places on the Continent.

He showed his boldness of mind and strength of character in starting a campaign against the maltreatment of women in India and tried his utmost to liberate them from the bonds of slavery. He laid the foundation of the Hindu Sangathan Sangh which stood against idolatry, caste, child-marriage and *purdah*.

He condemned caste prejudices and disabused the minds of the common people of their notions of untouchability, promoting, at the same time, a sense of righteous conduct among the untouchables. He made strenuous efforts to bring about a social revolution in the country by sweeping away social evils.

He also tried to unite together the different branches and sects of the Hindu religion by pooling their combined strength and resources. He advocated *Shuddhi* for propagating the idea of religious freedom. The entire responsibility of safeguarding the precious elements of the Aryan race, he thought, rested on the shoulders of the Hindus. He wanted Hinduism to conform to the changed conditions and requirements of the country.

He, however, believed that the fight for India's independence could not be carried on in cooperation with the Muslims so long as they believed in the *Iliham*. He, therefore, wanted the Muslims to measure their religion on the yardstick of India's total welfare and rid themselves of religious fanaticism.

His life, is in a sense, the history of our national struggle. There are many points on which he differed with Gandhiji, but he was one of those who were the first to fall under his spell and who could never shake it off. When the non-cooperation movement began, Swami Satya Dev was immediately drawn towards Gandhiji. He joined him in his Champaran Campaign, participating actively in the Congress activities of those days.

He was, however, finally disillusioned when Gandhiji called off the non-cooperation movement. Thereafter, he did not join any other party or group in a formal way, though he had friends, supporters and sympathisers in the Arya Samaj, the Sanatan Dharam Sabha, the Hindu Maha Sabha and the Indian National Congress.

Gandhiji utilised his services for the work of social reform in the tribal areas of Rajasthan, Madhya Pradesh and Sind. He figured prominently among the social reformers of the 20th century and brought the work of Swami Dayanand Saraswati, Swami Ram Tirth and Vivekananda to completion.

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Satyadev Vidyalankar (1897 — 1965)

Satyadev Vidyalankar, born in Nabha State in 1897, was an eminent journalist and writer.

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Satyadev Vidyalankar was born on 1 October 1897, in Nabha State (East Punjab), in a Hindu Khatri family, fairly rich and respectable. His father, Prabhu Dayal Khanna, was a Railway Station Master in East Africa; hence the family enjoyed a good social status. His maternal grandfather was a staunch Arya Samajist. Satyadev was married to Subhadra Devi in 1923.

In 1906, Satyadev started his education at the Gurukul Kangri and in 1920, became a *Snatak* (graduate) with the title of 'Vidyalankar'.

His association with Gurukul, particularly his admiration for Swami Sharaddhanand, explains the deep influence which the Arya Samaj and Swami Dayanand's 'Satyarth Prakash' exercised over him. The association of important national leaders with some newspapers and the role of newspapers like the *Tribune*, and *Light* and the *Amrita Bazar Patrika* during the military atrocities in the Punjab inspired him to take to journalism.

In his early journalistic and nationalistic activities, Professor Indra Vidyavachaspati guided him. He respected Susheela Mohan, adoptive sister of Bhagat Singh, and Chandra Shekhar Azad. He attracted the attention of Seth Jamnalal Bajaj and through him, of Gandhiji. Pandit Sunder Lal, Mahatma Bhagawan Din, Jai Narayan Vyas and Abid Ali were his great friends.

Even as a student in Gurukul, he brought out handwritten newspapers. In 1919, he started with Professor Indra Delhi's first Hindi newspaper, the *Vijay*. In Northern India, he was much sought after for editing new newspapers or journals. The list included the *Rajasthan Kesri*, the *Marwari*, the *Vishwamitra*, the *Nav Prabhat*, *Nav Bharat*, the *Amar Bharat*, the *Hindustan* (daily and weekly) and the *Navyug*. Through his editing he improved the *Rajhans*, the *Adbhut*, the *Vijay Dashmi*, the *Saddharm* and the *Shraddha*.

Since 1920, he put himself at the disposal of Gandhiji and Jamnalal Bajaj and lived in Wardha Ashram with his wife. He was first imprisoned in 1921 for certain objectionable articles in the *Rajasthan Kesri*. He first directly participated in the national struggle in 1923 in C.P. in the National Flag Agitation and was imprisoned for a year.

He started the *Navyug* to popularise reforms advocated by the Indian Independence League (1928). For the defence of persons involved in the Lahore Conspiracy Case (1929) he raised money, visited them in the jail and took care of their families. He was twice imprisoned for a year, for joining the Salt Satyagraha in 1930 and the Civil Disobedience Movement in 1932.

Through his pen, he greatly served the Hyderabad Satyagraha of the Arya Samaj. In 1934, with his wife he did relief work in earthquake- affected Bihar for ten months. He supported freedom-fighters in the States of Rajasthan and Madhya Pradesh financially and morally and himself addressed Praja Mandal meetings in these States. Through his writings in 1941-42, he contributed to the intense feeling of patriotism and suffered imprisonment in consequence. He did much to arouse public interest in Azad Hind Fauj and Subhas Chandra Bose's exploits.

His first work was 'Gandhiji ka Muqadma' (trial of Gandhiji) in 1922, followed by 'Dayanand Darshan' (political ideas of Dayanand) and 'General Awaree" (life of Nagpur's leader, M.R. Awaree). In the thirties, he wrote 'Arya Samaj Kis Or' (a critical account of some teachings of the Arya Samaj), a biography of Swami Shraddhanand and 'Arya Satyagrah' (Arya Samaj agitation in Hyderabad). His 'Jai Hind' (3 Volumes) was followed by 'Lal Qile Mein' (from the times of Bahadur Shah to the trial of I.N.A.) and 'Tokyo Se Imphal' (exploits of the I.N.A.).

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Punjab's Arya Samaj Leader), 'Dhun Ke Dhani' (about Jai Narayan Vyas) and 'Didi Susheela Mohan' and 'Basant Lal Muraka Smriti Granth', he also wrote 'Aj Ka Madhya Bharat', 'Parda' (evils of the Hindus society) and 'Rashtra Dharm'.

For his work on the last two, the All India Hind Sahitya Sammelan awarded him the Shri Radha Mohan Gokulji Prize. In 1954, he became blind and suffered from economic difficulties. On 31 March 1965, the Punjab Government presented to him a felicitation volume called 'Jai Sahitya'. He died on 28 June 1965.

His social and religious ideas were influenced by the Arya Samaj and Gandhism, but he was liberal and modern and respected freedom of thought and expression. Though holding office in the Arya Samaj, he questioned the advisability of the 'Shuddhi' and 'Sangathan' movements of Swami Sharaddhanand.

He disliked rigidity and orthodoxy as much as aping of the Western ways. According to him, social backwardness and conservatism impeded India's political progress. He held that in Hindu society, women had suffered most. He criticised the pernicious influence of caste. He succeeded in removing *parda* from some families in Bihar and changing the attitude of the Marwaris towards widow-marriage and marriage of old men with young girls.

According to him, religion taught enlightenment and tolerance. He regarded Sandhya, Yajnya, Satsang, etc., of the Arya Samaj as exhibitionism. He did not regard the Vedas to be divine revelations.

Though not opposed to the teaching of modern sciences, he wanted education to conform to our needs and genius.

He admired the revolutionaries and held that freedom could be achieved by generating the revolutionary spirit, but described the terrorist movement as of Western origin. He himself was wedded to Gandhian non-violent struggle. According to him the non-cooperation movement failed mainly because of the rise of sectarian and communal feelings. He stood for complete severance of ties with the British.

He had a bias for socialism and a deep faith in the Gandhian economic programme. He opposed the starting of big industries because the country needed an economy ensuring prosperity to the villages.

He lived a simple and austere life. Even when he became blind, he was never idle or despondent and did not sacrifice his principles for pecuniary gains. His main service to Indian nationalism was that through journalism, he created the proper atmosphere for different events.

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Satyamurty, S. (1887 — 1943)

S. Satyamurty, born at Tirumayyam in 1887, was an eminent freedom-fighter and parliamentarian.

Parliamentary activity is regarded as a second front in the battle for freedom. It helps to bring about a change of heart in the oppressor. A few of our freedom-fighters were finished parliamentarians and very few were those who combined fighting and parliamentary qualities in an equal measure. S. Satyamurty,

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admittedly a formidable parliamentarian, belongs to the latter cadre.

He was born on August 19, 1887 in a family of Vedic scholars at Tirumayyam in the princely State of Puddukottai. After graduating creditably from the prestigious Madras Christian College, he worked as a tutor in the same institution for a year. Examiners ploughed him when he appeared for M.A. in history. However, he later passed B.L. in first class.

He worked as an apprentice under V.V. Srinivasa Iyengar, former Judge and a leading lawyer in the High Court and joined the Bar in 1913. He soon moved closer to S. Srinivasa Iyergar, legal luminary and Advocate-General, later Congress President at Gauhai. Their friendship endured for life despite political differences.

Satyamurty took to public life as a duck takes to water. He was a volunteer at the Madras session of the Indian National Congress in 1908 while V.S. Srinivasa Sastry who later became a liberal stalwart, was the captain. He successfully crossed swords with Annie Besant at the Provincial Conference on the issue of support to Britain during the First World War. He was very effective as a speaker.

He joined the Congress delegation that went to England in 1919 to put forth the Indian demand. He toured extensively for six months, educating the English public on Indian problems. With his striding personality, typical Indian flair about him, a powerful voice, clear diction and ability to present his case in a convincing and eloquent manner, he made a deep impression. He did not need a microphone even while addressing crowds.

On his return to India, he toured the entire Madras Presidency and received a tumultuous reception wherever he went. Though he did not agree with Gandhi's programme of non-co-operation, he felt that the place of every patriot in India was by the side of Gandhiji. He considered legislative councils as levers for accelerating the pace towards Swaraj and cited the example of Irish leaders,. Parnell and De Valera who had entered British Parliament with a similar objective.

While being immersed in Indian politics, he did not forget his native State. He carried on a raging campaign against the succession of the son born to the Raja of Pudukkottai by an Australian wife. The Raja barred his entry into the State. But, Satyamurty succeeded in stalling paramount power. Finally, the Raja had to abdicate.

On entering the Madras Legislative Council in 1932, he supported the no-confidence motion tabled by C.R. Reddy against the Panagal Ministry formed by the Justice Party. He saw that the Justice Party was routed in the elections held in 1926 to the Central Assembly and the Provincial Council. The United Nationalist Party headed by P. Subbarayan, formed the Ministry.

The question hour was Satyamuty's meat—and his play-field—when he gave a full play to his oratory in a voice that carried a tongue that was facile and language that riveted one to his seat. In committees, he was vigilant and critical and never at a loss for the telling retort. He spared none. His sarcasm was lethal and his sallies had an electrifying effect. His eloquence was more Ciceronian than Demosthenese. Like Niagara, he was torrential.

In the initial stages of Salt Satyagraha of 1930, he was fined and later, when he picketed foreign cloth shops, he was sentenced to six months' imprisonment. When Gandhiji announced his retirement from Congress in October 1934, he remarked that like Krishna in Mahabharata, Gandhi was retiring to prepare for a bigger fight: he would be the charioteer driving the Congress chariot to victory. He used to contribute "Weekly comments" to "The Hindu". With his penchant for grand-scale celebrations, he transformed the Golden Jubilee of the Congress into a political festival.

In the elections to the Central Assembly held in 1934, he contested from Madras and

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defeated A. Ramaswamy Mudaliar, official candidate of the Justice Party which was in power. He made his debut in the Central Assembly as Secretary of the Congress Legislature Party and converted the puppet show in the Assembly into a live battle-field where intellectual rapiers clashed with the imperialist bayonet.

He assailed the stone-wall of bureaucracy. He was a past-master in heckling and cornering Government members with his questions. His supplementaries were deadlier than his questions and he came to be known as supplementary Murty. Gandhiji observed that if there had been ten Satyamurtys, Britain would have quit India.

Some of his retorts deserve to be recalled. When Sir Samuel Hoare as Secretary of State for India said: "The British Caravan will pass on even when dogs bark" he retorted: "Caravan of Congress will pass on to the goal whatever dogs, British or other, bark". On another occasion, when N.N. Sarkar, Law Member, referred to him thus: "Here is my honorable friend, garlanded, bugled and drummed, talking, to an association of students in Calcutta," he quipped: "I appreciate my Hon'ble friend's jealousy".

Again when Sarkar remarked that Satyamurty's technique was to catch votes and win elections, he sallied that it was different from catching tails of Governors and Viceroys to get into positions. When Sir James Griggs, as Finance Member said that he was not speaking to please anyone, he quipped that he was speaking to please himself. His sharp wit made deep incisions on the hard hides of power-intoxicated bureaucracy, which often reeled under his verbal blows.

He carried on an intensive and extensive campaign for council entry and acceptance of office under provincial autonomy. He proved to be an event-making man leaving the imprint of his personality on history. When the Congress decided to contest elections for Provincial Councils in 1937, the University Constituency, which was his pocket borough, was allotted to Rajaji, who was in political retirement.

Sardar Patel wanted Rajaji at the expense of Satyamurty. What was worse, K. Srinivasan, Editor of "The Hindu," openly championed the claims of Rajaji for leadership. T.R. Venkatarama Sastry, P. Subbarayan and Kala Venkatarao followed suit. Satyamurty was not even consulted by Rajaji regarding the composition of the Cabinet. He was sounded for Vice-Chancellor of Madras University, which sop he promptly declined.

Satyamurty paraded his personal disappointment. On the other hand, he was always anxious to encourage promising young men. But for him, Kamaraj Nadar could not have become a leader. It was a pleasant surprise to me when I received a letter of congratulations from him in 1938 when my series of syndicated articles on the working of provincial autonomy in India received wide publicity.

He was not happy over the resignation of the Congress Ministries in 1939. Yet, he was loyal to the Congress. Though he was city father since 1925, he could become Mayor only in 1939. In that capacity, he endeavoured to transform the metropolis into a beautiful city. He took up the Poondi reservoir scheme for supply of water to the residents of Madras. Now it is known as Satyamurty Sagar. He hosted All India Mayors' Conference.

During the Second World War, he was detained alongwith other Congress Leaders. His health, which was always indifferent, deteriorated to a critical degree. He was released on February 2, 1943, and he died in harness on March 28, 1943 at the age of fifty-six, leaving behind a void which could not be filled up.

He was an integration of varied interests. He was an active member of Suguna Vilas Sabha, which specialised in dramas. He acted in a number of dramas. An ardent devotee of Carnatic music, he was one of the founders of

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Madras Music Academy. He was actively associated with Madras Sanskrit College. He presided over All India Motion Pictures Conference at Bombay in 1939 and was President of South India Film Chamber. A Sanatanist to the core, he conformed to Sankaracharyas of Kanchi Kamakoti and Sringeri. At the same time, he advocated temple entry to Harijans and social reform through persuasion.

Socially, he was lovable with a penchant for good things of life. Though he was not affluent, he was a kind host. If he remained at the Bar, he could have minted money. But, he chose to serve his country to the last breath of his life. The average Indian today does not fully know the deep debt of gratitude that he owes to Satyamurty for the selfless and tireless enthusiasm with which he toiled for the regeneration of the country. He was indeed a mam of mamy parts, who deserves to be successive generations.

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Satya Narayan Agnihotri

——See under Dev Atma (Sri)

Satya Pal (Dr.) (1884 — 1954)

Dr. Satya Pal, born at Wazirabad in 1885, was a leading freedom fighter, a powerful speaker and a great organiser.

Dr. Satya Pal was born at Wazirabad (West Pakistan) in 1885 in a middle-class Khatri family. His father, Lala Mani Ram, was employed under the Government. After graduation from the Forman Christian College, Satya Pal passed the M.B.B.S. examination from the Medical College, Lahore, in 1908, standing first among the successful candidates from the Punjab University. His wife, Gian Dev, was a sister of Lala Ganda Ram Bhandari, an advocate of Amritsar. Satya Pal had two daughters but no son. He was simple and temperate in habits.

Owing to his strong patriotic leanings, Satya Pal took an active part in public life from his early career. He was influenced by the political ferment caused by the new awakening and the agrarian unrest in the opening decade of the 20th century in the Punjab. Enthusiastically, he joined the anti-Rowlatt Act agitation as one of the prominent political leaders of Amritsar.

He became the spearhead of the nationalist movement against British repression alongwith Dr. Kitchlew and symbolised Hindu-Muslim unity. He organised a band of Hindu and Muslim nationalist workers at Amritsar, and actively participated in the liberation struggle under the leadership of Mahatma Gandhi.

In view of the key role played by him in the patriotic upsurge at Amritsar immediately before the Jallianwala Bagh tragedy (1919), he was arrested and taken to Dharamsala. He came into close contact with the notable political leaders of the Punjab as well as outside. The period of his greatest contribution to nationalism in the Punjab was during the Gandhian epoch, 1919-47. He continued to hold an exalted position in the political life of the Punjab except for the period of World War II (1939-45), when he joined the armed forces as a doctor in the I.M.S.

As a powerful speaker and a great organiser, he worked for Hindu-Muslim unity with unprecedented fervour and, with the help of enthusiastic co-workers like Dr. Kitchlew, Mahashe Rattan Chand, Chaudhari Bagga Mal

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and others, put Amritsar in the forefront of the new political campaign.

The historic Congress Session held at Amritsar in 1919 and attended by topmost political leaders of the country owed much of its success to the untiring efforts of Dr. Satya Pal. In his own words: "Almost to a man the people spared neither money nor energy to make the Session a success."

In his political views, he was a progressive nationalist who believed in peaceful and constitutional methods for the liberation of the motherland, since, he had himself served the British in World War II as a doctor. He declared: "I was never a rebel, but to revolt for righteousness is our religion and duty." He raised his voice against British repression and oppression during the Martial Law regime at Amritsar.

Though his activities were confined to the Punjab, he was not motivated by regionalism and possessed an all-India outlook on the problems of the country. Initially, he was in favour of Dominion Status for India because it was not expected to involve bitterness or bloodshed. But subsequently, he favoured complete independence under the influence of Mahatma Gandhi and Jawaharlal Nehru.

He contributed to the contemporary press on political subjects. For sometime, he published an Urdu newspaper, entitled the *Congress*, from Lahore. He was popular among all sections, and enjoyed considerable following in the Punjab. He was the co-author of 'Sixty Years of Congress' with Prabodh Chandra.

He believed in social reform, shunned religious dogma and was tolerant towards other religions. He was a great protagonist of Hindu-Muslim Unity.

He sympathised with the political sufferers and the victims of the Martial Law. He rendered them free medical aid. He arranged the marriage of the daughter of Mahashe Rattan Chand, a hero of the anti-Rowlatt Act agitation, while the latter was deported to the Andamans in 1926. Satya pal suffered repeated imprisonments in the struggle for freedom of the country.

He was recognised as a prominent Congress leader in the Punjab, held positions of responsibility in the organisation and as the Speaker of the Punjab Legislative Assembly, took an active part in the political life of the State until his death in 1954.

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Satyanarayana Venneti (1883 — ?)

Satyanarayana Venneti, born at Kateru in East Godavari district in 1883, was an eminent freedom fighter and politician.

Satyanarayana Venneti was born in 1883 at Kateru, a village near Rajahmundry, East Godavari district. His mother was Lakshmidevi. His father, Sriramuly, belonged to a middle-class Brahmin family and was an agriculturist by profession.

Satyanarayana completed his primary education in the village school. During the same period, he learnt Sanskrit and Telugu and studied the Vedas, the Ramayana and the Mahabharata thoroughly. For Higher Secondary education, he came to Rajamundry and passed the Matriculation examination in 1903. For Intermediate, he

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joined the Government Arts College, Rajahmundry.

After completing it in 1905, he joined the B.A. classes but discontinued temporarily in 1907, being expelled from the college by Mr. Hunter, the Principal. In 1909, he went to Madras to resume studies at the Pachaiyappa College. He took his Bachelor's degree in 1911 and B.L. in 1913 from the Madras law College. He earned a good name as a legal practitioner in Ramachandrapuram. He gave up practice in 1920 at the call of Gandhiji.

As a student, he was a voracious reader. Like many young boys, he was influenced by the activities of the Brahmo Samaj, Veerasalingam Pantulu's social activities and speeches of Gokhale. Books like 'Indian War of Independence' by Savarkar, 'Poverty Under British Rule of India' by Dadabhai Naoroji, 'Ananda Math' by Bankim Chatterjee, 'Profulla Devi Charitamu', the books of Ramachandra Datta and the magazine *Vandematram*, edited by Sri Aurobindo, made by the patriotic, emotional and very sensitive to the contemporary political conditions.

Temperamentally he was calm, cool and balanced, but not aggressive. He was undaunted, determined, conciliatory and undemonstrative in his dealings. It was because of this that when debarred from College, he did not put an end to his studies. His speeches were very clear, analytical and forceful. He was one of the popular orators of the day.

He was a revolutionary so far as freedom of the country was concerned and supported the demand for complete freedom from the British. But, he was a constitutionalist in all other activities. For instance, in 1928, at the time of the 'No-tax' campaign, he did not support boycott of payment completely, but advised non-payment of the extra tax levied. He was a modernist by practice.

He joined the Brahmo Samaj but left it after sometime. Though he did not deny the existence of God, he rejected religion and religious practices. Like the 16th century humanists in Europe, he desired the revival of classical learning and culture in India. As a pure Gandhian, he supported National Education, with a wide scope for religious instruction.

He was least antagonistic to the Britishers, the English system of education, the English methods of administration and the English language. He had a good knowledge of English literature. Yet, he opposed India's connections with the Commonwealth and the continuation of the same administration after independence. He was urbane and convincing in debates and discussions. As such, he was able to stop the split in the Andhra Congress.

He was a dogmatist in economic policies and was in favour of village development, agricultural advancement and patronage to cottage industries. Machinery meant unemployment and to solve the unemployment problem he preferred rural uplift as against urban development. He married in 1906 and had a long and happy family life.

He began his public life as a social reformer. He was one of the founder-members of the Widow Remarriage Association. He worked in the Brahmo Samaj at Rajamundry to exemplify a casteless society. He worked for the eradication of untouchability. As an orthodox Gandhian, he joined the Foundation of the National School at Rajahmundry and was its first teacher.

However, his main interest was cottage industry and he carried on propaganda for it. He actually headed a separate movement, viz., the 'East Godavari Cottage Industries Association', and encouraged the use of Khadi and Swadeshi goods. In many villages of the East Godavari district, branches of cottage industries and Khadi organisations were established.

Right from 1907, i.e., the beginning of the Vandemataram Movement, he participated in politics. He wore khadi with a Vandematram locket and led a procession alongwith

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Gadicherla Harisarvothamarao. He was only a student then and was expelled by the Principal for taking part in politics. On the day of his expulsion from the college, he led a batch of students to the River Godavari. After taking a bath they took a vow to continue their work in the struggle for freedom till the last.

He served the Congress as a Member of the All India Congress Committee, and of the Provincial Congress Committee, Working Secretary of the Provincial Congress Committee, Leader of the East Godavari District Congress, and a Working Committee Member of the District Congress from 1921.

From 1920, he left the legal profession and joined politics as a full-time worker. During the Non-Cooperation Movement, he worked with Dr. B. Subrahmanyam and K. Linga Raju. He followed every programme of the Congress and carried on a vigorous propaganda for returning empty ballot boxes without casting a single vote in the Godavari district. In 1921, he organised the 'Godavari Mahasabha' of the Congress in which a decision was taken to fight for complete independence.

In 1922, he was arrested and was kept in Rajahmundry jail. After returning from Jail, as secretary of the Provincial Congress in many places. He convened the Andhra Provincial Conference in 1925, which was held in the Chintamani Theatre for two days under the Presidentship of Konda Venkatappaiah. There was a misunderstanding among the leaders of the Krishna District Congress.

A split arose between Pattabhi Sitaramayya and A. Kaleswara Rao. Leaders of West Krishna under Kaleswara Rao staged a walkout without heeding the appeal of the President. At that stage, Venneti played a significant role as a mediator and saved the District Congress from a split. In the Annual Meeting of Andhra Provincial Congress Committee held under the Chairmanship of T. Prakasham in July 1928, proposals were put forward for a 'no-tax' campaign when extra tax was levied.

Satyanarayana strongly protested against taking this extreme step without ascertaining the facts from the ryots. He suggested a boycott of the extra tax levied, but not the original taxes. In 1930, in connection with the Salt Satyagraha, he led a batch of volunteers on the Telugu New Year Day i.e, 6 April, to a lace called Challangi and undertook manufacture if salt. He was arrested and sentenced to one year's rigorous imprisonment.

On 4 April 1932, when Gandhiji was arrested after his return from the Round Table Conference, Venneti strongly protested against it and undertook an extensive tour of the district, giving lectures to the people. This roused the masses to sedition and loot everywhere. The Government in turn took very repressive measures to stop the unrest. People were beaten badly. Venneti was beaten severely, leading to an injury in the thigh bone. This time he was arrested and imprisoned for four years.

After release from jail, he did not directly participate in Congress activities. He remained a passive worker and propagated the use of *Khadi*. After independence, he undertook once again the work of the Cottage Industries Association.

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Satyawati (D. 1945)

Satyawati was an eminent woman revolutionary freedom fighter.

Grand daughter of Swami Sharadhanand, an important leader of this movement in Delhi, she was a revolutionary at the age of twenty-three. She held meetings, led processions, picketed foreign cloth shops. As a result, many women changed their silk garments into *Khaddar.* Speaking in a public meeting on 3 May, 1930, she exhorted the audience not to be afraid of machine guns that were parading the streets.

She was arrested under section 108, Indian Penal Code, and was sent to jail for six months, and had to face the trial. She was released only to be re-arrested again in 1932, and was sentenced to two years' imprisonment. During her incarceration she contracted pleurity, which later developed into tuberculosis, but she continued her work.

She was again active in 1937, in anti-government activities and again she was arrested and assaulted by the police. This question came up before the Assembly resulting in a successful adjournment motion. In April, 1938, she attended the Punjab Political Conference. She was ordered to leave Punjab within twenty-four hours, and her entry into the Punjab without permission was prohibited for one year. She defined the order and was arrested.

During 1940-41, she was tried twice for Sedition, and imprisoned. In 1942, her condition became very serious that the doctors gave up all hope of her life. She was released but was directed by the authorities not to enter Delhi. She refused to obey such order and Gandhi supported her in this matter.

She defied the order and was again arrested, but was released and the case against her was withdrawn. She was admitted to the Hospital. In 1945, two days before her death Pandit Nehru went to see her. She said to him, "My only desire is India's freedom."

"A Note was sent on 25.3.43 by Mr. Tottenham, then Additional Secretary in Home Department, Government of India, at the request of Diwan Chamanlal, for permitting Satyavati and her mother in jail in Lahore, to see Satyavati's daughter who was dying, but the Chief Commissioner of Delhi refused saying that "both the women had been the cause of endless trouble....."

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Satyawati Devi (Behn) (1906 — 1945)

Behn Satyawati Devi, born at Talwan in the district of Jullundur in 1906, was an eminent revolutionary freedom fighter and a staunch believer in socialism.

Behn Satyawati Devi was the elder daughter of Lala Dhaniramji (father) and Ved Kumariji (mother). She was born on 26 January 1906, in the village Talwan, district Jullundur (Punjab).

She breathed the Arya Samajist atmosphere at home. Her mother was a renowned social worker and a follower of Gandhiji. Her father practised law at Lahore and Simla. Behn Satyawati Devi thus belonged to a well-to-do conservative family. Swami Shraddhanand, the famous Arya Samaj and Congress leader in northern India, was her maternal grandfather. She passed her Matriculation examination from the Punjab University.

Her mother arranged for Satyavati Devi an inter-caste marriage in 1922 with Bal Bhadra Vidyalankar. It was solemnised most simply. The bride wore *Khaddar* clothes. In Delhi's

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Congress circle, she had the closest relations with Faridul Huq Ansari, C.K. Nair, Braj Kishore Chandiwala, Jugal Kishore Khanna, S.A. Kidwai and Dr. B.V. Keskar.

She was a great admirer of Bhagat Singh, Bagwati Charan and others. She was deeply influenced by the Marxist ideas of the revolutionaries of her period. Amongst the contemporary women leaders she followed Bhan Durga Devi and Kaushalya Devi. She contracted T.B. because of physical over-strain and neglect of personal health and frequent visits to dirty slums and mohallas.

Communistic leanings made her an atheist, and when on her deathbed, Gandhiji asked her to recite 'Ram', she declined. She did not go abroad nor had any foreign friends or counsellors. Religion in its degraded form, according to her, was the greatest evil in society.

As an agnostic, she waged a life-long war against all evils springing from religion. Her views about Western education and national education are not known. Her Utopia was a Workman's and Peasant's Raj. At the third annual session of the All India Congress Socialist Party Conference in 1936, she successfully moved the resolution on the boycott of the King's Coronation.

She was a staunch believer in socialism and wanted its establishment in India through democratic and peaceful means. She was the first woman to organise a labour strike in the Birla Mills in Delhi where her husband worked on a lucrative job. She was in favour of the revival of the village industries. She was a fiery speaker.

During her last term of detention in the Lahore jail, she became seriously ill and was released unconditionally and admitted into the T.B. Hospital at Delhi. She breathed her last in October 1945. Gandhiji nicknamed her "Toofani Behen". She did not live to see the attainment of freedom for which she strove all her life.

Among the women freedom-fighters and fighters for social justice in modern India the name of Behn Satywati Devi will remain immortal.

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Savarkar, Ganesh Damodar (1879 — 1945)

Ganesh Damodar, born at Bhagur in Nasik in 1879, was a great revolutionary freedom fighter.

Ganesh Damodar was the eldest of the Savarkar brothers and popularly styled as Baba Savarkar. Baba was in several respects different from his more illustrious younger brother Vinayak. He was afflicted with several ailments from his boyhood. He was more religious and superstitious.

He studied and practised Yoga, learnt the Indian system of medicine and had faith in astrologers and Sadhus of all kinds. He was well-versed in Indian cookery also. His mother died in 1892. He was married in 1896 to a girl from the Phadke family of Trimbak near Nasik. Her name was Yashoda. She fondly took care of the two younger brothers. Love and respect for her found expression in Vinayak's poems.

Ganesh Damodar was born at Bhagur near Nasik in 1879 and joined the English High School in 1896. By the end of the same year, plague ravaged Poona and owing to the highly tyrannical plague administration of the Special Plague Officer, Mr. Rand, a wave of discontent and resentment moved the Poona and Maharashtra public. Rand was murdered in 1897 and his murderers were hanged. Baba was not

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touched as much by this incident as Vinayak. He was absorbed in Yogic *Siddhis*, *Japas*, fastings and penances (*Tapa*). He was a regular and intent listener of the religious *Kirtans* in temples at Nasik. He read old Marathi Pouranic books.

He lost his father and uncle in the plague which reached Bhagur in 1899. The family had to migrate to Nasik, with the youngest brother Narayan who was also taken ill with plague. Baba nursed him but he was also attacked. Fortunately, both survived. Their house at Bhagur was looted by dacoits. Baba was thinking of becoming a Sannyasi, but the duty of looking after the education of the younger brothers pulled him back.

At first, he did not take much interest in the secret revolutionary society 'Mitra Mela', which later became 'Abhinav Bharat'. But, when Vinayak left for England in 1906 the brunt of the work fell on him. He printed and published Vinayak's ballads on historical heroes. He printed and distributed revolutionary pamphlets sent by Vinayak. He was not an orator, but his method was to meet hundreds of people in private, including even some Princes, and collect funds for the Abhinav Bharat.

He was arrested in 1909. His house was searched and incriminatory papers and literature were found. He was sentenced to transportation under Sec. 121 (Treason) and two years' rigorous imprisonment under Sec. 124A (Sedition). He was released from the Andamans with Vinayak in 1921. But, they were kept in Indian jails for sometime. Baba was released from Sabarmati jail in 1922. Vinayak was released later and kept under restrictions at Ratnagiri. Baba had no such restrictions imposed on him and was free to travel.

He read hundreds of books on history, political and religion and published his first book, 'India as a Nation', in 1934 under the assumed name "Durga Tanaya". He maintained that Hindus alone formed the nation in India. His second Marathi book, 'Hindu Rashtra, Poorvi, Ata ani Pudhe', was published in 1942. It dealt with the past, present and feature of the Hindu nation. It was proscribed by the Government in a few months.

His next Marathi work was published in the same year. It was on Shivaji's visit to Agra. He propounded the theory that Shivaji had planned the destruction of the Moghul Empire during that visit. His next book, 'Vira-ratna Manjusha', dealt with the life-stories of brave women in Indian history. His next book was 'Christache Hindutva', in which he tried to show that shepherds from Tamil land had migrated to Palestine a century before Christ and that Jusus was born amongst them.

This book was published posthumously. In 1938, he published the book 'Dharma Hava Kashala' (Why Should We Have Religion?). He argued that religion was necessary. During this time he contributed articles to several Marathi journals. Three books containing collections of these articles have been published.

His discussions with Dr. Hedgewar led to the foundation of the Rashtriya Swayamsevak Sangh (R.S.S.) in 1925. Baba worked for the spread of this organisation. He designed the *Gerva* (saffron) Hindu Mahasabha flag with the figures of *Kirpan* and *Kundalini* on it. The Hindu Mahasabha adopted it in its Lahore Session in 1936. A bomb exploded in the Bombay Empire Theatre in 1933. Baba was charged with complicity in the incident, but the trial court declared him innocent. Even then, the Government kept him in jail for two months under an ordinance.

From 1939, he carried on an agitation in his speeches and writings in favour of Sanskritised Hindi in Nagari script as the national language. His efforts succeeded, and in 1941 in the Hindi Sahitya Sammelan held at Abohar (Punjab) a resolution was passed declaring Sanskritised Hindi in Nagari script as the National language. Through Baba's efforts, the word "Hindu Rashtra" was introduced in 1933 in the objectives of the Hindu Mahasabha.

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His wife passed away in 1918. He had no issue. He died in 1945.

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Savarkar, V. D. (1883 — 1966)

Veer Savarkar, born in 1883, was a shining example of a fearless revolitionary freedom fighter.

Savarkar was among the galaxy of Maharashtrian leaders who fueled the fire of the freedom struggle for India. He was a nationalist right from the start. When only sixteen, he formed a secret Patriots' Group to fight the British whom he detested from the core of his heart. He was a scholar and also a powerful and well informed writer. He was a fiery Hindu, proclaiming creed, but rejecting caste, always proud of his rich heritage. And his dream was to bring back India's days of glory.

Fearlessness is a high watermark of patriotism. Few succeed in rising to that level. Having risen. Fewer remain at the level, in spite of continued sacrifice, suffering ill-health, advancing years and incidental infirmities. Vinayak Damodar Savarkar was a shining example of such a fearless patriot. He was rightly called Veer Savarkar.

Sarvarkar's ancestors had secured the jagir of Rahuri near Bhagur. They had their orchards and two houses at Bhagur. Vinayak's father Damodarpant was educated up to Matriculation, and composed Marathi and Sanskrit verses. Vinayak's mother Radhabai came from the Manohar family of the nearby village Kothur.

He was born on May 28, 1883 in the Chitpavan family, which produced stalwarts like Bhandarkar, Gokhale, Tilak. Agarkar and Paranjpye. He lost his parents early in life. After Matriculation, he joined the prestigious Ferguson College at Poona. Even as a student, he was a good speaker and a powerful writer. He organised the youth as 'Mitra Mandali.' Partition of Bengal and the Swadehsi movement moved him deeply.

In 1899, Vinayak formed his first secret society with a nucleus of three. Next year, it expanded into the 'Mitra Mela'. In 1902, Vinayak joined the Fergusson College, Poona, and lived in its residency. He gathered round him a band of young patriots. During vacations, he would visit places in Maharashtra and deliver patriotic speeches.

Having graduated in 1905, he moved to Bombay to study law and transformed Mitra Mandali into Abhinava Bharat to propagate patriotism. Later, its branches were established in England, France, America, Germany, Hongkong Singapore and Burma.

Having secured the scholarship instituted by Syamji Krishna Varma, the noted Indian revolutionary in Europe, through the good offices of Lokmanya Tilak, he sailed for England in 1906, which provided sanctuary for revolutionaries like Karl Marx, Mazzini, Svan Yatsen and the like.

In 1906, on Tilak's recommendation, Vinayak secured Shyamji Krishnavarma's scholarship, and sailed for England. In London, Savarkar gathered round him a number of Indian patriotic students. They procured a book on bomb-making and sent cyclostyled copies to India. Savarkar also wrote a Marathi translation of Mazzini's writtings, with a long introduction. It was published in India and became popular.

In 1907 came the 50th anniversary of the mutiny which Savarkar called the 'War of Independence'. He and his associates celebrated it in the India House of Shyamji. Savarkar wrote his famous English treatise on this War. The Government proscribed it in its manuscript form, but copies were printed in Holland and widely distributed., Vinayak's leaflet, 'Oh!

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Martyrs', on the heroes of 1857 was also printed and distributed. His articles in the *Indian Sociologist*, the *Talwar* and other papers were also translated and reproduced in the *Yugantar* of Calcutta and the *Vihari* of Bombay.

He gathered Indian students like Lala Har Dayal, Bhai Paramananda, V. V. S. Iyer. Senapati Bapat and Madanlal Dhingra for Free India Society. Birth anniversaries of Shivaji, Guru Gobind Singh and golden jubilee of the first Indian War of Independence of 1857 were celebrated under its auspices.

In the meantime, Khudiram Bose, when hurled a bomb at Muzaffarpur which killed two English ladies, was sent to gallows. Tilak was deported to Mandalay and the elder brother of Savarkar was sentenced to transportation for life consequent on unearthing ammunition factories at Satara and Gwalior. The resulting reaction was that Sir Curzon Villi was shot dead by Madanlal Dhingra in the hall of Imperial Institute as a measure of retaliation, for which he was hanged, Savarkar's younger brother was also arrested in India.

Besides, Savarkar's relations in India were constantly harassed and persecuted. Ultimately, he was arrested on the basis of a warrant from the Government of Bombay in 1910. While he was being brought to India on a steamer, which was the normal mode of transport at that time, it stopped for repairs at the French port Marseilles. He jumped into the sea from the lavatory, breaking open the glasspanes, and swam ashore with difficulty.

As he was penniless, he could not board a train and escape. On being pushed by the British Police shouting "thief, he ran to a constable and requested him in broken French to take him to a Magistrate. The British Police bribed the French constable and took him back to the ship. Though Madame Came and other Indian exiles came on the scene to rescue him, it was too late.

On being brought to Bombay, he was tried and sentenced separately to transportation for life in two cases unprecedented in legal history and his property was also confiscated. Though the Internation Court of Justice took judicial notice of his illegal arrest on French soil, ultimate decision was given in favour of England. This decision was bitterly criticised by the American and the Italian press. He was lodged in the Andaman Jail, which was then a veritable hell. He was made to thrash coconut fiber and work at oil crusher for long hours. Yet, he wrote poetry with his nails on the prison walls, then memorised it to transcribe it when he came out of prison.

On account of intense of continued public agitation, he was released in 1924 with health shattered and movements restricted to his native district of Ratnagiri, prohibiting his participation in politics. When the Congress Ministry assumed office in 1937, he was set at liberty without any let or hindrance.

He revitalised Hindu Mahasabha and vigorously countered the separatist agitation of the Muslim League. When the League leaders boasted that every one of them was a lion or a tiger, he retorted that in a circus a mere human being controlled all the wild animals and reminded them that in India. Hindus were a national and Muslims were a community. Just as in Germany, Germans were a nation and Jews a were a community. During his tours, he preferred to stay as a guest in a Harijan house.

In 1924 Savarkar was allowed to move to Ratnagiri on condition of restricted movement and with a promise from him not to engage in political activities. Now he began to work for a renewed Hinduism where casteism would no longer be the rule, where even untouchables would enter temples.

The revolutionary movement soon spread to other countries. It was in London that Savarkar first met Hardayal before the latter went to America and founded his 'Ghadar' (revolt) party. Shyamji also left for Paris to carry on revolutionary activities, leaving the charge of the India House in London to

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Savarkar. In India also, the *Abhinav Bharat* was continuing its activities.

In 1909, Vinayak's brother, Ganesh, was sentenced to transportation for terrorist activities. This war followed by Madanlal Dhingra, of Savarkar's group, killing Curzon Wyllie with a bomb in London.

At a meeting of Indians held in London after this incident, Veer Savarkar alone stood up and opposed the condemnation of Dhingra. He was assaulted on the platform and his eye-glasses broken; blood trickled down from one of his eyes. Next morning, the *London Times* published Savarkar's letter that nobody should be condemned unless legally found guilty. Dhingra was tried and sentenced to death. The written statement with him was taken away by the police. But Savarkar had a copy, and he printed and distributed it to the surprise of the authorities.

While in London, Savarkar qualified himself for the Bar. But, his Inn of Court demanded an undertaking that he would participate in seditious activities, which Savarkar refused. As a result, he was not called to the Bar.

He wrote and spoke eloquently on these matters, and organized inter-caste gatherings, shocking dark-age orthodoxy. He visited slums and engaged in social service. He derided caste purities, but fervent nationalist that he was he also called for a purification of his native Marathi and of Hindi form Urdu influences. He was anti-British, but pro-science; he was pro-Hindu, but anti-superstition. He was for the emancipation of women, but by this he meant awakening them properly to their responsibilities as caring mothers and wives.

In 1937 Savarkar was released unconditionally from his internment. He plunged right back into politics, string the hearts and minds of the people to revolutionary moods. Now his deepest love of freedom found expression in the concept of a pan-Hindu nation that would engulf Jains and Buddhists, Sikhs and converts from Hinduism back into its loving fold. He wanted to establish a Hindu Raj, and bring within its boundaries Afghanistan also. Yet he could not understand the fears of Muslims who wanted a separate nation for themselves. He was opposed tooth and nail to the division of the Indian subcontinent, and did everything he could to prevent its occurrence.

When World War II broke out, he advocated militarisation of the country by urging to join the armed forces with a view to safeguarding the freedom to be gained. His shastipoorti was celebrated in 1943 with great enthusiasm throughout the county. He opposed partition of the country tooth and nail. Those who fertilise the soil with their blood will have no place at the harvest and the parasites eat it up.

Gandhi and Savarkar, though they had met and sometimes shown mutual respect in public, were diametrically opposed in their views and visions. Gandhi could never accept the violent ways of Savarkar as a means to obtain independence, and Savarkar saw in Gandhian accommodation to Muslim demands, not an expression of tolerance but of mindlessly surrendering to the enemy. Gandhi, by his strategy, gained the respect and sympathy of the British; and by his apparel and charka, reached the hearts of the masses. Savarkar, by his fearless calls for terrorist deeds, provoked the British into more repressive measures against him; and by his challenges to orthodoxy, alienated many Hindus. And his ardent Hindu revivalism set him against secular Indian leaders.

It is a sad irony of history that when Gandhi was assassinated, Savarkar was suspected to have been the brain behind the bullet. He was arrested and put on trial in independent India. He was later acquitted, but Indian indignation against previous British prosecutions of Savarkar has to be somewhat diluted because of this.

He was implicated in Gandhi murder case.

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It was an instance for petty spite of egomaniacs, wherry the Government of Free India allowed him to be manhandled by ordinary policemen. History is very often cruel for the losers. Gratitude is a backward looking virtue. Sardar Patel was later reported to have confessed privately that he was pressurised in this respect.

He was ably defended by P. R. Das, leading barrister and younger brother of C. R. Das. B. R. Ambedkar and M. R. Jayakar watched the proceedings with sympathetic interest. He was honorably acquitted in July 1949, as there was no tangible evidence against him.

He made it clear in his statement that revolutionary mentality, which was inevitable and justifiable while we were struggling against an alien and armed oppressor, should be transmuted into constitutional one to save our country form dangerous party strifes and civil wars.

Besides, he was a thinker and writer of repute. His monumental work on the First War of Independence for 1857, which was proscribed soon after its publication was inspired the youth and propelled them to plunge into successive national struggles. His "Echoes from Andamans' delineated the horrors prevailing provoking. According to him Indians are those for whom India is both their father land and holy land, Thus, he insisted on secular and spiritual allegiance.

At the same time, he realised that patriotism was parochial and communal. In his message out World Fellowship Institution, he proclaimed. "The earth is our motherland, mankind our nation and a human Government based on equality of rights and duties is or ought to be our ultimate political goal." He was a supporter of the concept for relative non-violence on the basis of pragmatism. According to him revolution is an evolution in leaps.

When Hindu Mahasabha was defeated at the polls and united India became a mirage, he was upset and he wailed that his nerve system which was already shattered simply collapsed. He passed away on February 26, 1966, at the age of 83. His biography in Telugu written by Mudiganti Jagganna Sastry was proscribed by the British Government of India soon after its publication.

Savarkar wrote in Marathi a book which was translated into English as "The First Indian War of Independence - 1857." The book could not be easily published (either in the original or in translation) because the publishers were afraid, and the authorities hunted for the manuscript. Eventually, it was published in Holland in 1909, and became an instant success.

This was enough to infuriate the British government. But more was to come. Savarkar's connections with another political murder came to light, and this led to his arrest. He was tried, thrown into Briton Jail, and extradited from England. On the way back to India, he made a heroic attempt to escape from the clutches of his British guards when the ship halted at Marseilles, but was recaptured on the streets of the city.

This was to have international repercussions, and the British government was condemned for the act, at least by some of the enlightened press in Europe. Savarkar was tried again in Bombay and exiled to the Andamans in the company of other political prisoners and some dangerous criminals. During this period he composed thousands of lines of beautiful poems which he scribbled on walls and learned by heart!

He personified courage, never to submit or yield, and fearlessness irrespective of consequences. In the Valhalla of Indian patriots, there lies in a prominent niche the indomitable spirit of Savarkar. The memory of his patriotic deeds should not be permitted to fade away from our consciousness as they tend to with a vivid gradualness reminiscent of the changing scenes of a motion picture. There is no man whom the great words of Milton fit better.

"Unmoved, unshaken, unseduced,

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uninterrupted
His loyalty he kept, his love, his zeal
Nor number nor example with him wrought
To swerve from truth or change his constant mind."

Savarkar, the fearless patriot, will always be remembered in Indian history. In the words of one of his eloquent biographers, "the Ganges was Savarkar's inspiration, martyr's blood was his ink, and bones of heroes were his pen!"

After 1943, Savarkar let a retired life in his home, 'Savarkar Sadan', in Dadar, Bombay. In 1948, he was accused of complicity in the Gandhi murder, but was acquitted by the Court.

While at Ratangiri Savarkar wrote two novels, 'Kale Pani' and 'Mopla rebellion', and three dramas, 'Sanyasta Khadga', 'Usshap' and 'Uttarkria', all in Marathi. They were published afterwards. He carried on a movement of *Bhasha Shuddhi* and improvement in the Nagari script. He presided over the Marathi Literary Conference at Poona in 1938. His last work in Marathi was on his experiences in England called 'Shatruchya Shibirat' (In the Enemy's Camp). The great patriot died in 1966, leaving behind his son Vishwas and daughter Prabha.

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Savita Behen (1919 —)

Savita Behen, born in 1919, is an eminent politician, social worker, freedom fighter, Member of Rajya Sabha and educationist.

Savita Behen, Padmashree, politician, social worker, freedom fighter, member Rajya Sabha, educationist was born on January 23, 1919. She took active part in Student Union Congress and one of the founders of 'Women Sevika Dal', in 1944. She was G.O.C., Delhi, Pr. Sevika Dal, 1946-53, founded three schools for the children of Harijans and labourers. She established Harijan Adult Education Centre, Training and Industrial Centres for women, in Delhi, and two Centres for refugee women in Delhi, 1947.

She was the first woman Vice-President of Delhi Municipal Committee, 1956-57. She became Chairman, Public Health, Medical Relief and Education Committee of N.D.M.C. She was President all India Women's Council; Inspectress, Punjab University Examination, 1949-61. Elected to Rajya Sabha in 1972. She has contributed several articles to periodicals. Awarded Padma Shree, in 1971.

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Savitri

Savitri is the connotation of ideal wife in Indian Mythology.

Savitri was the daughter of Ashwapati, the king of the Madras, a community that then lived in the Punjab. She received good education and grew up to be an accomplished princess. But, this accomplishment proved a hindrance to her marriage as no eligible bachelor would dare approach her for fear that he would not match her. In his wisdom, Ashwapati, therefore, left it to the princess to find out a suitable match for herself.

Savitri once went about the countryside and one day, while passing through a forest saw a young, strong handsome man, carrying an axe in his hand and a bundle of wood on shoulder. At the very first sight, Savitri liked Satyavan who, she learnt, was the son of a king treacherously deprived of his throne by enemies and, fallen on bad days, lived in the jungle. Savitri made up her mind to secure Satyavan as her husband.

Savitri, on return to the royal court, told her father of her choice of Satyavan for her husband. The king did not think high of a wood-cutter for his daughter's hand and tried to persuade her to change her mind. But she was firm. The sage Narada who happened to be in the court predicted that Satyavan would die on the last day of the coming year. This too could not deflect her from her chosen path and she conveyed her decision to her parents.

Finally, reluctantly though, Ashwapati consented to give Savitri in marriage to Satyavan. The king took his daughter to the place of Satyavan and the marriage was solemnised. Savitri was well received by her husband and his aged parents. By her devotion and service, Savitri won over them and they lived a very happy life.

Savitri reminded of Narada's forecast, counted each day and kept a close watch over the period. When only three days were left for the year to come to a close, she fasted and on the last day, accompanied her husband to the woods. Hardly had Satyavan started chopping off wood that he complained of intense pain in the chest and felt he was on the verge of death.

Savitri retained her poise and attended to her husband. And, so perfect was her devotion that Satyavan came back from the jaws of death, perhaps with the aid of herbs about which Savitri was quite knowledgeable.

The story in the Mahabharata is poetic. The narrative goes that Satyavan died and Yama, the God of Death, came to fetch him. While Savitri let Yama do so, she followed him. And, much though Yama tried to dissuade her, she continued to follow him. The latter was so pleased that he granted her three boons, including one that she may beget children from Satyavan. She pointed out to Yama that she could not get children unless Satyavan was alive. To keep his promise, Yama revived Satyavan to life. Savitri thus became an ideal wife.

Today if a woman is to be applauded for her chastity, they say she is a Sati-Savitri. And, if she is to be taunted at for her feigned morales, they say 'What a Sati-Savitri!'.

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Saxena, Shibban Lal (1907 —)

Shibban Lal Saxena, born at Agra in 1907, was an eminent freedom fighter, politcian and educationist.

Shibban Lal Saxena, son of Chote Lal Saxena, an employee of the Postal Department, was born at Agra on 1 January 1907 in a middle-class Kayastha family of Bareily. He was educated at Dehra Dun, Saharanpur, Kanpur and Allahabad; passed B.A. and M.A. (in

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Mathematics) examination from the Allahabad University, and M.A. (in Philosophy) from the Agra University.

He served as a professor of Mathematics and Philosophy at St. Andrews College, Gorakhpur, in 1930-31. But, he has been a whole-time political worker since then. He is a bachelor.

In his young age, Saxena was greatly influenced by Dayanand Saraswati, Mahatma Gandhi and Lala Dewan Chand, Principal, D.A.V. College, Kanpur. At first Kanpur and later Gorakhpur district has been the main centre of his activities. His political activities started in April 1919, at the age of twelve, when he was arrested for organising a hartal at Kanpur under the leadership of Ganesh Shankar Vidyarthi.

He took part in the Non-Cooperation Movement in 1921, worked as a volunteer during the Kanpur session of the Indian National Congress in December 1925, and became the Secretary of the U.P. Youth League (1928), started by Jawahar Lal Nehru. He took part in the Civil Disobedience Movement, was arrested on 27 December 1931 and was awarded fifteen months' rigorous imprisonment and a fine of Rs. 500/-. He was released in June 1942.

He served as the Secretary of the Harijan Sewak Sangh till 1936 and did commendable work amongst the peasants of Maharajganj. He was again arrested in September 1940 for resisting ejectments of peasants and was released in June 1942. He took a very active part in the Quit India (1942) Movement in eastern U.P. He was arrested and prosecuted as the chief organiser in the 'Gorakhpur Conspiracy Case' and awarded ten years' imprisonment.

He was released in May 1946. He took part in Nepal's fight against the Rana regime and received a bullet wound (21 December 1950). He has been in jail for a total of about thirteen years.

Saxena was a member of the Indian National Congress till 1951 and was a member of the U.P.P.C.C. and A.I.C.C. from 1928 to 1951. Later, he was one of the founders of the K.M.P.P. (1951), of which he was a member of the P.S.P. in 1959-60, and of the Socialist Party (Lohia Group) in 1961-63. He was a member of the United Socialist Party in 1963-64. He joined the Congress in 1964, but left it in 1969 and formed his own Samajwadi Congress Party of U.P., of which he is the President (1971).

Professor Saxena had been a Member of the U.P. Legislative Assembly from 1937 to 1967. He was a Member of the Constituent Assembly of India in 1946-50, and of the Provisional Parliament of India in 1950-52. He was a Member of the Lok Sabha in 1954-57 and 1957-62. He was again elected in 1971 as an Independent.

His chief work has been amongst the peasants of the Gorakhpur district and he was regarded as a Gandhi in the northern rural areas of the district and in various labour organisations. He had been the President of the All India Transport Workers' Federation and of the U.P. Kisan Sabha.

He was a member of the U.P. and Bihar Sugar Central Board for many years since 1937, and was a member of the Sugar Labour Enquiry Committee known as the Khetan Committee. He has done commendable work amongst the workers of the sugar industry.

He is the Founder and President of the Ganesh Shankar Vidyarthi Smarak Inter College and of the Jawahar Lal Nehru Smarak Degree College at Maharajganj (district Gorakhpur). He believes in Gandhian socialism, collective farming, development of cottage industries and complete reform of the educational system. His important publications are: 'Harijan Survey Committee Report', 1934; 'Report on the Condition of Sugar Factory Workers and Cane Growers', 1940; 'Report on the Strike in Delhi Transport Service', 1949; 'Why We Fasted' (a story of 30 days' fast for Sugar Factory

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workers), 1950; 'Why I Resigned from the Congress', 1951; 'The Sugar Racket', 1957; 'Report on Khandsari Sugar', 1959; and 'Report on Cane Sugar', 1959.

Professor Saxena has visited nearly all the important countries of Asia and Europe including China, Sweden, Denmark, Germany, etc.

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Sayani, Rahimtulla M. (1847 — 1902)

Rahimtulla M. Sayani, born in Kutch in 1847, was an eminent political thinker and social activist.

Rahimtulla M. Sayani, son of Mohamed Sayani, was born in Kutch on 5 April 1847. He belonged to a Khoja Muslim family, which subsequently repudiated the discipleship of the Aga Khan. Born in humble circumstances, Sayani achieved public eminence and professional excellence in the field of law by hardwork and perseverance.

He graduated from the Elphinstone College. Bombay, in 1866 and passed the M.A. and LL.B. examinations from the Bombay University in 1868 and 1870, respectively. He passed the Solicitor's examination in 1872, started practice as a Solicitor and joined a European firm of Solicitors, Gilbert, Payne and Sayani. He was married and had two sons. He died in Bombay on 4 June 1902.

Sayani began his public life as an elected member of the Bombay Municipal Corporation (1876). He took keen interest in matters relating to sanitation and water supply and continued to be a member of the Corporation for twenty-five years. In between, he was elected President of the Corporation (1888) and appointed Sheriff of Bombay (1885).

Sayani served a long spell as a legislator. He was elected a member of the Bombay Legislative Council (1880-90 and 1894-96) and of the Imperial Legislative Council (1896-98). In the latter capacity, he criticised the Government Bill to amend the Indian Penal Code to give more powers to the Government to deal with 'seditious' writings and utterances.

Sayani was appointed by the Government in 1874 as a member of the Khoja Commission to consider the laws of intestate and testamentary succession in the Khoja community. He was also a Fellow of the Bombay University and a member of its Syndicate (1891-96). He presided over the Bombay Provincial Conference at Ahmedabad in 1893.

Sayani was associated with the Indian National Congress since its inception and was one of the two Indian Muslims who attended its first session in 1885. He was a member of the Committee formed by the Congress in 1886 to consider the Public Service question. He was one of the representatives from Bombay on the Congress Executive Committee (Indian Congress Committee) formed in 1899.

He presided over the 12th annual session of the Congress held at Calcutta in 1896. His Presidential Address, hailed by a contemporary journal as the "best delivered so far" *(Kayastha Samachar*, ed. Sachidananda Sinha, Allahabad, July 1902), was notable for the close attention it paid to the economic and financial aspects of the British rule in India.

While appreciating some results of the "beneficent British rule" (Presidential Address) Sayani expressed disapproval of "the mistaken system, whereby the entire resources of 220 millions of people are placed at the disposal of able and well-meaning men who are nevertheless foreigners...and are naturally, though unconsciously, drifting to the conclusion that India is to be ruled for the glory of Great Britain and not for the good of her own people."

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He observed that the Government of India by its very nature and constitution was torn between "two conflicting interests, the interests of England and the interests of India." He demanded that the Legislative Councils, constituted in 1892, be empowered to move amendments and vote on the Budgets.

Claiming that "the drain from India is of a ruinous character," he pointed out that "money is leaving the country without commercial equivalent to the tune of twenty-five millions of pounds yearly, or if you take the present fall of forty millions of pounds yearly."

Quoting extensively from relating to the populations of British India (22 crores) and United Kingdom (4 crores) and the per capita income and incidence of taxation in the two countries, Sayani pointed out that "so far as the percentage of taxation to income is concerned, India is two-and-a-half times worse off than England." He also criticised the increasing unproductive expenditure on the civil and military establishments.

Discussing the famine and agrarian problem, Sayani expressed concern that although the food production was barely sufficient for the country's requirements, 25 lakh tons of food grains were being exported, annually. Moreover, while the acreage of food crops had increased by only 12% during 1880-95, that of non-food crops had increased by 88%. He warned the Government that "there was nothing like the rebellion of the belly," and that it was more dangerous than an external aggression.

Sayani urged the Muslims to join the Congress which he regarded as representing "all that is loyal and patriotic, enlightened and influential, progressive and disinterested." Enumerating the Muslim's objections to joining the Congress, he refuted them point wise. But, his analysis of the Muslim attitude was strongly criticised in a contemporary journal *(The Muslim Chronicle,* 30 January 1897).

An advocate of Western education, Sayani considered it particularly essential for the Muslims. He suggested a voluntary tax @ 2.5% to organise and maintain primary and secondary schools (Presidential Address). He sent his sons to England for education. Sayani was tall, well-built and bearded. He wore a *pagree* of the type commonly used by the Khojas.

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Sayeed, Basheer Ahmed (1900 —)

Basheer Ahmed Sayeed, born in Madras in 1900, is an active worker in the educational and social fields.

Basheer Ahmed Sayeed was born on 20 February 1900 at No. 7 Arundel Street, Myalpore, Madras; he later came to live at No. 13 Seshadri Road, Alwarpet, Madras. This house is known as 'Sardar Gardens' for the reason that the Sardar Dewani Adalat Court, the chief civil court of the East India Company, functioned in this very place until 1861.

His father was Janab Hakim Muhammed Khadir Hussain Sayeed and he was a famous Persian scholar and a Unani physician of great repute in Madras. Basheer Ahmed had his secondary education in the A.A.M. High School, Tindivanam, South Arcot district.

His primary school was three miles away from his village Siruvadi in Tindivanam taluka of the same district. He had his college education at the Christian College, Madras, and took his B.A. (Hons.) degree in 1923. He also had his legal education at the Law College, Madras, and acquired his B.L. degree in the same year.

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Basheer Ahmed was married in 1941 and his wife, born on 31 March 1919 at Mylapore, Madras, is Fathima Akhtar, who is a Physics graduate of the University of Madras. She is a Hajani, having performed the Haj in 1959. They have four sons and two daughters who are all well-educated like their parents. Mrs.

Basheer Ahmed is an active worker in the educational and social fields. She serves as the Chairman of the Southern India Educational Trust, established in 1951, and has been the Chairman of the S.I.E.T. Women's College since 1958. She has been a member of the Senate, Academic Council and Syndicate of the Madras University for several years. She has been on the Board of Secondary Education, Madras State, for the last fifteen years and also on similar Statutory Advisory Bodies.

She was the Secretary of the Muslim Women's Association for five years, President of the International League of Women for Peace and Freedom and Vice-President of the University Women's Federation. She visited the U.S.A. for Administrator's training in Home Science which included child-care and child-psychology for nearly five months. She has travelled widely with her husband in four Continents.

Basheer Ahmed was enrolled as an Advocate (Attorney-at-law) in 1925 and practised in the Madras High Court of Judicature from 1925 to 1949. He had a lucrative practice on both the Original and Appellate sides of the High Court and in the mofussil courts as well, and was elected to the Madras Bar Council twice. In 1949 he was appointed a Judge of the Madras High Court for about eleven years, retiring on 20 February 1960.

Basheer Ahmed is a believer in sane nationalism and he does not find any conflict between his being an Indian and a Muslim in the political sphere. He is very tolerant and cosmopolitan in his religious views and is a 'Shafi' of the Sunni School. He believes that Muslims and Hindus should live peacefully without any animosity, and the vast majority of his numerous friends and admirers in Madras are Hindus.

In his early days, he was an admirer of and a co-worker with National leaders like Dr. Ansari, Rajaji, S. Sreenivasa Iyengar, Satyamurthy, Jawaharlal Nehru, Maulana Abul Kalam Azad, Rafi Ahmed Kidwai, the Ali Brothers and Yakub Hasan. Sir Muhammad Habibullah, a Member of the Viceroy's Executive Council, was one of his close relatives. He was a close friend of Sir Muhammad Osman, ex-Governor of Madras and a Member of the Viceroy's Executive Council before Independence.

Basheer Ahmed actively participated in the Indian National Congress activities and was in the front ranks of the Freedom Movement during the years 1921-49. He served as the Secretary of the Madras District Congress Committee and the Tamilnad Provincial Congress Committee from 1923 to 1939. In that capacity, he organised the Madras Session of the Indian National Congress and the Khilafat Conference in 1927.

He also served as a member of the All India Congress Committee for several terms. He is a prominent member of the Central Wakf Council and has been the Chairman of the Wakf Act Amendment Committee. He was also the Chairman of the Committee appointed to revise the Bill on the Press Council Act of India.

Basheer Ahmed was elected to the Madras Legislature on the Indian National Congress ticket (Swarajya Party) in 1926 and served as a legislator during the periods of the Dyarchy and Provincial Autonomy, from 1926 to 1946. He always pleaded for the moulding of Indian Nationalism and rendered valuable services to the country in the spread of culture and education.

He served on various Statutory Committees for a number of years. He was a member of the Madras Corporation for fifteen

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years and also served as a member of the Salaries Revision Committee, Madras State, in 1939-40. His services to the cause of the Muslims and the Hindus in the field of the education, for the Khilafat movement and for the Muslim League are inestimable. He was in the forefront of the public life of Madras as a lawyer, a judge and a leader of the National Movement.

As a member of the Madras Mahajana Sabha, he contributed to the growth of amity and concord among the Hindus and the Muslims. He served on the Governing Body of the Indian Cadet Ship, *The Dufferin,* for two terms. He is a member of the Industrial Development Advisory Council, Government India.

As a member of the Madras Legislature, he was very helpful to Raja Annamalai Chettiar in founding the Annamalai University at Chidambram in 1929. He was also a member of the Senate and Syndicate of the Madras and Annamalai Universities and the Court of the Aligarh Muslim University for twenty and twenty-five years. In these bodies, he fought for the rights of the educationally backward communities without any religious or communal bias.

As a member of the Executive Council of the Aligarh Muslim University during 1957-65, he advocated tolerance among the Muslims and the Hindus and for the introduction of humanistic studies in the curriculum of the University. His advice was eagerly sought by that University. He was a member of the Madras Law College Council for twenty years and worked for higher standards of legal education.

He also served on the Court of the Indian Institute of Science at Bangalore for two terms and on the Provincial Advisory Board of Education, Madras, for a number of years. He is member of the Court of the National Muslim University, the Jamia Millia Islamia, New Delhi.

Basheer Ahmed is not merely connected with the various educational institutions in the country, but he is also mainly responsible for founding two big and useful educational institutions in the city of Madras. With the increasing demand for higher education, new colleges became essential, both for men and women.

He understood this real demand for higher education and founded the New College for male students at Royapettah in Madras. An aggregate fund of Rs. 7.5 lakhs was raised by him from out of public benevolence, both in India and abroad, during 1945-51, when he was the Secretary of the Muslim Educational Association of Southern India; and the College buildings with majestic surroundings and graceful equipment and amenities arose in 1951. The College serves the needs of all the citizens of Madras in both graduate and post-graduate studies.

Professors and Lecturers in the College are appointed with a view to maintaining efficiency and students are happy to study under such ideal conditions. There are about 2,000 students on its rolls and both scientific and humanistic studies are encouraged. Quite a number of male students from outside India study in the College.

More important than the men's college is his foundation of the Southern India Education Trust and the starting of the S.I.E.T. Women's College very near Mount Road, Madras. The College now accommodates about 3,700 women students drawn from all over India and countries abroad and to which are attached three Hostels with modern amenities, a swimming pool, a good and extensive Library, a Home Science Department and an Auditorium-cum-theatre capable of accommodating a thousand persons.

The institution is also provided with a Non-resident Students' Centre, a Laboratory for Child Development and Family Relations, another for Home Management, a beautiful Mosque and a Relaxation Centre for staff and students, a Students' Parlour and a V.I.P.'s Parlour as well. The total outlay for this

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magnificent College amounts to Rs. 90 lakhs, raised mostly from the Muslim philanthropists in India and abroad.

Such a large amount could be collected only by a person of the stature and influence of Basheer Ahmed Sayeed. He could only be compared with the famous Sayed Ahmed Khan in the North and Pachaiyappa Mudaliar and Raja Sir Annamalai Chettiar in the South. The President of the U.A.R., the Shah of Iran and the King of Jordan have visited this Women's College.

In 1951, 'The 51 Club' was founded by Basheer Ahmed Sayeed and his wife. It accords opportunities for women to contribute to the building up of the Welfare State without social prejudices. He was the President of the Madras Christian College Alumni Association for twelve years.

Since 1959, he has been the President of the Association of Managements of Private Colleges in the Madras State. Further, since 1965, he has been the President of the Anjuman-e-Islam, Madras, which is an institution of eighty years' standing and which maintains two Homes, one for boys and the other for girls. He is promoting a new construction for the Girls' Home and a Girls' High School on the Anjuman Campus in T. Nagar, estimated to cost about Rs. 10,00,000/-.

He is also the Vice-President of the Madras Library Association and the Madras Music Academy established in 1927. He was the Vice-President of the South Indian National Association and Ranade Library for some years. He is also the President of the Governing Body of the Osmania College, Kurnool, Andhra Pradesh, which was founded by Dr. Abdul Huq in 1947 in collaboration with Basheer Ahmed Sayeed and a few others. This College has about 2,000 students on its rolls.

He has also been the President of the Eastern Medical Association for the last decade and a half. This Association is half-a-century-old and seeks to promote the Unani system of medicine in India. He was the Vice-President of the Anjuma-e-Mufide-Ahle-Islam, Madras, for about fifteen years. He is a member of the 'Willingdon Council', founded by the late Rajah of Chettinad for promoting goodwill between Indians and Englishmen.

The above distinctions and services of Basheer Ahmed invited the attention of the Government of Kashmir State and he was appointed Vice-Chancellor of the Jammu and Kashmir University in October 1960. But, he relinquished the post in 1961 for health and domestic reasons. Basheer Ahmed Sayeed had travelled widely in India, South East Asia, East Africa, the Middle East, the U.S.A., the U.K. and Europe, accompanied by his wife. He is a Haji and as a sincere Muslim, performed the Haj and paid his homage to the Prophet in 1959.

He is a very devout Muslim with liberal views on Muslim and national problems. He is an admirer of the Western educational system without its extreme mechanical and material bias and he prefers the English medium of instruction in the Colleges and Universities. He believes that the regional languages and the mother-tongue should be the medium of learning in the early stages, and highest proficiency should be attained in the mother-tongue and the regional language.

According to him, both sciences and humanistic studies should be given equal support and encouragement by the State, the Universities and the public. He holds the view that the Muslim community *en bloc* should co-operate with that political party which is able to deliver the goods to the minority community in the political, educational and economic spheres. He differed from Jinnah on the question of the partition of the country.

He is a debater and an orator in three languages—English, Tamil and Urdu. His mother tongue is Urdu and he has passed the Sangam examination in Tamil. He has a smattering of Arabic and Persian also.

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Sayyid Raza Ali (Sir)

——See under Raza Ali , Sayyid

Sayyid Sulaiman Nadwi (Maulavi)

——See under Nadwi, Saiyed Sulaiman (Maulana)

Sen, Atulprasad (1871 — 1934)

Atulprasad Sen, born at Panchdara in Narayanganj Sub-division in 1871, was an eminent Bengali poet and patriot.

Atulprasad Sen, poet and patriot, was born at Panchdara in the Narayanganj Sub-division, now in Bangladesh, on 20 or 25 October 1871. His father, Ramprasad Sen, was a successful physician at Dacca. Atulprasad's mother, Hemantasasi Devi was the daughter of the reputed Brahmo leader Kalinarayan Gupta, a deeply religious man, a composer of devotional songs and also a musician of melodious voice.

Atulprasad's father came in contact with Keshub Chandra Sen in his early days and embraced Brahmoism, Atulprasad passed the Entrance and B.A. examinations from Dacca and Presidency College, Calcutta, respectively, and went to England to study law. He was called to the Bar in 1895.

After coming back, he practiced law for sometime at Calcutta and Rangpur and finally settled down at Lucknow. He visited England twice later, once in 1901 and again in 1930. His marriage with Hem Kusum Devi, daughter of Sir K. G. Gupta, was solemnised in 1901.

One of the leading lawyers of Lucknow and subsequently elected President of the Oudh Bar Association and Oudh Bar Council, Atulprasad had a wide range of acquaintance. Deshbandhu Chittaranjan Das, Biharilal Mitra, Sir Atulchandra Chatterji and Sir Brojendralal Mitra were among his class friends.

In course of his work as a lawyer, an educationalist, a political and social worker, and also as a poet-composer of wide reputation, he came in contact with many important and renowned personalities of his time and developed a deep personal relationship with many of them, including Rabindranath Tagore, Motilal Nehru, Madan Mohan Malaviya, Lajpat Rai, C.Y. Chintamani, Tej Bahadur Sapru, Mahatma Gandhi, Dwijendralal Roy and others.

He also came in contact with Narendranath Datta, afterwards Swami Vivekananda, at the Calcutta Sadharan Brahmo Samaj. As a Barrister, he worked with Lord S. P. Sinha at the Calcutta High Court.

Atulprasad took part in Gandhiji's Harijan movement, organised relief committees during flood, famines and the Kumbha-mela. As an educationalist, he helped to start schools in his native village even as he did at Lucknow. One of the founders of the Lucknow University, he served the institution till his death as a sitting member.

A number of organisations owe their origin to his planning and guidance. He was also the main sponsor of the Prabasi-Banga-Sahitya Sammelan and the Lucknow Music College. Founder-editor of the *Allahabad Law Journal,* Atulprasad edited two more important journals, the *Oudh Weekly Notes* and the *Uttara* (1925), a Bengali monthly organ of the domiciled Bengalees. Atulprasad had a keen interest in

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politics also. He was a moderate and believed in complete freedom from foreign domination.

In 1905, he joined the anti-Partition movement. As a member of the Indian National Congress, he attended the Benares session of the Congress as a delegate from Bengal (1905). Since then, Atulprasad used to join the Congress sessions at different places all over India. He came in close contact with the Gokhale in 1905 and subsequently, became a member of the Servants of India Society. Atulprasad was also one of the organisers of the Liberal League in the United Provinces. He presided over the Provincial Liberal Conference held at Benaras in 1923.

To the Bengalee, particularly, Atulprasad will be ever remembered as one of our greatest composers of songs. Himself a fine singer, Atulprasad composed some of our finest patriotic and devotional songs and added to the rich heritage of Bengali music, a particular type of tune which like those of Ramprasad (18th century) and Rabindranath goes by the name of the organiser. He achieved a harmony of Hindustani tune and the traditional 'Kavya-Gita' or the 'poetry set to tune', a distinctive contribution of Bengali culture. Some of his songs have founded a permanent place in the collection of 'Brahma Sangeet'.

His poems, charged with deep pathos and spiritual longing, pang of separated love and the dedicate beauty of nature, will ever remain a rich treasure of Bengali literature. His songs and poems collected in 'Kayetki Gan' and 'Giti-Gunja' are being published anew with notation in the Kakali (Sadharan Brahmo Samaj, Calcutta).

An intellectual of a high order, a connoisseur of art and music, a man of rare creative talent and never-failing generosity who gave away in charity his huge earnings, Atulprasad passed away on 26 August 1934 at Lucknow.

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Sen, Baikunthanath (1843 — 1921)

Baikunthanath Sen, born at Alampur in the district of Burdwan in 1843, was an eminent lawyer, a journalist, an administrator and a selfless patriot.

Son of Harimohan Sen (Barat), a Hindu Vaidya, Baikunthanath was born in a middle-class family in the village of Alampur in the district of Burdwan, West Bengal. His father held a subordinate post in the Judge's Court, Berhampore (Bengal). His early education began possibly in the native village. Meritorious and hard-working, he passed the Entrance examination in the first division in 1859, he passed the Senior Scholarship examination and obtained a scholarship of Rs. 20/- per month. He was married. Unfortunately, his wife's name is not known.

Coming to Calcutta for higher education, he joined the Presidency College and passed the F.A. examination in 1862 and the B.A. examination in 1863. He got his B.L. degree in 1864, standing first in the first class. The same year, he enrolled himself as a Vakil of the Calcutta High Court, but subsequently transferred his practice from Calcutta to Berhampore.

Within a very short time, he made a name for himself and rose to the topmost position of his profession in the Berhampore Bar. A keen lover of learning, his acquaintance with foreign literature was considerable. He had close contact with some of the prominent personalities of the time—Satyendranath Tagore, Surendranath Banerjea, Motilal Ghosh, Mrs. Annie Besant and others and drew

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inspiration from them. In the formative period of his life, nationalist aspirations and patriotic fervour silently blossomed in his heart.

Baikunthanath's public life began in 1888 with the birth of the Bengal Provincial session in different towns. In 1893, he became the first editor of a weekly Bengali journal called the *Murshidabad Hitaisi*, published from Khagra, Saidabad. In the Poona Session of the Indian National Congress, held in 1895 and presided over by Surendranath Banerjea, Baikunthanath took an active part and mover a resolution on the Annual Budget of the Government to the effect that the Parliamentary Committee appointed for the purpose of examining the Annual Budget should not only examine the amount, but also consider the policy behind these expenditures.

The same year, he arranged for the holding of a session of the Provincial Conference of Bengal at Berhampore. This organisation was brought into being by Baikunthanath, who felt the necessity of having a suitable organisation to discuss vital problems at Provincial levels. The Provincial Conference was held thrice at Berhampore through his efforts. In 1898, he took part in a conference held at the British Indian Association, Calcutta, to protest against the Sedition Bill. The same year, he participated in a big public meeting held at the Town Hall, Calcutta. In 1899, he became a Member of the Bengal Legislative Council as a nominee of the District Boards of the Burdwan division.

In this connection, he became involved in a bitter controversy between Motilal Ghosh representing the *Amrita Bazar Patrika* and Kaliprasanna Kavyavisharad representing the *Hitabadi*, leading to legal action over a seat in the Bengal Legislative Council. The dispute between the *Amrita Bazar Patrika* and the *Hitabadi*, however, ended in a compromise through the intervention of some common friends.

In the 16th session of the Indian National Congress held at Lahore in 1900, Baikunthanath was elected a member of the Committee on Industry. During the years 1873-99, he served as an Honorary Magistrate at Berhampore Municipality and also of the Murshidabad Association. He acted as the President of the Managing Committee of the Maharani Swarnamoyee Estate in succession to Dewan Rajiblochan Tay for ten long years.

In 1911, the Government conferred upon him the title of Rai Bhadur in recognition of his valued services to the country. He was closely associated with the anti-Partition movement. He became the permanent Secretary of the Murshidabad Congress Committee. In 1917, he was elected Chairman of the Reception Committee for the Calcutta Session of the Indian National Congress under the Chairmanship of Mrs. Annie Besant. He breathed his last in 1921.

A man of liberal outlook, he was opposed to caste, untouchability and regionalism. His respect for women and interest in Western education was great. He was aware of the need of primary education. A critic of British rule, he held Britishers responsible for the economic ruin of the Indian people.

He believed in non-violent constitutional methods for winning his country's total freedom. A man of charitable disposition with a desire to improve the country's industrial efforts, he financed, along with Maharaja Manindra Chandra Nandy of Kasikbazar, the starting of the Bengal Pottery Works. He led a quiet and simple life, loved alike by his friends, relatives countrymen.

A prominent figure in the district of Murshidabad, a lawyer, a journalist, an administrator and a selfless patriot, Baikunthanath remained in all his nationalist activities a staunch supporter of the Indian National Congress al through his life. A typical product of that creative period in Indian history, his contributions to the promotion of the general welfare of the people at large and of national consciousness are beyond dispute.

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Sen, Durgamohan (1887 — ?)

Durgamohan Sen, born at Chandrahar in the district of Barisal in 1887, was an eminent politician, social activist and scholar.

Durgamohan Sen was born in November 1887 in his native village of Chandrahar (district Barisal) in a fairly well-to-do family. His father, Sanatan, mostly lived in his village to look after the family's agricultural and other properties. Durgamohan had his early education in the village and then in the Brojomohan School and College in Barisal. He became the Editor of the *Barial Hitaishi* in 1903.

He passed the B.A. examination in 1903 and continued to study Law in the B.M. College. But, while studying Law he was convicted in 1907 in a sedition case and sentenced to one year's imprisonment and a fine of Rs. 5,000/-. The sedition case arose on account of the publication of a collection of national songs alongwith Bhabaranjan Mazumdar who was also convicted. *The Barisal Hitaishi* attained prominence and fame during the Swadeshi movement.

In the student life, Durgamohan was very much influenced by Aswini Kumar Dutt, Jagadish Mukherjee and Kalish Pandit, three important persons in Barisal. All through, he was associated with the political movement and took an active part in all movements from 1906 to 1946.

He had a very powerful pen and his writings in the *Barisal Hitaishi* attracted the attention of the wider public as also of the Government. All the important leaders of Bengal appreciated his writings in the *Barisal Hitaishi*. The paper had to forfeit two securities, one of Rs. 1,000/- and another of Rs. 500/-. He devoted his whole time and energy for this paper and did not take to any other profession in life.

He had contacts also with other political personalities of Barisal, such as Professor Satish Chatterjee, Swami Prananda Saraswaty, Dr. Kshirode Mukherjee and others. Very often, he was taken into confidence by Prajnanananda and others in revolutionary matters with which he had full sympathy. The office of the *Barisal Hitaishi* was the frequent meeting place of young men and even of elderly people. He used to encourage young men coming to his office and reading the daily papers, which he was getting in exchange for his weekly *Barisal Hitaishi*.

During his political career, he was thrice convicted before Partition in 1947. After Partition, he decided to stay in Barisal (East Pakistan). He was arrested and detained in jail for nearly two years. After that, his sons brought him to Calcutta. Even at the age of ninety-five, he was still active and took an interest in politics and other social matters. He resided in a refugee colony near Jadavpur. Of his three sons, one in still in Barisal.

The influence of Aswini Kumar Dutt moulded his political and social ideas. Aswini Kumar's nursing band—The Little Brothers of the Poor and Swadesh Bandhab Samity—made a deep impression on Durgamohan for philanthropic and social work. Jagadish Mukherjee and Sevabrata Kalish Pandit also had great influence on him.

In social matters, he was quite liberal, having no caste or creed prejudices. He advocated the emancipation of women, widow-

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marriage and other social reforms. About 1909, he was once excommunicated by the orthodox section of the society for attending the marriage of a Hindu girl widow.

From the time of the non-cooperation movement, he joined the Congress and accepted the programme of the Congress, which he followed till the Quit India Movement. He lived a very simple and austere life, always wearing his self-spun *khaddar*. He died possibly in 1972.

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Sen, Guru Proshad (1843 — 1900)

Guru Proshad Sen, born at Vikrampur in Dacca in 1843, was an eminent freedom fighter and politician.

Guru Proshad was the son of Kashi Chandra Sen, an aristocratic but poor Vaidya Hindu Kulin. He was born a Kachadiya, a village in Vikrampur, Dacca, on 20 March 1843 (8 Chaitra, 1249 B.S.). As he lost his father, who used to live at Sonarang in Vikrampur, at the age of two, his mother was compelled to move over to her brother Radhanath Sen's ancestral home at Kachadiya.

Guru Proshad had a uniformly brilliant academic career. Passing the Entrance (1859) and successive examinations in the First Division and enjoying scholarships, he obtained the first position in M.A. History (1864) and B.L. (1865) examinations. At an early age, he married Kuladasundari, the only daughter of Govinda Ray, a zamindar, living at Phursail, Vikrampur. Three sons and two daughters were born to them.

Guru Proshad served as a Lecturer in the Presidency College, Calcutta, in 1864 and then as a Deputy Magistrate from 2 April 1865 to 1868. He resigned the post and became a lawyer. In a few years, he became an acknowledged leader of the Patna Bar and Dr. Sachchidananda Sinha testifies to his "established reputation for ability and industry, a capacity for mastering details, as well as for skill in cross-examination".

He rendered signal services to the people. He started the *Behar Herald* in 1874, the first English journal in Bihar, which is still continuing, and later on edited the *Indian Chronicle*. He was also the Founder-Secretary of the Bihar Landholder's Association (1878-92). He voiced the grievances of the public as President of the People's Association, Commissioner of the Patna City Municipality (1890-93), a delegate of the Indian National Congress (1886-93) and a member of the Bengal Legislative Council (1895).

At the sessions of the Indian National Congress, he made forceful speeches on the poverty of Indians in 1886 and raising of the lower limit of the income-tax in 1887 and piloted the demand for extension of the system of trial by jury in 1892. In the Bengal Legislative Council, he had the courage to oppose many proposals emanating from the Government.

He also became President of the Second Bengal Provincial Congress in 1896 and Chairman of the Reception Committee for the fourth session of that Congress in 1898. He was a brilliant writer. His articles like "An Introduction to the Study of Hinduism"

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(Calcutta Review, April 1890, pp. 331-41; July 1890, pp. 48-70; October 1890, pp. 226-54), "A Glimse of Bengal in the Sixteenth Century" (ibid., October 1891, pp. 352-76), "The Proposed Cadastral Survey of Behar" (ibid., January 1892, pp. 177-202), "The Hindu Family" (ibid., October 1892, pp. 286-310) and collect works entitled 'Introduction of Hinduism', 'Trail by Jury' and 'Notes on Some Questions of Administration in Bengal' show wide knowledge and a masterly analysis. He visited some European countries in the last phase of his life. He died at Patna on 29 September 1900.

Tall, fair-comlexioned and with a flowing beard, Guru Proshad was fearless in his views whether against the British people or great Indians like Surendranath Banerjea. He had no faith in regionalism or provincial autonomy (*Calcutta Review*, October 1890, pp. 230-31) and opposed the scheme for separation of Bihar from Bengal.

In the social sphere, he advocated relaxation of rigid caste rules, higher education for women and discarding of the *pardah*. He proposed remarriage of childless widows, below twenty-five (Ibid., July 1890, pp. 68-69). Though his eldest son married the daughter of Behari Lal Gupta, I.C.S., a Brahmo by faith, Guru Proshad himself had firm faith in Hinduism and criticised the work of the Brahmos.

He pleaded for the development of the Press, greater political education, greater participation of Indians in local affairs and Indianisation of the army *(The Behar Herald,* 26 March 1892 and 16 April 1882, respectively, quoted in 'Mahaprana Guruprased', pp. 68-69). A man with a remarkable foresight, he said that Hindi should be the principal language of India *(The Calcutta Review*, October 1890, p. 270).

Though pleading for responsible government in the Second Indian National Congress, 1886, he hinted four years later that there was the possibility of Indians cutting off relations with England (ibid., October, 1890, p. 254).

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Sen, Jimut Bahan (1890 — 1961)

Jimut Bahan Sen, born at Khagarapatti in Murshibad district in 1890, was an eminent politician and educationist.

Jimut Bahan Sen was born in a family of lawyers on 25 March 1890, at Khagarapatti, Murshibad (Bengal). His mother, Kshiroda Sundari Devi, was related to Deshabandhu Chittranjan Das. His father, Sarat Chandra, a pleader of Purlia, attended the Indian National Congress as a delegate in 1894 and 1896 and became a member of the Imperial Legislative Council as a representative of the Chotanagpur division. Jimut Bahan was first admitted to the Purulia Zilla School in 1902.

But, due to his participation in political activities, his father got him transferred to the Bankura Zilla School in 1909, from where he passed the Entrance examination. He went to Scotland for higher studies and subsequently, visited several European countries. In 1914 he was married to Niharbala devi, daughter of Nirmal Chandra Das Gupta, a prominent lawyer of Patna. She expired five years after the death of her husband, who died in 1961.

Impressed by the nationalistic activities of Bipin Pal, Barin Ghosh and others in the early years of his youth, Jimut Bahan took part in the struggle for freedom since the days of the Non-Cooperation Movement. He suffered imprisonment twice, in January 1922 and June

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1930. He began to hold public offices since 1923, when he became the Vice-Chairman of the Manbhum District Board.

A member of the Congress Party, he became the Assistant Secretary of the Bihar Provincial Congress Committee in 1930, and remained a member of the Bihar and Orissa Legislative Council from 1923 to 1929 and of the Bihar Legislative Assembly from 1937 to 1939. With the formation of the first Congress Ministry in Bihar in 1937, he was appointed a Parliamentary Secretary to the Hon'ble Minister for Public Works and Irrigation on 27 September 1937. With the merger of Purulia in West Bengal, he was elected as a member of the West Bengal Legislative Council in 1959 and retained the membership till 1961.

Tall, clean-shaven and dark-complexioned, Jimut Bahan was a chain-smoker, though a staunch follower of Mahatma Gandhi and Swami Vivekananda. As a member of the Opposition, his speeches in the Bihar and Orissa Legislative Council were pointed, sharp and interspersed with sarcasms. He questioned the demand of Rs. 20,333/- on account of the British Empire Exhibition at Wembley and opposed the recruitment of nursing sisters from England in Bihar.

He voiced his grievances against the European colliery owners in Chotanagpur and said on 21 March 1929 that "the Indian miner only wants that bit of land underneath where his mining right exists, but the European miner is not satisfied with that. He wants much more." His nationalistic outlook led him to demand greater facilities for Ayurvedic and Tibbi systems of medicine and provincialisation of the medical services.

He opposed the residential type of University at Phulwarishrif, Patna. His sympathy with the poor and the labouring class in testified to by his vigorous support for free primary education by the Saran District Board and for the striking tin-plate workers in Tatanagar in 1929. In the Bihar and Orissa Legislative Council, on 15 March 1927, he suggested the admission of lady students in the P.W. Medical College, Patna. He was well-read and knew the French language. He was non-communal and principally a legislator.

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Sen, Keshab Chandra (1838 — 1884)

Keshab Chandra Sen, born in Calcutta in 1838, was a great social reformer and educationist of the post-Mutiny India.

Born on 19 November 1838 in the illustrious Sen family of Colootola, Keshab Chandra Sen embodied the great social transition that gripped the post-Mutiny India. The family actually hailed from Garifa, a village about twenty miles away from Calcutta, but settled in Colootola, Calcutta, where Keshab was born. The Sens were Vaidyas by caste and Vaishnavas by religion.

Keshab's grandfather, Ramkamal Sen, has an abiding place in the annals of the Bengal Renaissance. A Treasurer of the Calcutta Mint and later, the Dewan of the Bank of Bengal, he was one of the founding fathers of the Hindu College (1817), the School Book Society (1818), and the Sanskrit College (1824) and the

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distinguished author of an English and Bengali Dictionary.

Keshab Chandra's father, Peary Mohan, was the Dewan of the Mint and was known for his "probity, piety and beneficence", a true successor to "the rank, refinement and dignity" to which he was born. Keshab's mother, Sarada Devi (daughter of Gourbari Das of Garita), imparted to her son her spiritual fervour, affection and intelligence which moulded Keshab's character. On 27 April 1856, Keshab married Jaganmohini Debi, daughter of Chandra Kumar Majumdar of Bali, at the age of eighteen.

Keshab was admitted to the Hindu School in 1845 from which he passed the Entrance examination in 1853. He took admission in the Metropolitan College in 1854, from where he graduated in 1856 to 1858, he studied Philosophy as a casual student under Mr. Jones, the Professor of Philosophy in the College.

He worked in the Bengal Bank between 1859 and 1861, and in 1866 served as the Dewan of the Mint for a few months. In his college days, his favourite Western authors were Reid, Hamilton, Morell, Theodore Parker, Emerson and Milton, and in later years, he was fond of the works of Victor Cousin, 'Night thoughts' of Edward Young, Shakespeare's 'Hamlet', Christian sermons of Blair and Chalmers, works on Theism by Newman and Miss Frances Cobbe.

But, he was equally well-grounded in Indian philosophical and historical works, Bengali and Sanskrit literature, Srimad Bhagabad Gita and the Vedas. But, the book that had the greatest impact on him was a small tract on 'Brahmoism' by Rajnarayan Bose. It won him over to the Theistic Church.

Soon after his conversion, he made a careful study of the Young Bengal Movement of the day and laid bare its limitations. In a tract, 'Young Bengal, This Is For You' (June 1860) he remarked, "Verily there is a line of demarcation between a mind trained to knowledge and a heart trained to faith, piety and moral courage. Rest assured, my friend, that if in our country intellectual progress went hand-in-hand with religious development...patriotism would not have been a mere matter of oration or essay, but a reality in practice...and our countrymen consolidated by religious love would have realised all the benefits of united exertions and mutual sympathies and effectually surmounted many of those difficulties in the way of social reforms which are now insuperable."

Keshab decided to fill-up the gaps in the young Bengal Movement to include social reform. Apathy had yielded place to social usefulness and Keshab led this new trend in the Theistic Church. Religious fervour was added to the rationale of reform (cf. Keshab's lecture of 3 October 1861, before a meeting of the Brahmo Samaj, vide P.K.Sen: The Biography of a New Faith, Pt. I,p. 269).

Keshab almost itemised the reforms to be undertaken by him and his associates— promotion of moral, spiritual and human education, eradication of untouchability and casteism, spread of education among women, spread of vernacular education and vocational education and stress on temperance.

Keshab had started social reform earlier in his career. In 1855, he had established an Evening School in Colootola for adults and in 1859, with the help of a dramatic club, he had put on the stage 'Bidhaba Bibaha Natak', a play on widow-marriage by Umesh Chandra Datta.

In 1862, in a lecture on 'The Destiny of Human Life', he condemned untouchability as a man-made un-godly evil. In another lecture on 'Social Reformation in India' in 1863, he called upon his countrymen to destroy caste and, what was more important to construct a universal brotherhood. Mere defiance, according to Keshab, was no radical cure.

In a letter to Devendranath in 1861, he expressed his anxiety for devising means for having inter-caste marriages validated by legislation (cf: Ajit Chakravarti: 'Maharshi

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Devendranath Tagore', in Bengali, p. 339); and in 1862 the first inter-caste marriage was brought about by him under the Church. He did not rest till in 1872, he could get the Brahmo Marriage Act enacted by the Government. But, his greatest concern was for women's education.

He set it as one of the objectives of the Brahmo Bandhu Sabha (The Society of Theistic Friends) founded in 1862. In 1864, he brought out a monthly Bengali paper, the *Bamabodhini Patrika*, for ladies. In 1800, yet another, the *Paricharika,* came out. In 1865, he started the 'Brahmike Samaj', a society for Brahmo ladies, followed by a Women's Conference next year to discuss the problems of Indian womanhood.

His crowning achievement in the field was the foundation of the 'Native Ladies' Normal School' in 1871, supplemented by a society for ladies' welfare, 'Bama Hitaishine Sabha'. In 1882, the school developed into the 'Native Ladies' Institution', now famous as the Victoria Institution.

As to education for men, he was equally zealous. Besides the evening School, he initiated the Calcutta College in 1862, and in 1872 the Albert College. In the letters of Indophilus (his preudonym), written in 1872, he formulated an elaborate plan for comprehensive educational reforms.

By establishing the Industrial School in 1870-71, Keshab tried to popularise vocational training for promoting independent livelihood in the country. It was his firm belief that venacular was the right medium for mass education. In 1870, he brought out the *Sulav Samachar,* a weekly vernacular newspaper sold for a pice a copy, which became the cheapest means of mass education and had a circulation of eight thousand in two months' time.

The same year, another periodical, *Mad Na Garal* (Wine or Poison), was started to espouse the cause of temperance. Keshab even worked for the suppression of the liquor traffic when he went to England in 1870. A Society, Bond of Hope, was formed for the cause, tracts were distributed and the Government was memorialised. In 1870, he sponsored the Indian Reform Association with the five-fold objective: education, cheap literature, improvement of women, temperance and charity.

Keshab alone was responsible for the publication of a dozen journals. The first that he brought out was the *Indian Mirror,* started as an English fortnightly in 1861 and converted into a daily in 1871. It was the most celebrated journal of the day. Other journals followed quickly: the *Dharmatattwa,* monthly religious journal, in 1864; the *Bamabodhini Patrika* in 1864 the *Sulav Samachar* in 1870; the *Mad Na Garal* in 1870; the *Dharma Sadhan* in 1872; the *Sunday Mirror* in 1873; the *Balakbandhu,* an illustrated fortnightly children's journal in easy Bengali, in 1878; the *Paricharika* in 1880 and the *New Dispensation* in 1881. Journalism was never put to such extensive use for social amelioration before Keshab. In his hands the Press became a national platform of supreme importance.

Keshab was primarily a religious preacher, the prophet of the New Dispensation. He carried the message of Brahmoism far and near by his incessant travels and lectures. Between 1857 and 1884, he had travelled over most of India and in 1870 had also made a trip to England. Because of his missions outside Bengal, the Theistic Church became an all-India organisation. By 1866, there were sixty-five sister-organisations all over India, four in N.W. Provinces, three in the Punjab, five in Madras and one in Bombay. The total membership rose to five hundred, twenty-five of them being women. He had been able to accomplish nineteen Brahmo marriages, and of them eight were inter-caste marriages.

In 1870, Keshab set sail for England for an intimate study of the Western civilisation, as he himself stated. He was given a grand ovation in England and was introduced to Gladstone, Dean Stanley, Max Muller, John

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Stuart Mill and others, by Sir John Lawrence, erstwhile Governor-General of India, who had a very high opinion of Keshab. He was received by Queen Victoria in private audience. He spoke on 'England's Duty to India', 'Christ and Christianity' 'India Womanhood', etc., to large English audiences. In the second Lecture, he elaborated on the vision of a universal brotherhood of man.

Keshab is regarded as the third prophet of the Theistic Church after Rammohun and Devendranath. The story of his religious elevation remains to be told. Keshab was awarded the title of 'Brahmananda' (Rejoicer in God) and was elected as 'Minister' of the Brahmo Samaj by Devendranath in 1862 within a few years of his conversion in appreciation of his spiritual fervour. In 1857, Keshab had started the 'Godwill Fraternity'—an association for the discussion of religious subjects and for devotional exercises.

A step forward was the 'Sangat Sabha' established in 1860 for mutual assistance in spiritual culture. Between 1860 and 1862, he drew up a programme of social reform for the Church against the reservations of Devendranath that the Brahmos must work within the pale of the Hindu Community, confining their attention to religion and avoiding a showdown with the Hindu customs.

This was the first sign of the future schism in the Church. The conservatism of Devendranath was found inadequate by Keshab for the demands and appeals of a new generation. There were also serious doctrinal differences. Keshab in a lecture on 'Great Men' (1860) had established Revelation in Nature, Soul and History, which to the conservatives meant the importation of *avatarism* and supernaturalism. The Divine Dispensation or 'Vidhana' through the Minister was also taken for Deism by the conservatives.

The cosmopolitan character of Keshab's concept of religion based on love and universal brotherhood appeared "grotesque and ridiculous to the nation" according to the fathers of the Church. It was construed as an aberration and a product of Christian influence on Keshab. A final conflict came over the introduction of the Bhakti Cult into the Theistic Church, viz., mass singing (*Sankirtan*), day-long prayers and services, taking out of processions with the accompaniment of *Khole* and *Kartal* (venerated musical instruments of the Vaishnavas), etc.

It was, in essence, a struggle between the national and emotional content of Brahmoism. The differences were insuperable and the inevitable split came in 1866. Keshab broke with the old Samaj and established the Brahmo Samaj of India on 11 November 1866. In 1871, he established the Bharat Ashram, a retreat where he and his missionaries lived for sometime with their families in spiritual fellowship.

In 1881, he preached the New Dispensation, with the ceremonies and vows introduced by him. The new Church had a direct appeal to the heart of the people for its popular ways of expression, service and reform and could rally more people than the parent body. There was a moral and social regeneration of a higher magnitude. But, all said, the personality cult began to grow and the word of the Minister was constructed as God's scriptures. The rituals obscured the contemplation of God.

And finally when Keshab gave his minor daughter in marriage to the Prince of Cooch Behar, a non-Brahmo, contrary to his professions, a large number of his followers staged the second schism of the Church and the dissident organisation was named the Sadharan Brohmo Samaj. Like the Presbyterian Sect, it had a more democratic set-up than the body from which it had seceded. Nevertheless, Keshab represented a necessary transition in the religious and social upheaval of the nineteenth century.

Though Keshab was primarily a religious and social reformer, his views on nationalism were very concise and clear. In his speech in

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Birmingham (1870), he categorically stated, "I for one would not allow myself to be denationalised. Bring the influence of English education to bear upon the work of Indian reformation, but I would ask you to let the spirit of Indian nationality to develop all that is good therein in a national way....The growth of society must be indigenous, native and natural." He welcomed all that was good in the West, but not at the cost of India's heritage.

In the lecture on 'England's Duties in India's the higher appointments in the administration, for restoration of the state scholarship....to enable students to receive further training in England, for normal schools to train women teachers, for extension of women's education on national lines, for mass education by making vernacular the medium of instruction, for suppression of the liquor traffic, and for better treatment of Indians by British officials. England's duties to India were boldly put forward before the authorities in England. Keshab was proud of his national heritage and was no apologist of the British Raj. He even wanted to see vernacular replacing English as the national language and worked to that end.

Keshab had lectured more than he had written. Many of his lectures were published as tracts, a dozen of them in 1860. His works include: 'True Faith', 'New Samhita', "Yoga—Objective and Subjective', 'The New Dispensation', 'Religion of Harmony', 'Lectures in India', 'Prayers' and 'Lectures in England' in English and 'Sangat', 'Brahmo Gitopanishad', 'Jivanveda', 'Maghotsab' and 'Sadhu Samagam' in Bengali.

Keshab Chandra Sen died at the early age of forty-five years in 1884. He was indeed a stormy petrel in the history of our social and religious reformation.

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Sen, Nabinchandra (1847 — 1909)

Nabinchandra Sen, born at Noapara in Chittagong in 1847, was an eminent Bengali poet and fiction writer.

Nabinchandra Sen was born on 10 February 1847 at Noapara, Chittagong. His father, Gopimohan, was a Peshkar in the Judge's Court. His mother was Rajrajeswari Devi. Gopimohan was a poet. Nabinchandra inherited his father's poetic faculty. Nabinchandra's grandmother was a religious-minded lady. She was responsible for Sen's special interest in the Ramayana and the Mahabharata. Nabinchandra was a Hindu by religion and a Vaidya by caste. He married Lakshmi Devi in 1865.

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Nabinchandra started his academic career in a *Pathsala*. In 1863, he passed the Entrance examination in the first division with a second grade scholarship; and F.A. examination in 1865 in the second division from the Presidency College, Calcutta. He graduated from the General, Assemblies Institution in 1868 and was appointed as third teacher in the Hare School. But, he left the school after only one month's service to take a competitive examination, qualifying in which he became an Assistant in the Bengal Secretariat in 1868.

Since then, Nabinchandra served the Government in the capacity of a Deputy Magistrate and Deputy Collector till 1904, when he retired from the service. As an official, Sen travelled widely throughout Bengal, Behar and Orissa. Nabinchandra came in contact with such personalities as Iswarchandra Vidyasagar, Madhusudan Dutta, Bankimchandra Chatterjee, Peary Charan Sarkar, Rabindranath Tagore and others. Vidyasagar helped Sen in his difficulties.

Nabinchandra was influenced by Madhusudan's poetic diction and style. Bankimchandra encouraged Sen in his literary pursuits. He invited Nabinchandra to contribute to the Bangadarshan. It was Peary Charan Sarkar, his teacher in college, who encouraged Sen to write poetry in the *Education Gazette*. In point of fact, Nabinchandra Sen earned fame with the publication of 'Palasir Judha' (The Battle of Plassey) in 1875.

The long poem was written in a Byronic vein using the Spenserian stanza. There is a lot of emotion in the depiction of the heroism of Mohanlal and Mirmadan. This heroism stood for the patriotic zeal of a subject nation. To the awakening of national feeling among the Bengalees, this poem had a definite contribution.

Nabinchandra's fame principally rests on a trilogy on the Krishna story as in the Mahabharata—'Raivatak' (1886), 'Kurukshetra' (1893) and 'Prabhas' (1896). Here, Sen planned to write an epic in a grand style. Krishna, the hero, with his intellect and diplomacy and courage, tried and set up a kingdom where the differences among races, castes and religious had no place. A nation united in one single religion should be the ideal of the Indian people.

Sen tried to give a new meaning and interpretation to the Mahabharata. Here we find Nabinchandra intoducing a hitherto less known character Basuki, with whose help Krishna planned to unite Aryan with the Non-Aryan people. Hence, Nabinchandra envisaged a Mahabharata of the nineteenth century. But, he failed miserably because he lacked the qualities of an epic poet.

He preferred romanticism to classicism. All through the poem the guiding principle was devotion mixed with a romantic zeal. In those days, the educated Bengalee used to recall the history of Prussia and Italy. The heroism of Mazzini, Garibaldi, Cavour and Bismarck was cherished by them. Nabinchandra drew parallel history in the Mahabharata and had Krishna for the hero of his epic. The plot of his epic reflects the ideas and ideals of the nineteenth century educated Bengalee.

Hence, the trilogy has historical significance. Nabinchandra wrote several narrative poems. Some of them are: 'Christ' (1297 B.S.,) 'Amitabha' (1302 B.S.), and 'Amritabha' (1316 B.S.). Earlier, he had his lyrics published in two volumes: 'Abakash Ranjini' (1871 and 1284 B.S.) and a translation, 'Cleopatra' (1284 B.S.).

Nabinchandras lyrics reflect the poet's tender and delicate feeling for nature and man. Sen's outstanding creation is his autobiography, 'Amar Jiban', in five volumes. Here, Nabinchandra is sometimes humorous, sometimes emotional and sometimes serious. The narrative style is simple and pleasing.

Sen was the Vice-President of the Bangiya Sahitya Parishad. In the nineteenth century, Sen was regarded as one of the best epic poets of

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his time. Even though his fame is on the wane, his role as a poet and a passionate thinker should never be lost sight of.

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Sen, Narendra Nath (1843 — 1911)

Narendra Nath Sen, born in Calcutta in 1843, was an eminent journalist, social reformer and freedom fighter.

Son of Harimohun Sen, Narendra Nath was born on 23 February 1843 in a famous Vaidya family of Colootola in Calcutta which traced its descent from Ram Kamal Sen. Though much is not known about his early life, it is said that he had his early education in a local school and then entered the Hindu College. At the age of nineteen, he joined an Attorney's office as a trainee. He joined the Calcutta High Court in 1866 as an Attorney, but left it after sometime as he could not devote sufficient time to his professional work.

Narendra Nath was a journalist by profession. In 1863, he became the Editor of *The Indian Mirror* during the absence of Manmohan Ghosh. When the *Mirror* became a daily, Narendra Nath took over charge in the place of Pratap Chandra Mazumdar.

From 1883, till his death he was the sole proprietor-editor of the daily, Later, he began editing the *Sulava Samachar* (New Series; first published in Baisakh, 1318 B.S.), a weekly vernacular newspaper, which was subsidised by the Government.

He made a great name as a journalist. Narendra Nath was an ardent patriot and thought that journalism served the cause of nationalism. He once said, "the press and the platform are the safety valves of popular discontent." He was associated with the Congress movement and had a close association with Surendranath Banerjea and Maharaja Manindra Chandra Nandi.

From 1897 to 1899, he was a Member of the Bengal Legislative Assembly, where he represented the Calcutta Municipal Corporation. Though, according to Surendranath Banerjea, he was the "most moderate among the political leaders of Bengal", he could not sit idly during the anti-Partition agitation in Bengal. He moved the famous 'Boycott Resolution' in a general meet in at the Calcutta Town Hall on 7 August 1905, which was presided over by Maharaja Manindra Chandra Nandi.

He himself presided over a protest meeting in the house of Ram Krishna Naskar at Chingrihatta on 21 September 1905. He severely criticised the repressive policy of the British Government in a meeting held on 14 February 1906 at the Grand Theatre in honour of the Political sufferers in the anti-Partition movement. Unfortunately, during his later days he had acute differences with his fellow nationalists and left active politics. He was awarded the title of 'Rai Bahadur' on 26 June 1908.

A man of liberal outlook, Narendra Nath was opposed to caste and untouchability. He favoured Western education and greatly emphasised the need for primary education. He was a lover of Western literature and wrote two works in English— 'A Lecture on the Marriage Law in India' and "A Needed Disclaimer'. He was "a fearless champion of the public interests and a warm and devoted worker in the cause of Indian progress."

He could not, however, support the terrorist ideology; and strongly believed in the method of constitutional agitation. Opposed to regional approach in politics, Narendra Nath stood for complete freedom.

He held the English responsible for the

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economic miseries of the Indian people and stressed the need for modern industries in the country. Though he maintained a simple and quiet life, "sobriety and self-restraint made him respected even by those who did not view Indian aspirations with a friendly eye."

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Sen, Narendra Mohan (1887 — 1961)

Narendra Mohan Sen, born at Jalpaiguri in 1887, was an eminent Bengali revolutionary freedom fighter.

Of the numerous Bengal revolutionaries who sacrificed everything they had for the emancipation of their motherland, the name of Narendra Mohan Sen stands out with a halo of celestial glow.

Narendra Mohan was born on 13 August 1887 (15 Bhadra 1294 B.S.) at Jalpaiguri. His native village was Aminpur in Narayanganj subdivision of Dacca district. His father, Prabhat Chandra Sen, after retiring from service, opened an all-free charitable homeopathic dispensary at Narinda, Dacca. Narendra Mohan had his first schooling at this Narinda house.

It was a strange coincidence that Narendra Mohan's first private tutor was no other than Pulin Behari Das, the great revolutionary leader belonging to the Anusilan Samiti. The very congenial atmosphere of Narendra Mohan's family and his close association with Pulin Behari Das contributed a great deal in forming Narendra Mohan's future life. He passed the Entrance examination from the Imperial Seminary, Dacca, and continued his studies up to the second year in the Mitford Medical School, Dacca.

Narendra Mohan dedicated himself wholly to various forms of service to the country through the Samiti and proved his unflinching spirit of sacrifice, devotion to duty and success in difficult assignments. It was because of Narendra Mohan's influence that all the members of their family became associated with the Anusilan Samiti. Their Narinda house was soon transformed into a refuge of the patriots. His parents also blessed and sympathised with the cause he represented.

The Anusilan Samiti was declared unlawful and illegal in 1909 and the famous Dacca Conspiracy Case was started next year with the return of Pulin Das and other veterans from deportation and incarceration. Soon, the important members of the Samiti were put under arrest. The curtain fell over this Case at the Calcutta High Court, and of the arrested many were sentenced to different terms of imprisonment.

The leadership of the Anusilan Samiti gradually devolved on Narendra Mohan while the conspiracy case, above referred to, had been in progress. In fact, from 1910, Narendra Mohan was the *de facto* general of the Dacca Anusilan Samiti then functioning as a secret organisation. It should be borne in mind that the period 1910-13 was an extremely trying one for the revolutionary parties, principally of Bengal.

Mass arrests, inhuman police tortures, voluntary closures and forcible disruption of the Anusilan Party as a sequel to its being declared illegal were the order of the day. Though the activities of the Samiti suffered to a great extent, there was no dearth of willing workers to shoulder the responsibilities secretly and Narendra Mohan stood firm and high amidst all the troubles.

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His ideal devotion to duty, his untiring zeal to further the activities of the secret Samiti in trying to secure the emancipation of the motherland, his burning patriotism, his unshakable faith in the youths and, to crown all, his ever-increasing faith in the cause made him the symbol of patriotism.

It was through his stewardship that the activities of the Anusilan Samiti spread far and wide, transgressing the geographical boundary of Bengal, to Assam, Bombay, Bihar, U.P., Punjab and Chandernagore. It was he who planned to send revolutionary emissaries outside India—to Russia, Germany and other places—even in 1911. He established two agricultural farms mainly to train up workers in the use and manufacture of firearms.

He was arrested in connection with the Barisal Conspiracy Case (1913-14), but was acquitted. Narendra Mchan was again arrested in the latter part of 1914 at Grear Park, Calcutta, after a scuffle between him and Mr. Lowman and his men, in which Biren Chatterjee, a party comrade twisted Lowmen's hand and broke it. Narendra Mohan was detained under Regulation III of 1818.

Since then, Narendra Mohan had been arrested many times and detained in different jails in India and Burma. Even during the Second World War, when he was virtually leading the life of a monk, he was put under arrest and detained.

One noteworthy feature of Narendra Mohan's revolutionary character was his ability to spot the right men for future leadership and to train them up accordingly.

He was generous, amiable and devoid of pride. He renounced mundane ties and became a Sanyasi in the later period of his life. Even then as intense desire for the freedom of the country, the unextinguished fire of his revolutionary spirit, a sincere and warm feelings of love for his revolutionary colleagues and workers always glowed in his heart. A man of great courage, conviction and intellect, Narendra Mohan died at Benares on 23 January 1961, at the age of seventy-four.

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Sen, Nirmal Chandra (1898 — 1932)

Nirmal Chandra Sen, born at Koepara in Chittagong in 1898, was a leading revolutionary freedom fighter.

One of the six big leaders of Chittagong Youth Uprising, but of them the least known, Nirmal Chandra Sen was born in a middle-class family in the village of Koepara in Chittagong in 1898. He was the third and youngest son of his parents, Rashik Chandra Sen and Harasundari Devi.

After passing the Matriculation examination, he joined the Chittagong N.M. School for medical studies. Unusual sufferings of Indians at the hands of British Imperialists impelled him to join the Secret Society of Chittagong. Very soon he became a keen, ardent and active member of the society.

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He made his own home a shelter for his comrades-in-arms and took part in the Railway Mail Robbery of 1923 and similar actions. Revolutionaries of Burma also knew him for his activities there. He was arrested in 1924 under the Bengal Ordinance and was later released in 1928 with Ambica Chakraborty and Ananta Singh.

Nirmal Chandra Sen, ever-smiling, jolly and jovial, was a lovable personality. He was, however, disciplined and strict, having no trace of complacency or slackness in his nature. His love for the land was the religion of his life. His organising ability and capacity to train up fighters for freedom were beyond question. His bullets never missed their marks. All his life he followed his leader 'Masterda', Surjya Sen, like a shadow.

During the period of preparation for the uprising, he showed his powers of quick judgement and effective planning. On the fateful day of 18 April 1930, he and Lokenath Bal with a group of young fighters successfully stormed the Railway Auxiliary Force Headquarters and grabbed all the arms and joined the Headquarters of the Indian Republican Army, Chittagong Branch, at the Main Armoury where he saluted the First President of the Provisional Government of Free India. He was the head of the Commissariat of the I.R.A., Chittagong Branch.

At Jalalabad, on 22 April 1930, he fought with his musket and crawled under a shower of bullets to the jammed muskets to exchange his weapon with that of his comrade for cleansing. His crawling movement helped to keep the guns raining fire on the enemy.

After the Jalalabad fighting, Nirmal Chandra Sen alongwith other fighters took shelter in the village. Except on very rare occasions he was a constant companion of 'Masterda' during the period he lived underground. He knew quite well that to save this short-stature man was to keep the fire of revolution burning. The great leader, too, was confident of his compatriots. He saved the life of his comrades even at the risk of his own life.

A reward of Rs. 5,000/- was declared for the capture of Nirmal Chandra Sen. Police and Military were all looking for him everywhere.

At Dhalghat village that fateful night came. Both Nirmal Chandra Sen and 'Masterda' took shelter under the roof of Savitri Devi at Dhalghat. The police got scent of it and, with a contingent of armed force led by Captain Cameron besieged the house. Revolutionaries upstairs were ready with their arms. Captain Cameron tried to force his way upstairs, only to be felled by the bullets from the revolver of Nirmal Chandra Sen.

Nirmal tried to persuade 'Masterda' to flee with Pritilata and Bhola, while he engaged the military and the police in a continuous exchange of fire and held them up. 'Masterda' did not agree at first, but at the insistence of Nirmal Chandra Sen, withdrew under cover of the continuous firing kept up by Nirmal. The enemy now concentrated their attack on him. Then there came a lull in firing.

The Military climbed up the staircase fully prepared. They found Nirmal Sen severely wounded and bleeding. He succumbed to the bullets from the enemy. Thus died (13 June 1932) one of the big heroes of the revolution, blazing a trail for his fighting friends.

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Sen, Prafulla Chandra (1897 —)

Prafulla Chandra Sen, born at Arambagh in Hooghly district in 1897, is a firm believer in Gandhian principles and a reputed leader of the Congress organisation in Bengal.

A firm believer in Gandhian principles and a reputed leader of the Congress Organisation in Bengal, Prafulla Chandra was born in 1897. Very little is known about his family and his early life and he himself is quite reticent about such details. From his long association with Arambagh in the Hooghly district, West Bengal, some people think that Arambagh was the place of his birth. There are others, however, who think that his family originally belonged to the district of Khulna and came to Arambagh much later. Nothing is known about his parents, but it is believed that he belonged to a poor family and had to struggle hard in his early life. Prafulla Chandra is a life-long bachelor.

Prafulla Chandra started his education in Bihar and passed the Entrance examination from the Deoghar School. He had his college education in the Scottish Churches College, Calcutta, from where he passed the B.Sc. examination of the University of Calcutta. Even as a student, he was attracted by the call of the nationalist movement and was very much impressed by the ideas and speeches of Lala Lajpat Rai, Bal Gangadhar Tilak and Bepin Chandra Pal, the great 'Trinity' of that time.

Later on, he was drawn towards Gandhiji and his principles of non-violence. He had opportunities to come into close contact with Mahatma Gandhi. He was also deeply influenced by the teachings of Ramakrishna Paramhansa and Swami Vivekananda and was a great admirer of Rabindranath Tagore. In the field of politics, he was deeply influenced by Dr. Bhupendra Nath Datta, Dr. Bidhan Chandra Roy, Pandit Jawaharlal Nehru and many other leaders of the Indian National Congress. These contacts proved to be fruitful in many ways in his career, but essentially he was a Gandhiji who believed in devoted constructive service to humanity rather than an active political role.

Prafulla Chandra actively joined the nationalist movement from the time of the Non-Cooperation Movement in 1921. He went to jail once during this movement. During the Civil Disobedience Movement, he courted arrest in 1930, 1932 and 1934. He was again arrested during the 1942 movement. He spent a total period of eleven years in jail. In the pre-independence period, however, he preferred constructive rural work, specially at Arambagh, to a hectic political life.

He was a staunch Congressite, who devoted himself to the constructive and humanitarian work of that organisation, and worked, mainly in Arambagh, for the welfare of the masses. His whole-hearted devotion to the cause of the Harijans and other down-trodden classes in Arambagh earned him the sobriquet of the 'Gandhi of Arambagh'.

In 1948, when Dr. B.C. Roy formed his Cabinet in West Bengal, Prafulla Chandra Sen was appointed the Food Minister. Till the end, he was the right-hand man of Dr. B.C. Roy and next to him in status in the Cabinet. After the death of Dr. B.C. Roy in July 1962, Prafulla Chandra Sen became the Chief Minister of West Bengal and remained in office till the Congress debacle in the General Elections of 1967, when a U.F. Government came to power in West Bengal.

After this Congress debacle, Prafulla Chandra again devoted himself whole-heartedly to constructive work at Arambagh as a true Gandhian worker. In 1969, when the split in the Indian National Congress came, Prafulla Chandra Sen sided with the other old leaders of the Congress as against the Indira group. It meant a historic decision for him and a virtual end of his active political career.

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In the General Elections of 1972, the Congress (R) won a landslide victory while the Congress (O), to which Prafulla Chandra Sen belonged, made a poor show, although he himself was duly elected from Arambagh to the West Bengal Legislative Assembly. Since then, Prafulla Chandra Sen has been devoting himself fully to constructive work, specially at Arambagh.

It is unfortunate that a dedicated leader like Prafulla Chandra Sen has been sidetracked from active politics since 1972.

Prafulla Chandra is a man of quiet disposition. As a disciple of Gandhiji, he has always been opposed to caste and untouchability and has worked with a missionary zeal to eradicate such evil practices. At the same time, he worked for the success of Gandhiji's 'Nawi Talim' plan for the education of the masses.

As an ardent patriot, he was highly critical of the British rule in India. He believed in complete freedom for India and also believed that freedom would come only through non-violent Satyagraha. His outlook on religion is most modern and progressive and he is wholly opposed to communalism, regionalism and other such divisive forces in Indian society.

Although out of political power, Prafulla Chandra Sen has, by his stern adherence to the principles of rectitude and integrity and by his complete dedication to the service of humanity, imparted a moral tone and quality to the Congress movement in India. Despite his political obscurity for the present, his contribution to the uplift of the nation will always be remembered by future generations.

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Sen, Purna Chandra (1886 — ?)

Purna Chandra Sen, born at Chandpur in Midnapur district in 1886, was a prominent member of the pioneer band of revolutionaries of Bengal, journalist and Founder-President of the Calcutta Press Club.

A prominent member of the pioneer band of revolutionaries of Bengal, co-accused of Sri Aurobindo in the Alipur Bomb Conspiracy Trial (1908-09), journalist and Founder-President of the Calcutta Press Club, Purna Chandra Sen was born in November 1886 in a middle-class Kayastha family in the village of Chandpur in the Ghatal sub-division of Midnapur district. His father, Jogendra Nath Sen, was a pleader in the Judge's Court and an ardent follower of Rashtraguru Surendranath.

Purna Chandra was greatly influenced by his father's politics. Besides, the ennobling characters and stories of the epics and the works of Bankimchandra, Ramesh Dutt, Hem Chandra Banerji, Rangalal, Michael and Nabin Sen as well as Todd's 'Annals of Rajasthan' had left an abiding impression on his young mind. He had his schooling at the Tamluk Hamilton School and passed the Entrance examination in 1904. He then joined the Midnapur College,

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where he was initiated into the gospel of National Independence by Jnanerdra Nath Bose, a school teacher.

Jnanendra, with his brother Satyendra and Hem Chandra Das (Kanango), had, early in 1902, formed a secret organisation at Midnapur for creating a revolutionary urge for freedom among the youths. The two Boses were the maternal uncles of Aurobindo and nephews (brother's sons) of Rishi Rajnarain Bose.

Satyendra was later hanged for the murder of the approver Naren Goswami inside the Alipur (now Presidency) jail and Hem Chandra was sent to the Andamans for life in the Alipur Bomb Conspiracy Case Trial. Purna Chandra was formally admitted into the organisation in 1904. The organisation was later merged into the Secret Revolutionary Society led by Barindra Kumar Ghose in Calcutta. The organisation could not make much headway until the beginning of the agitation against Partition of Bengal and for the boycott of British goods (1905-06).

Purna Chandra took a leading part in the agitation at Midnapur and in secretly working for the development of the organisation in association with Satyendra, Hem Chandra and others, including young Kshudiram (Kshudiram Bose). Subsequently, he left home and gave up his studies at the college to join in organising a band of dedicated youths, like the Sanyasins of Bankim's 'Anandamath', pledged to sacrifice their lives for the liberation of the Motherland.

The formation of such an extremist secret body was advocated in a Bankipur (Bihar) journal, the *Motherland,* edited by Jnanendra Nath Mitra. In the meantime, Bhupendra Nath Dutta, the youngest brother of Swami Vivekananda, courted a year's rigorous imprisonment on a charge of sedition for his writings in the secret society's weekly organ, the *Jugantar*, by voluntarily declaring himself as its editor. The printer of the paper, Basanta Bhattacharya, was also sentenced to two year's rigorous imprisonment on a similar charge.

Thereafter, the Government made it obligatory for newspapers to declare the names of their editors, printers and publishers. Purna Chandra came back to Calcutta and was chosen to be declared as the next (*de jure*) editor-cum-printer-cum-publisher of the *Jugantar*. He appeared before Mr. Kingsford, the Chief Magistrate of Calcutta, and made the declaration, which was summarily rejected on the ground of his being a " callow youth".

He thus, missed the opportunity of being a "hero" by courting imprisonment, but received the blessings of Sri Aurobindo. He stayed with him for sometime before moving to the secret society's headquarters at the Muraripukur Gardens. The *Jugantar* people at this time, out of fun, advertised for a broad-whiskered grown-up person for the vacancy.

Baikuntha Acharya and Jnanendra Nath Mitra, formerly editor of the *Bankipur Journal,* the *Motherland,* came forward one after the other and were sentenced to two and five year's imprisonment respectively, charged with sedition for their writings in the last few open and secret publications of the *Jugantar* before it finally closed down.

Immediately following the Muzaffarpur outrage (30 April 1908), suicide of Prafulla Chaki and arrest of Kshudiram (1 May), several places in Calcutta and elsewhere were simultaneously raided by the police. Barindra Kumar Ghose, Upendra Banerji, Ullaskar Dutta, Nalinikanta Gupta, Purna Chandra Sen, Bibhuti Sarkar and eight others were arrested at Muraripukur, and Sri Aurobindo, Hem Chandra Das, Kanailal Dutta and others from other different places in Calcutta.

All of them, with Sri Aurobindo as the principal accused, were lodged in the solitary cells of the Alipur Central (now Presidency) jail pending trial which lasted for over a year. The trial ended in the acquittal of Sri Aurobindo, Purna Chandra and fifteen others. The rest of the accused were sentenced to various terms of

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transportation ranging from five years to whole life.

Purna Chandra's father, who was called as a prosecution witness, was cross-examined by the Prosecuting Counsel, Mr. Eardley Norton, without being declared hostile. On the following day, he died suddenly of a heart attack. Purna Chandra was denied all facilities to perform the Shastric rites. He escaped conviction, but could not escape police surveillance which continued until May 1922 even after he had become a confirmed non-violent non-cooperator.

His unexpected release placed him in a great predicament for the police and avoided by old friends, he could not settle at one place for long. After wandering about for over two years, he came and stayed in Calcutta to pick up the lost threads and to find some employment. He learnt stenography and re-established contact with some old comrades and made some new ones. The 1913 Burdwan floods provided an opportunity to the scattered revolutionaries to establish contact with one another and it also gave them an incentive to intensify their activities and paved the way for future co-operation and coordination.

During the First World War, when a revolutionary attempt was made for an armed rising with German help in money and materials, most of the revolutionary groups in different parts of Bengal combined themselves into a single organisation under the leadership of Bangha Jatin (Jatindra Nath Mukherji) and Purna Chandra's boyhood friend and schoolmate, Dr. Jadugopal Mukherji.

This organisation later came to be known as the Jugantar Party of Calcutta. As an active member of the party, Purna Chandra was put specially in charge of the Midnapur group. The attempt at an armed uprising failed to materialise and the Government let loose a reign of terror in the form of indiscriminate arrests, externments and internments.

Several revolutionary leaders went underground to avoid arrest and to work secretly. Purna Chandra maintained contact with some of them, arranging for their shelter and helping them in other ways. He served as a link between them in absconders at French Chendernagore and those in Calcutta.

During the negotiations between the British Government and the nationalist leaders regarding the proposed Montagu-Chelmsford Reforms, Mahatma Gandhi and Lokmanya Tilak visited Calcutta. On the initiative of Prof. J. L. Banerji, a prominent Congress Leader, Purna Chandra and Satyabrata Dasgupta (Badal) of the North Bengal Group approached both the absconders. Mahatmaji advised them to abjure violence and come out in the open. Tilak's advice was to lie low and not to result of the negotiations with the British government.

On the eve of the introduction of the Montagu-Chelmsford Reforms (1920-21), the Andaman prisoners were released; detenus and internees returned to their homes and underground revolutionaries came out of hiding. Twelve long years' to an end after severe comments appeared in Pandit Shyamsundar Chakravarty's *Servant* (6 May 1922) and Motilal Ghosh's *Amrita Bazar Patrika* (7 May 1922).

During 1918-19, when Deshbandhu Chittaranjan Das started an all-India organisation, Janasabha, with the well-known Barrister Byomkesh Chakravarty as its President, to revitalise the national movement, Purna Chandra was put in charge of its publicity campaign. This organisation gradually ceased to exist, with Mahatma Gandhi taking the lead in the political field with his non-violent non-cooperation campaign.

After the Special Session of the Congress at Calcutta (September 1920), Purna Chandra accompanied Deshbandhu, as his private secretary, on his East Bengal tour on the eve of the Nagpur Congress held in December 1920. At Nagpur, he alongwith Deshbandhu accepted Gandhiji's non-cooperation movement.

At the call of Mahatma Gandhi, Purna

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Chandra gave up his job as a stenographer and joined his movement wholeheartedly. The few nationalist newspapers, which at that time existed in Calcutta or had just been brought out in support of the movement, had then no proper system of collecting and reporting news, nor had any of them any reporting staff of their own. They had to depend on the anti-Indian Anglo-Indian newspapers and news agencies even for news of tremendous national importance.

As such, the Gandhian movement and Congress news were either ignored or received meagre publicity. Purna Chandra took upon himself the onerous task of supplying news of the new movement to the Calcutta nationalist press and elsewhere as free national service. And gradually, he became a journalist by profession while closely associating himself with the Congress movement until Independence.

He introduced a new method and style of reporting news of national importance. He served Shyam Sunder Chakravarty's *Servant* and Motilal Ghose's *Amrita Bazar Patrika* as a special representative at the beginning o his journalistic career and when Deshbandhu started his *Forward*, as the organ of the Swarajya Party, Purna Chandra was made its Chief Reporter.

Subsequently, he joined the reporting staff of *The Statesman*, Calcutta, retiring in 1952 as its senior most reporter. He had been an active member of the Congress for over forty years (1919-62). He acted as the official recorder of the full proceedings of several annual sessions of the Congress.

Purna Chandra Sen took the lead in organising the Calcutta Press Club and became its Founder-President. He now lives a retired life and keenly follows all-India politics.

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Sen, Rabindra Mohan (1892 — 1972)

Rabindra Mohan Sen, born at Jamalpur in Mymensingh in 1892, was an eminent revolutionary freedom fighter.

Rabindra Mohan Sen was born in the year 1892, in Jamalpur, Mymensingh, where his father Prasanna Kumar Sen Gupta was an Assistant Surgeon. He comes from the important village of Bajrajogini, Dacca, known as the birthplace of the saint and great religious teacher Atish-Dipankar Sreejnan of old times. Rabindra Mohan was the younger of the two brothers.

Soon after the formation of the Anisilan Samiti in Dacca in 1906, he was recruited in 1908 into the Party by Jnan Chandra Majumdar through the observance of the strict technical formalities under the supervision of Pulin Behari Das.

Rabindra Mohan passed the matriculation examination in the year of 1910, obtaining a scholarship and came down to Dacca for further studies. He had already become an active member of the party and was known for his devotion, loyalty, honesty, daring and strength of character.

The Sonarong National School in Bikrampur, Dacca, was then virtually the main centre of activities for the members of the

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Samiti. Rabindra Mohan Sen, Jatindra Nath Roy Jogendra Chakrabarty (Martyr in Moulavi Bazar Bomb Case), Ramesh Chandra Acharjee, Trailokya Nath Chakrabarty and others who gathered there were acting under the political guidance of Narendra Mohan Sen.

Many important political decisions and activities were taken and directed from that centre. Rabindra Mohan, alongwith his two friends Ramesh Acharjee and Jogendra Chakrabarty, was arrested in 1911 under section 109 Cr. P.C., and the former two were sentenced to serve one year's rigorous imprisonment and the latter on to a one year-and-a-half's similar detention.

In 1912, Rabindra Mohan came down to Calcutta and got himself admitted in the Ripon College, but soon he was placed under police surveillance in 1912-14 and this did not deter him from participating in the daring actions of the Party.

Rabindra Mohan was in jail again in 1916 and kept in detention till 1920 under Reg. III of 1818 in various jails in India. In the historic hunger strike that took place during that period in Midnapore and Hazaribagh jails, Rabindra Mohan was a participant.

After his release in 1920, he again was involved in the revolutionary activities of the party which had then taken root in many of the provinces outside Bengal. Rabindra Mohan was in close touch with them and also in touch with foreign powers like Russia, where at that time a socialist revolution had been successful under Comrades Lenin and Trotsky.

In 1923, Rabindra Mohan was again arrested and kept in prison till 1927 in various jails in India. A Police Report on him says: "Rabindra Mohan Sen Gupta alias Harish Chandra Ghosh was the most stubborn state prisoner in the jail. On his release, he at once resumed his position as one of the leader of the Dacca Anusilan Samity and devoted his energies to reviving and maintaining the former branches of the Samity.

In 1923, it was reported that Rabindra and two other members of the Anusilan Party named Pratul Ganguly and Ramesh Choudhury were anxiously looking out for arms and Pratul was in direct touch with M.N. Roy in Germany from whom he hoped to obtain a supply."

In 1914, Rabindra Mohan alongwith Pratul Ganguly, Nalini Kishore Guha and other leaders of the Samity conducted the talks about the amalgamation of all the revolutionary parties of Bengal into a single one under Jatin Mukherjee. Even in detention or outside, he pursued this mission along with Bhupati Majumdar, Pratul Ganguly, Kedareswar Sen Gupta, Trailokya Nath Chakrabarty, Surendra Mohan Ghosh, Jadugopal Mukherjee, Hem Chandra Ghosh and others.

Rabindra Mohan had intimate contact with Rash Behari Bose, who used to come often to the Badurbagan centre of the Anusilar Samiti. There, one day, Rash Behari was hit in his hand by a bullet when the pistol he was handling suddenly went off. Rabindra Mohan was there and did what was possible and necessary under the circumstances.

During the special session of the Congress held in Calcutta in 1928, where Subhas Chandra Bose was the G.O.C. of the volunteer organisation, Rabindra Mohan was one of the organisers and played a conspicuous part. Dr. B.C. Ray used to love and respect Rabindra Mohan as a very strong and honest man in both private and public life.

Rabindra Mohan was arrested again in 1930 and had to spend about eight years in detention in various camps and jails in India, mainly in Madras.

In 1938, he was released and became closely associated with the activities of Subhas Chandra Bose as against the Congress High Command and also with his plans about the future Indian revolution.

He was again arrested in 1940, to be released only after the World War was over, i.e.,

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in 1946, with the announcement of the transfer of power.

He joined the Socialist Party of India with some prominent men of his party and for some-time worked with it as a guide and an important member of the Executive in West Bengal.

With his friend Jatin Roy and others, he started, at Dakshin Chatra, 24-Parganas, a village organisation named 'Sangathani' for rendering various social services, which worked very successfully. Rabindra Mohan never married. He died on 8 June 1972.

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Sen, Rajanikanta (1865 — 1910)

Rajanikanta Sen, born at Bhangabari in the district of Pabna in 1865, was an eminent Bengali songster and a composer.

Rajanikanta Sen was born on 26 July 1865 in the village of Bhangabari in Sirajganj, district Pabna. His father, Guruprasad, a Government employee, was a poet and a musician. He composed songs and published his music book, 'Padaratnamala'. Evidences of deep faith in the Vaishnava religion were to be found in Guruprasad's writings.

Rajanikanta's mother, Monomohini Devi, was educated and she loved the Bengali language. Sen derived his love for music and literature from his parents. Guruprasad was responsible for Sen's attachment to the Vaishnava faith. Rajanikanta's cousin sister, Ambujasundari, was a poet.

Sen was Hindu by religion and Vaidya by caste. He married Hiranmoyee Devi, daughter of Taraknath Sen, a Deputy Inspector of Schools. Hiranmoyee Devi was a good student in the school.

Rajanikanta passed the Entrance examination in 1883 and the F.A. from the Rajshahi College in 1885. He graduated from the City College in 1889. After passing the B.L. examination in 1891, he practised law at Rajshahi. Sen was a Munsiff for a short period. Rajanikanta, however, was not cut out for law.

Maladjusted to his profession, he could not earn much to make both ends meet. But, he was lucky to have friends who helped him in time of need. He was an out-and-out litterateur. He engaged himself in composing songs and poetry. He was a musician, too. Sen came in contact with such personalities as Akshay Kumar Maitreya, Dwijendralal Roy, Suresh Chandra Samajpati, Rabindranath Tagore, Jaladhar Sen, Manandra Chandra Nandi and others. Akshay Kumar Maitreya, a reputed historian of his time, was a great friend on Sen's.

Through him, Rajanikanta became acquainted with the songs of Kangal Harinath, Rajanikanta's songs reflect the influence of Harinath. At Rajshahi, Sen met Dwijendralal Roy, and the meeting was fruitful. Sen composed his comic and satirical songs after Roy's. Rajanikanta was associated with the *Utsaha,* a monthly.

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He did much to foster fraternal feelings among his countrymen, irrespective of race and religion. He opposed the idea of the partition of Bengal. He exhorted his countrymen to use home-made instead of foreign goods. Sen was a supporter of the 'boycott' movement. Like many, he saw the necessity of acquiring economic self-sufficiency.

Sen participated in the partition movement actively. Here, he caught the inspiration of writing Swadeshi songs. During the partition movement a procession, with Rajanikanta in the forefront, was organised in Calcutta. He composed many patriotic songs, of which 'mayer deoya mota kapad mathay tule ne re bhai' (come, adore hand-made cloth hallowed by the mother's blessings) was historically important.

For the song electrified the Swadeshi-minded people at that time. Though orthodox, he had a soft corner for the Hindu widows. He was against the idea of the supremacy of the Brahmin. He was an avowed opponent of the dowry system. Sen had a firm faith in the Hindu scriptures. He was a God-fearing man.

Rajanikanta composed devotional as well as patriotic songs. The influence of Rabindranath's 'Brahma' songs was great, while his patriotic songs bore the imprint of Dwijendalal's songs. His songs reflect self-effacement. His eight published books are 'Bani' (1902), 'Kalyani' (1905). 'Amrita' (1910), 'Abhaya' (1910), 'Sadbhab Kusum' (1913) and 'Sech Dan' (1927).

Sen's lyrics and songs are simple, spontaneous and free from conscious artistry. Sen's lyrics and songs were topical, through which his countrymen were inspired to rise against the British Raj. His lyrics were highly acclaimed by Rabindranath Tagore. Sen's satire exposed the selfishness of individuals and social anomalies. As a songster and a composer, he had a distinct place in the world of music.He died on 13 September 1910, at the comparatively young age of forty-five.

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Sen, Satindra Nath (1894 — 1955)

Satindra Nath Sen, born at Bagan-Uttarpara in Faridpur district in 1894, was an eminent freedom fighter.

A man of many rare qualities of character, Satin Sen was born in 1894 in his ancestral village of Bagan-Uttarpara, Kotalipra, Faridpur, in East Bengal. He was the third son of the late Nabin Chandra Sen, the respected social leader and lawyer of Patuakhali, Barisal. He lost his mother Saudamini Debi in his childhood.

After completing his school education in 1912 from the Government School of Patuakhali, he took his college education first at Hazaribagh and thereafter in the Bangabashi College, Calcutta. His studies were abruptly terminated by his joining the revolutionary movement, while he was a student of the fourth year class.

It was through the teachings of Vivekananda that he was attracted to the nobler view of life, and to direct participation in the revolutionary struggle. It was through the influence of Swami Prajnananda Saraswati of Sankar Math, Barisal, that he became an active member of the Jugantar Party; and thus he came to be an intimate associate of Jatindra Nath Mukherjee, M.N. Roy and other prominent revolutionaries.

His was throughout a dynamic life

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dedicated to the service of the motherland. He bore all conceivable sufferings, sacrifices and turmoils with astonishing tranquillity, acquired through the philosophy of the Geeta and the Upanishads. This helped him to pass a period of over twenty-six years behind the prison bars unperturbed.

He was almost a legendary figure in the freedom struggle. It was in consequence of his involvement in the most daring encounter in the famous Sibpur Dacoity event in 1915 that he was first put into prison. While organising the Non-Cooperation Movement in 1921, he was convicted and sentenced to rigorous imprisonment, when he went on a hunger strike for sixty-one days in Barisal Jail in protest against the insulting treatment to the political prisoners.

He organised various mass movements, and amongst them, the Patuakhali Satyagraha in 1926-28 was one of the glorious achievements of his life. As a protest against police repression upon the people of Barisal, he undertook a hazardous strike for 108 days in the prison. Thus, off and on, he was thrown into prison on various changes—under sections 107 and 110, I.P.C., B.C.L.A., D.I. Rules, etc.—and was kept in various jails in Bengal, in Deoli Detention Camp and in Punjab jails.

In the latter period of his life, he was attracted to the Gandhian philosophy of Sarvodaya, based on love for all. For some years he was a member of the Legislature from which he voluntarily resigned in order to serve the people more effectively in their distress, in disease and in need. Through his persistence, he obtained refund of the forcible war collection—an amazing performance in the War period. He never married. He lived an open life, without a touch of exclusiveness in his ways and manners.

He cultivated a disciplined life by practising meditation and *asanas* and study of scriptures. As a result, Satin Sen had a very sturdy of scriptures. As a result, Satin Sen had a very sturdy physique with bright piercing eyes, and walked with firm steps. His was an attractive personality. As a leader of men and movements, he kept himself always at the forefront—braving all hazards and turmoils. His fearlessness attracted a large number of co-workers, who could lay down their lives at his call at any time.

On the partition of India, he remained in East Pakistan in order to serve the bewildered and distressed people. By his confident assertion of their rights and his magnetic personality, he attracted a large number of young men and women belonging to the majority community of the new generation. Satin Sen found himself in the prison thrice in course of the few years of the existence in East Pakistan.

As a result of deliberate neglect, as proved on public enquiry, he contracted T.B. during his third incarceration and expired in Dacca jail on the night of 25 March 1955. The authorities did not offer any facilities to him or his friends and relations for his proper medical treatment in spite of repeated requests made by him to the Pakistan Government at Dacca.

As he lay unconscious gasping for the end, a hand-written order for his release was stuck on his chest. But, at the time of taking out the dead body, the death certificate read: "Satindra Nath Sen, Security Prisoner, C/o. Superintendent, Dacca Central Jail." Thus, a life full of crucifixions ended at last.

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Sen, Surjya (Masterda) (1894 — 1934)

Surjya Sen, born at Noapara in the district of Chittagong in 1894, was an eminent revolutionary freedom fighter.

Surjya Sen-popularly called 'Masterda'-was born in a lower middle-class family on 22 March 1894 in the village of Noapara under the Raojan Police Station in the District of Chittagong, now in Bangladesh. His father was Rajmani Sen. After passing the Intermediate examination Surjya Sen was married to Pushpa Kuntala and he entered the Berhampur Brajamohan College for his B.A. degree. While studying in this College he came in contact with the revolutionary movement of Bengal and also with the revolutionary secret society.

After his graduation he came back to Chittagong and joined the Umatara High English School as a teacher, and became widely known in the later period more as 'Masterda' than Surjya Sen. Immediately on his return to Chittangong he devoted himself to building up a truly revolutionary organisation in Chittagong. With the close help and assistance of his colleagues, such as Ambica Chakraborty, Anurup Sen, Nagen Sen and others he succeeded before long in building up a strong and compact secret revolutionary organisation.

When in 1921 Gandhiji appealed to the leaders of the revolutionary movement in Bengal for one year's cessation of their activities to pursue his programme of nation-wide non-violent non-cooperation movement, Surjya Sen agreed to suspend his programme for a year. And after the end of the year when the non-cooperation movement was eventually suspended Surjya Sen again took up his programme with full vigour.

Surjya Sen firmly believed that since the despotic foreign imperialist rule in India was based on brute force alone and existed simply on in human repression on the people, only by force could it be overthrown for India to achieve her freedom and deliverance. He also definitely believed that in the national struggle for freedom the question of violence or non-violence was not only insignificant but also totally irrelevant.

With this basic political outlook and ideology, Surjya Sen secured about Rs.18,000/- by successfully organising a raid on the funds of the Assam Bengal Railway, a foreign commercial concern. This money was necessary for him to procure sorely-needed arms.

A few days after his a daylong running battle took place between a Company of Armed Constabulary and a group of six young revolutionaries consisting of Ambica Chakraborty, Ananta Singh and others, led by Surjya Sen. In the end Surjya Sen and Ambica Chakraborty only were captured but they were released after a prolonged judicial trial.

After his release from jail custody he addressed himself to the task of extending and building up his revolutionary organisation in various districts of Bengal and also in Assam and in the United Provinces.

In October 1924 almost all the leaders and prominent workers of the revolutionary movement in Bengal were arrested and detained in jail under special powers assumed by the Government. Surjya Sen went underground and successfully eluded arrest for about three years.

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Senapati Bapat

—See under Bapat, Pandurang Mahadev (Senapati)

Seoharawi, Muhammad Hifzur-Rahman (Maulana)

——See under Hifzurrahman (Maulana)

Seshadri Iyer, K.

——See under Iyer, K. Seshadri (Sir)

Seshan, T. N. (1932 —)

T.N. Seshan, born in Tiruvilawakkadavu village in Kerala in 1932, is a former chief election commissioner and politician.

Successive elections, especially the Tenth General Elections, increasingly proved that rigging had become a disgraceful feature of the Indian elections. The proliferation of non-serious candidates, communalisation of political process, abuse of administrative machinery and the colossal amount of money spent by candidates have created an atmosphere which is not conducive to free and fair elections in a democracy, and for which the Election Commission had been set up under Article 324 of the Indian Constitution.

"This functional anarchy demands a streamlined system with the certainty of law, but Parliament, alas, has lost its law-making locomotion and the political parties are busy shadowboxing through ballot ballyhoo....Parties have commitments to the country and to the constituency, but some members corrupt their position and defect with opportunist designs", wrote Justice V R Krishna Iyer. Electoral reforms, of course, have always been the "subject of discussions in political salons and bureaucracy's clubs. But they were sought to be restricted to discussions" and were never to be carried out.

A package of reforms in the form of a bill was presented to the government in 1972 when S.P. Sen-Verma was the Chief Elections Commissioner (CEC). A Joint-Select Committee of Parliament studied it and a bill was ready for adoption. It was introduced in the Lok Sabha in 1973 but could not be adopted. The Emergency followed. When the Lok Sabha was dissolved in December 1976, that bill was still on the agenda.

In 1977, S. L Shakdher, the then CEC, set up reform proposals. R k Trivedi and Peri Sastry also gave their own suggestions. In 1989-90, Law Minister Dinesh Goswami headed a Committee. T N Seshan, the Chief Election Commissioner, also sent comprehensive proposals on February 10, 1992. But official unresponsiveness hurt Seshan no less than the enormity of the fraud and the "hypocrisy of the elections" struck him.

As he went along, he found himself getting involved in lonely attempts to come life to dead electoral laws. The comprehensive reforms had to come from Parliament which was always busy with one pressing problem or another. The CEC's function was limited: run the election

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machinery in accordance with the existing law of the land. Seshan, therefore, sought to restore to the Election Commission the necessary power conferred on it by the Constitution.

When he asserted, the government was angry. When he pointed out that the first pre-condition for a "free" election was to enable people to vote "freely", with an adequate security contingent everywhere to ensure their security, his powers were question. It seemed to suit politicians to let things go and the way they were going. Several greaten had found their way to Rajya Sabha from States with which they had no connection. The purpose of Rajya Sabha, being the Council of States, is that no one can be its member if he is not ordinary a resident in that State. The idea is that the States should have a role in the governance of the "Union of States" that India is.

Without this, people outside the State can only pretend to represent that State in the Rajya Sabha and treat militates against the spirit of the theory of representation. That is a distortion of a constitutional intention. It seems to be a fraud regularised through years of practice, Seshan felt. It was under all such circumstances that he took upon himself the task to curb malpractice one after the other.

Tiruvilwakkadavu Narayana Iyer Seshan belongs to a brahmin family. He was born on December 15, 1932 in Tiruvilawakkadavu village in Kerala, a place on the bank of a little river. His father, Narayana Rao, who studied law in Chennai, was a practicing lawyer. Seshan was groomed in a culture of austerity. The traditional discipline under which he grew up was rigid. No food was to be eaten from anywhere outside home.

In school, he was the youngest in his class and always stood first. He has to appear in the final school examination twice. When he appeared for the first time, it was canceled following a question paper leak out. So, it happened when he appeared for the intermediate examination also. In both the examination he was the topper. In 1949, after finishing his school Seshan moved to Chennai for his postgraduate studies.

Engineering was his passion. Due to communal reservation, Seshan could not get admission in Chennai. One college in Anantapur offered, at last, to take him for a course in civil engineering, but Seshan's unalterable choice was electrical engineering. That or none, he insisted. The option was limited. His next option was research. He joined Madras Christian College as a Physics honours student and passed it with a gold medal. He joined as a laboratory demonstrator and then worked as a lecturer for three years. When he was legible, he took the IPS examination and topped the list. But police uniform was not what he admired, and therefore, rejected the offer. He never had athletic taste nor any inclination for reading of fiction or going to a movie.

He learnt classical music since his sister where being taught music. He played violin for a while but never bothered to rise to the level of a violinist who could hold a concert. Even music is not his passion. He says that anything intensely desired should be abjured. But he was always preferred instrumental music to any vocal recital. Instruments, he feels, remains unaffected by the limitation of human voice. Notes on a string or rhythm of beats or melody blown through pipe could be untainted. One or two favorite tapes of instrumental music he would always carry with him when he goes out on a trip that is likely to be tedious.

In March 1957, Seshan had field training in Tamil Nadu's sprawling Coimbatore District and was attached as an IAS trainee with R. C. Joseph. As soon as his training was over, general election were announced. When it was decided that no appointments would be made until the elections were over, Joseph suggested that the trainee officer put his time to the best use by assisting him in election work. That was Seshan's first exposure to elections as a voter and a manager. Joseph told Seshan grimly: "Get

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started. I will hold you responsible for everything that goes wrong with the election."

His first assignment was tot work as Sub-Collector in Dindigul in 1957-58 when he was chosen for a short course in rural development administration in Mussoorie. The course over, Seshan was posted in a development department where he had to tackle mighty politicians. Once he took position behind desk where he was posted, a fresh order shifting him elsewhere would land on his table."

Seshan always followed Krishan's advice to Arjuna: "*Swadharmamapi chovekshya no vikampitumarhasi*" (one should consider one's duty, and not waver). He did what he thought was his duty. But when he did it, he meant to be as effective possible. As Director of Transport, once he found that several people had been knocked down with in the garage when those who had no licence or training drove buses around.

Seshan stopped this practice with an iron hand. A cleaner in the transport department was suspended for driving a bus within the garage. Seshan's image became anti-labour. He gave top priority to discipline, but he was not in favour of showing an administrative weakness which would defeat all efforts made to restore discipline.

He became Deputy Commissioner, Civil Supplies Godown Construction, when Tamil Nadu was passing through a period of food shortage in several parts of the State. The movements of food grains form place to place was slow. Wagons were not readily available. The Chief Secretary suggested that state government should set up four depots where it could store foodgrains in adequate quantities to meet contingencies.

The job was entrusted to Seshan and he was designated as DC/CSGC. Seshan's work consisted of the acquisition of land and floating of tenders. He completed the job in less than three moths, six days ahead of the deadline. There is something in his system which turns violent when any predetermined target is not met.

Seshan was appointed District Collector of Madurai. He was there for two years. When the drudgery and the tension of the collectorate left him weary or furious, Seshan would turn to Meenakshi Temple for a moment of calm. In the milling crowd of devotees, he felt the quiet of solitude. That temple of goddess is still one place which he would not skip if he happens to pass through any place nearby. Meenakshi holds him in thrill no less than his two other favourite deities.

Venkatachalapati of Tirupati and Krishna of Guruvayur. He was the Collector in Madurai when Hindi agitation broke up. Bhaktavatslam was the Chief Minister then. Madurai, which was regarded as more volatile than any other part of Tamil Nadu, was spared the kind of senseless violence that engulfed other areas. Programmes to change the face of Madurai's ugly and hungry villages became his passion.

Seshan worked for three years as Deputy Secretary under Vikram Sarabhai when the latter was Chairman of the Atomic Energy commission. He joined the Commission after his training in Harvard. In Harvard, he had one full year of education and exposure to modern methods of management. After Mumbai, he joined Space Commission in Bangalore where he worked till 1976.

Thereafter, he joined as Industry Secretary in Chennai. Tamil Nadu was then under President's rule. After leaving Tamil Nadu he joined as Member (Personnel) in Oil and Natural Gas Commission in Dehra Dun. There he didn't have any problem to deal with the large workforce. When he had enough of his stint in Dehra Dun he approached the Cabinet Secretary, N. K. Mukherjee, for any suitable posting in the administrative mainstream. When Mrs. Indira Gandhi came back to power in 1986 with the promise of a government that would work, Seshan was sent back to the Space Commission in Bangalore.

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He was there for four years till the Forest Department was established. During Seshan's tenure as Forest Secretary, the Forest Department was expanded considerably, forest research institutions were invigorated and areas of study redefined. Scientist, who stagnated in the same salary structure, were classified into groups to raise their emoluments. As the Forest Secretary, he also had occasions to study and discuss elaborately with everyone concerned about the enormous extent of deforestation that had taken place in that great land of greenery over an amazingly short span of time. He once invoked the Vedic salutation to trees, *vanaspataya namah*, and explained the scientific aspects of the ecosystem.

Once Prime Minister Rajiv Gandhi made an off-the-cuff announcement that five million hectares would be developed as new forest every year, Seshan bluntly said that the target was unrealistic and had been mad e on the basis of imaginary data or in a fit of environmental adventurism. But, now that the Prime Minister had made the announcement, Seshan said, all that could be done was to try to achieve the impossible. Rajiv was pleased with Seshan's "brutal frankness".

When Mikhail Gorbachev visited Indian in 1987, Seshan was Environment secretary and Mrs. Indira Gandhi wanted an expert report on the controversial Tehri Dam. He was the Forest Secretary when Prime Minister Rajiv Gandhi decided to amalgamate the departments of forest and environment. The new post of Environment Secretary went to him.

A good deal of money had, by then, been sunk into Tehri, His recommendation was that the project should be abandoned outright and all money spent on it written off as unprofitable. During his tenure as an Environment Secretary, legislation on protection of environment was given teeth, and relevant laws of all major countries were examined before finalising the draft. India's law on environment became a model legislation.

On Gandhi Jayanti in 1986, When Karamjit Singh form Sangrur attempted to shoot Rajiv Gandhi, Seshan was asked to conduct the enquiry. What struck Rajiv Gandhi was Seshan's 'bluntness.' He was later appointed Prime Minister's Secretary (Security). He held this charge to addition to the post of Forest Secretary. The task of organising the PM's security was the most sensitive assignment Seshan had held so Far. It was a round-the-clock job. He browsed through every document on VIP security available anywhere in the world. He read novel woven around assassinations. A new machinery for the Prime minister's security had to be created and it had to be foolproof. He would find out even such things as where security men ate and slept, who are their friends and enemies.

He hovered around Rajiv Gandhi as his towering shadow which never shrunk. He became unpopular, but to keep alive India's Prime Minister was his primary concern. Unpopularity seldom bothered him. His methods and manners sometimes embarrassed Rajiv Gandhi. There was an occasion when he snatched a biscuit out of the PM's mouth. He also remained as Defence Secretary for ten months when Rajiv Gandhi was Prime Minister.

In February 1989, Rajiv Gandhi appointed him Cabinet Secretary. The sustained political campaign against Rajiv Gandhi was beginning to crack his credibility when Seshan assumed the office of the Cabinet Secretary. The charge that Rajiv Gandhi had received or arranged kickbacks in the infamous gun deal had come to be believed by a wide section of the people. Inquiries and explanations hardly helped. It was no pleasant task to serve as the principal administrative officer of a regime that looked tottering, says Seshan. Still less discreet was it to implement its orders which were apt to annoy Rajiv Gandhi's detractors. Seshan carried them out with "pathological gusto". He thought that as a principal civil servant, he was bound by a policy decision taken by the government.

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As long as it was lawful, he should carry it out without considering for a moment whether his administrative enthusiasm would harm him personally with a change of guard at the political level shortly afterwards. When people pointed out the emerging political possibilities, Seshan quoted *Bhagavad* Gita: "*swadharme nidhanam sreyah/paradharmao bhayavahah*" (It is always better to do one's duty. It is not good to act at the instance of others). However, he was relived from this post by V P Singh when Rajiv Gandhi lost power.

Seshan joined Planning Commission as its Member. He was given the portfolio of science and communications in view of his earlier assignments in scientific departments. The pace of Yojana Bhavan was too slow for Seshan whose system would suddenly get worked up. Here things did not move fast as he expected. When he found meeting after meeting taking place an hour or more after the scheduled time, one day he removed the clock in his room and sent it to the Commission's Secretary. The accompanying note read: "There is no need for a clock in Yojana Bhavan where nothing is done on time." Meetings were often delayed by hours, more often cancelled.

One day, he sent a calendar, "nearly rolled" to the Planning Commission's Secretary with the remarks" "I had sent my clock to you earlier. Kindly accept this calendar now. Yojana Bhavan needs to no clock or calendar". In December 1990, he was happy to say goodbye to Yojana Bhavan. He felt grateful for the conjunction of events that brought V P Singh down and sent Chandra Shekhar up. For Seshan, personally, it ended a stint of non-work.

Prime Minister Chandra Shekhar offered Seshan the Deputy Chairmanship of the Planning Commission, but having spent the idlest period of his career in the Planning Commission as it member, Seshan was anxious to get out of that place when he had barely two months to retire. He was then offered the post of Chief Election Commissioner.

Seshan consulted his astrologer, Shivan Kovil, in Malleswaram, who predicted that after accepting the offer Seshan would find himself steeped in controversy from day one. He then sought the advice of Paramacharya of Kanchi who advised him to take up the job as it is very important. Doubts vanished from Seshan's mind instantly and he accepted the offer.

He, thus, became the ninth CEC beginning with Sukumar Sen. He became impatient with sloth and alibi in the office. Pressure from any source made him tough. He found things topsy-turvy. Loitering in corridors was immediately stopped. Unauthorized outsiders were denied entry. Guests, who came for "gossip", were not to be a entertained.

Whosoever was found reading stories of a celluloid love in the library during office hours would get a little note from his boss. No one was allowed to sit cross-legged for an endless chat and sunbath in the lawns. Seshan meant business. Suddenly, he would walk into the canteen and ask for a cup of tea. Then, as another employee, a peon or an under-secretary, he would get a cup, take it and walk away. If he found it bad, possibly than what might have been a special concoction for CEC, the canteen manger would not be a happy man. No one ever knew that CEC would choose to go to a toilet outside his room to know its condition. He saw to it that everything went well.

Seshan did what he thought was his duty. When he did it, he meant to be as effective as possible. When he was being appointed the Chief Election Commissioner, political folklore had it that he was a Congress "lackey" who would manipulate elections in that party's favour. The irony of politics is that Bharatiya Janata Party leaders who were his inveterate critics- L K Advani was reported to have said that he had "faith in the nation but not in Seshan"—became his ablest defenders as time went by.

His early days in Nirvachan Sadan were devoted to the introduction of some systematic

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changes, besides cleaning up its premises, making people attend office in time and ending the stagnation in their career. Officers visited all polling stations, vulnerable to booth capturing, often deliberately so arranged, were changed.

Most critics portrayed Seshan as a "umpire" out to favour the Congress when elections became due to early 1991. But what followed was something different. Congress leader, Arjun Singh, with a view to push back the rising image of BJP, filed a petition to de-register/de-recognise its symbol, lotus, and get it frozen by the Election Commission. BJP apprehended a political conspiracy and even questioned the Election Commission's Power to consider the petition. The case involved a broader and eternal question of the legality of mixing religion and politics.

Arjuna Singh's case was that BJP had misused its reserved symbol, lotus, during Advani's *rath yatra*. By undertaking that yatra, BJP indulged in religious activity and violated the principles of secularism to which it had shown commitment under section 29 A (5) of the Representation of the Peoples Act while seeking registration as a political party. But Seshan's final order of February 19, 1992 surprised BJP people who were busy gearing up to go to the Supreme Court. It highlighted an inadequacy of the Representation of the Peoples Act. The Act does not provide for de-registration, it was held.

So, far, the CECs had left it to the Chief Election Officers to choose returning officers. Those who were made available to them were accepted without questions. A veterinary surgeon was as good as a revenue divisional officer, an assistant executive engineer no worse than a district medical officer (homeopathy), when it came to the nomination of a returning officer.

An official unfamiliar with the basic rules of general administration always helped the cause of an unfair election. When the poor returning officer fumbled, unable to make up his mind when a dispute arose, he could be depended upon to make life easy for the bullies among the candidates or their agents. The CEC took a firm step that only those people will be chosen as returning officers who had a reasonable knowledge of the rules of general administration.

Seshan has often called Indian elections a "big joke". They involve a great act of corruption and dishonesty. There is perhaps no candidate, winner or loser, who tells the truth and abides by the law when it comes to declaring his election expenses. As soon as he took over, he prescribed that every candidate had to submit an account of his expenses for the election in a particular manner. The veracity of such returns was not questioned seriously. Seshan had a look at 40,000 cases and 14,000 vote-seekers were disqualified from contesting elections.

A cut-off date was fixed for verifications of expenses account. Every candidate, who had figured in the elections since 1987, was subjected to a probe. In December 1993, by an order, he insisted that every candidate would submit, along with his return of expenses, an affidavit on oath, and list out all tangible items of elections expenditure such as posters, public meetings, gates, arches, cassettes and badges, and every district election officer should certify the returns after a formal enquiry. By each one of these directions.

Seshan hoped to achieve a specific objective. This narrowed the scope to deflate the total expenses. As a result, in the next round of by elections austerity was observed. Election Commission sent video camera crew at several place in many constituencies to record scenes of ostentatious election melas and "technical" posters.

On August 2, 1993, Seshan sprung on India's voters a 17-page order. The import of the order was that no election would be held in future until the Government recognised the Election Commission's powers. The matter was

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referred to the Supreme Court. Chief Justice observed: "I think the motives with which the Commission acted were bonafide". There was hue and cry in the Parliament. Attorney General was summoned to the Lok Sabha. Parliament was agonised and government perplexed.

Seshan's idea was never to paralyses India's electoral democracy but to assert the Commission's right and duty to ensure the purity of elections and schedule them in a manner it thought was appropriate in a give situation.

With a view of check the activities of Seshan, Government made Election Commission a multiple body to include the former Agriculture Secretary, MS Gill, and GVG Krishanamurthy, Member of the Law Commission. It was felt that the erudition of Krishanamurthy in jurisprudence and Gill's administrative acumen should be adequate to tie Seshan. Seshan challenged the Government's ordinance. The Supreme Court's Justice P.B.

Sawant and Justice Yogeshwar Dayal ordered on November 15: "To ensure smooth and effective working of the Commission ad also to avoid confusion, both in the administration as well as in the electoral process, we direct that the Chief Election Commissioner shall remain in complete control of the Commission's work. He may ascertain the views of other Commissioners or such of them as he chooses on the issues that may come up before the Commission from time to time. However, he will not be bound by their views. It also made clear that the Chief Election Commissioner alone will be entitled to issue instructions to the Commission's staff as well as to outside agencies and that no outside agencies and no other Commissioner will issue such instructions."

Seshan believes that fraudulence in elections can be curbed only by ensuring that there is no impersonation. He, therefore, wanted identity cards to be issued to each voter before the elections are held. But then it will be difficult for the politicians to manipulate the elections results. Cost was an alibi. January 1, 1995 was Seshan's deadline.

Notification was issued that no polling at elections for which a poll is taken after 01.01.1995 shall be taken unless all eligible voters have been supplied with identity cards. Conferences were convened to discuss the question soon after. Seshan struck a hard posture. Gradually, the states started yielding. Haryana was the first to issue Identity cards followed by Delhi.

The Election Commission, headed by Seshan, took upon itself the task to curb electoral outrages one after the other. He ordered that political parties which splashed their slogan and symbols on private or public walls should wash them off after elections. There was also an effort to regulate the hours when loudspeakers could be used for election campaign.

But Seshan knew that all this has no legal sanction. The Election Commission does not have the power to award a punishment to a candidate who spent more than the prescribed limit. In moments of reflection Seshan was appalled by the futility of this exercise. He knows that democracy is not born in courts. It rises from the will of the people. Courts only fortify it. Yet, he pushed on with his plans like Nachiketa who, determined to see the face of truth, kept on questioning the deity of death about the ultimate reality. His move had a salutary effect. The Supreme Court recognised his powers.

Later, two bills were passed in Parliament. One sought to amend the Representation of the Peoples Act and save Rajya Sabha members whose residential status had been questioned. The other was to make the Election Commission a multi-member body. Seshan had no other option but to take the subject to the people. He stated attending public meetings, seminars, functions etc. He told students and elders, teachers and lawyers and politicians in various

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parts of the country how elections had been reduced to a sham.

Following Swami Vivekananda's words, "Arise, awake and stop not till the goal is achieved", Seshan urged the people to wage a relentless battle against corruption. This, he said, while delivering the Swami Vivekananda Lecture after being honoured with the First Bhuvana Jain National Award on Social Awareness and National Harmony at Gahaziabad on October 28, 1994. He then talked about the inherent lacunae in our elections system and regretted that it was full of defects. He said that he would utilise the remaining 25 months of his tenure to further clean it.

On the other hand, politicians have portrayed him as "partisan, capricious and callous....shockingly injudicious, authoritarian and high-handed." Nevertheless, Seshan had raised the level of consciousness about electoral reforms. Indian people must be grateful to him for having made the presence of the Election Commission an important institution to be reckoned with and for raising vital issues which are essential if common man is at all to matter in the choice of his elected masters.

The Assembly Elections during February-March 1995 witnessed unprecedented activities in the office of the Election Commission. The Commission told both the central and state governments: "Don't take policy decisions" after the polls are announced. The Central Government was restrained from presenting the annual budget in Parliament on the traditional dates in February and asked to wait till mid-March in view of the poll.

Bihar government was directed to stay the implementation of a Bill till the Assembly elections are held, television programmes to analyse the election trends and results after the counting of votes were banned, inauguration of a railway track near Calcutta was questioned on the grounds that it will influence voters in Bihar. Central government's decision to relax the age limit for the other backward classes (OBCs) in the civil services examination was taken as "a clear and flagrant violation" of the model code of conduct. Income-tax commissioners and videographers were sent to record the malpractices in elections.

The result: A correspondent accredited to The Economic Times reported from Bhubaneshwar on February 21, 1995: "Seshan's fear keeps loudspeakers out of Orissa...The cocophony of election is not there. There are no blaring loudspeakers, nor the scurry of vehicles. Also missing are the flags, festoons and posters—the traditional propaganda materials. Unlike in the past, election campaigns this time hold little excitement. With Seshan's men prowling the constituencies to keep a tab on the election expenses, political parties are candidates are tying their best to keep the campaign a low key affair."

The most orderly way in which the 1996 General Elections in India were conducted is a tribute to Seshan's initiative in suppressing goons, preventing ostentatious campaign displays and noisy rallies and enforcement of spending limits. He also banned poll propaganda, based on religion, banned the sale of liquor and seized unlicenced guns, during the elections. For all this, he rightly deserved the Magsaysay Award conferred on him by Magsaysay Foundation in Philippines. He retired on December 11, 1996.

Over the years, the electoral process had considerably degenerated and the electoral results in many places did not truly reflect the popular will. Several sections of the people were unduly deprived of their voting rights. It is under such circumstances that T N Seshan virtually fought powerful vested interests single-handedly to restore order and fair play in the polling process. While this earned him well-deserved popular politicians. He however, was able to survive all such storms partly because of strong popular backing and more importantly because of the security of tenure guaranteed by the Constitution to the CEC.

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He ensured his political neutrality by brushing aside any possibility of his joining politics. When the Congress MP, Mani Shankar Iyer, suggested that he should aim for prime ministership after his retirement, Seshan replied: "My purpose is of Moses. I never dreamed to be Jesus". Thus, through his acts and determined efforts, Seshan maintained the dignity and credibility of the office of the CEC. As a true civil servant, he always ensured that all laws framed by the Parliament were implemented. By questioning the politicians of the malpractices, he just followed the Constitutional dictum of "free and fair elections".

However, in an exhibition of cartoons in New Delhi Seshan was variously depicted as Lord Krishna holding up the *Goverdhan Parvat* and slaying *Kalia Nag* to Lord Vishnu, the Sun God, Surya, Alladin's genie, whale, elephant and even a devil with horns and fangs.

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Glimpses of Some Great Indians.

Setalvad, Chimanlal Harilal (Sir) (1866 — 1947)

Chimanlal Harilal Setalvad, born at Broach in 1866, was distinguished for his great forensic ability, intelligent approach, quick grasp, clear mind, legal experience and a persuasive tongue.

Chimanlal was born at Broach, Gujarat, in a well-to do Brahma Kshatriya family. He inherited in great measure his father's love for the legal profession and his legal knowledge. Chimanlal had his primary education at Umreth in Kaira district, Gujrat, and his secondary education in the R.G. High School, Ahmedabad. After passing his Matriculation examination in 1880, he joined the Elphinstone College, Bombay. He passed his B.A. in 1884 and his LL.B. in 1887.

Sir Pherozeshah Mehta was Chimanlal's friend, philosopher and guide so far as his political ideas were concerned, while Dr. M.G. Deshmukh and Professor K.T. Gajjar largely moulded his character and influenced his outlook on life. Among his personal friends were Jamshed Kanga, Vicaji Taraporewala, Bhulabhai Desai and K. M. Munshi. William Wordsworth, a grandson of the great poet, was then the Principal of the Elephantone College, and a close friendship grew up between him and Chimanlal.

Chimanlal soon reached a position of eminence at the Bar. For some time he acted as the Advocate-General and was appointed an Additional Judge of the Bombay High Court in 1920. But he resigned the post shortly thereafter in response to the call to return to public life.

Chimanlal's public career began when, in 1892, he was elected a member of the Bombay Municipal Corporation, and from 1899 to 1920 he represented the University of Bombay on that body. He was Chairman of the Municipal Schools Committee for twenty years, during which period primary education in Bombay made rapid progress. He is, therefore, rightly described as "the Father of Primary Education in Bombay."

He was largely instrumental in getting a donation of rupees fifteen lakhs from the trustees of the late Seth Gordhandas for the establishment of the G.S. Medical College and the K.E.M. Hospital which are run by the Municipal Corporation. He thus opened an avenue for qualified Indian Medical personnel.

Another outstanding feature of Chimanlal's public career was his long association with the University of Bombay. He was a member of the Senate from 1895 to 1947, and Vice-Chancellor from 1917 to 1929. During his stewardship the University made a beginning as a teaching body when the School of Economics and Sociology came into existence in 1919.

He was appointed Chairman of the

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Committee on University Reforms (1924-1925), whose report bears the impress of his personality. In recognition of his long services, the University conferred upon him the Honorary LL.D. in 1920 and accepted his marble bust which was placed in the Convocation Hall (1939).

In politics Chimanlal was Moderate or a Liberal and advocated peaceful and constitutional methods to achieve national freedom. He was appointed Secretary and, later, President of the Bombay Presidency Association, a political organisation started in 1901. He was also President of the Western India Liberal Federation, which post he held till his death.

He presided over the sessions of the All India Liberal Federation held at Allahabad in 1928 and at Calcutta in 1937. Till the first decade of the twentieth century he was associated with the Indian National Congress.

Chimanlal was broadminded and catholic in his religious outlook. He was President of the 'Bahishcrit Hitakaarini Sabha' established by Dr. Ambedkar in 1924 with a view to promoting cultural activities and improving the economic conditions of the Depressed Classes and the untouchables. He believed in the equality of men and women.

He was an admirer of Western education which he described as "a window towards the West through which culture might continue to pour in and humanise and elevate us."

Chimanlal was a strong critic of the Congress policy of non-cooperation and of Congress demand for 'Independence' which he called 'absurd', childist and remote from realities'. He accepted the Viceroy's offer of 1940, as, in his opinion, 'Deminion Status' was much better in the existing state of the world. He never thought in terms of regionalism.

Chimanlal admired all that was good and rational in the British administration and the British people, but he was not blind to their follies, and condemned their bankruptcy of statesmanship and political wisdom. He was in favour of a parliamentary form of government.

Chimanlal also bitterly criticised the failure of the British Government to encourage indigenous industries and their policy of safeguarding British commercial interests.

Chimanlal was a member of the Bombay Legislative Council from 1893 to 1897 and represented the University of Bombay on that body from 1903 to 1915. He was a member of the Imperial Legislative Council from 1915 to 1918. He served on several important Government Committees, including the Southborough Reforms Committee and the Hunter Committee, and was a member of the Royal Commission on the Superior Civil Services in India.

He rose to the position of a Member of the Executive Council (1921-23), which position he gave up in order to return to the legal profession. In 1923, he was nominated to the Indian Legislative Assembly and was its Acting President during the absence of Sir Frederick Whyte for six months. In all his legislative activities, he was the most vigilant watchdog of Indian interests. He played an important part in the First and the Second Round Table Conferences in London (1930-31).

After 1935 Chimanlal ceased to be an active political figure. He was Knighted in 1919 and was made a K.C.I.E in 1924. From 1899 to 1937, he travelled abroad extensively, visited the U.K., Europe the Middle East and Japan. He was a good speaker and delivered speeches on various topics on numerous occasions.

He occupies a pride of place among liberal patriotic statesmen. He was distinguished for his great forensic ability, intelligent approach, quick grasp, clear mind, legal experience and a persuasive tongue. He led a truly aristocratic life.

He was a prolific writer. Among his translations into Gujrati may be mentioned:

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Seth, Damodar Dass Rathi (1861— 1918)

Seth Damodar Dass Rathi, born at Jagiri village in Marwar in 1861, was an eminent politician and social and educational reforms.

Seth Damodar Dass Rathi was born on 2 Magh Shukla, 1939 V.S. (1861 A.D.) in a Maheshwari family of Pokaran, a Jagiri village in Marwar. His father, Seth Kheenva Raj, had moved to Beawar, where he set up a cotton factory. He got his son educated in the Mission School, from which Damodar passed his Matriculation in the first division.

Married at the early age of thirteen, in a Chandak Maheshwari family of Pokaran, Damodar Dass Rathi led an extremely simple life. He dressed in the traditional Marwari style and stuck fast to the orthodox way of living, strictly observing some of the age-old religious practices and rituals, though he was an ardent advocate of social reform, and condemned early marriage, rich dowries and other associated evils.

Being a staunch Hindu, he was opposed to the proselytizing activities of the Christian missionaries and Muslims. Though a sanatanist, devoted to Sadhus and religious mendicants and given to acts of piety and charity, his respect for the Arya Samaj was equally significant. He had been a zealous advocate of Western education and advanced financial assistance to the Benares Hindu University and set up a school at Pokaran. He was also elected President of the Marwari Shikshak Mandal.

Success in the spheres of social and educational reforms depended, according to him, on the existence of better political conditions and, as such, he actively associated himself with the cause of political rights and civil liberties in Marwar and other States of Rajputana.

Politically, he belonged to the extremist section led by Lokmanya, Tilak, and laid a very great emphasis on physical culture exercise, since political rights, according to him, could he won only through fighting. He gave substantial monetary help to the extremists and revolutionaries of Bengal, Maharashtra and other areas and ,at times, even sacrificed his own business interests to help the Swadeshi Movement.

Having been inspired by his close contact with Lokmanya Tilak, Aurobindo Ghosh, Amrit Lal Chakravarty and Lala Lajpat Rai, he gave huge donations to organisations associated with the advancement of the nationalist movement and to individuals, who worked for the country's liberation.

Long before the names of Birlas, Bajaj, Dalmia or Sakesaria came to be known as supporters and well-wishers of the political movement, he shone as a resplendent star in the Indian political firmament, all his activities being directed to make his motherland great and respectable among the free nations of the world.

He was also the first Marwari leader who attended the annual meetings of the All India Congress Committee on behalf of the people of Rajputana and developed close relations with the top leaders of the Congress during the pre-1916 era. He remained associated with the Beawar Municipality as well.

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He not only provided regular employment to poor Marwari families in his factories but also extended his patronage to the cause of Hindi. He gave financial assistance to the Kashi Nagri Pracharini Sabha, helped leading Hindi journals like the *Saraswati* and the *Venkateshwar Samachar*, founded many schools at Beawar, opened a number of clinics and dispensaries at Pokaran, got pucca roads built and made substantial donations in May 1917 for the relief of plague-stricken people. Because of these philanthropic activities, he was popularly known as a 'Danveer' and was called 'Rajaji'.

When the Swadeshi Movement was at its peak in 1907, he, in total disregard of his personal interests as an industrialist, got fine cotton dhotis manufactured in his cotton mill to meet the requirements of the Bengali patriots.

He advanced and, later on, set up a branch of the Home Rule League at Beawar and gave away lakhs of rupees to the freedom-fighters like the famous legendary philanthropist of Rajasthan, Bhama Shab. His financial assistance was made available to the liberal as well as to the extremist wings of the Indian National Congress. He breathed his last on 2 January 1918, at the early age of fifty-six.

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Seth, Govinddas (1896 — ?)

Seth Govinddas, born at Jabalpur in 1896, was an eminent nationalist Hindi writer and Gandhian thinker.

Seth Govinddas was born at Jabalpur in a rich Marwari family in 1896 on Vijayadasami Day. His grandfather, Seth Gokul Das, was a man of simple habits and of great vision. He was a very rich businessman and expanded the family business remarkably. His father, Jiwan Das, was an epicurean and did not care to look after his family business, and led a gay life. Govinddas's mother was a religious lady and wanted her son to grow up in high traditions of Indian manhood.

At the age of twelve, Govinddas was married to Godavari Devi, daughter of Laxminarayan Biyani, Potdar to Rao Rajaji, Jagirdar of Sikar (Jaipur).

He was educated at home in Hindi, Sanskrit and English. Special tutors were engaged to coach him in riding, shooting, skating and swimming.

He entered public life at the age of twenty, when he established the 'Sharda Bhawan Library' in 1915.

In 1916, he was elected Secretary of the Reception Committee of the Hindi Sahitya Sammelan, Jabalpur. At this time he started writing in several monthly and weekly magazines on literary, political and social subjects.

He decided to devote his life to the national cause in the Nagpur Session of the All India National Congress. Notable among his friends were D.P. Mishra, ex-Chief Minister of M.P., Pandit Vishnu Dutta Shukla and the great Nationalist poet, Makhanlal Chaturvedi.

He was inspired by Tilak and Pandit Motilal Nehru. Tilak had thrown a new challenge, Gandhiji offered a new faith and Motilal gave him a new perception.

He was elected to the Central Assembly in 1923. He started the *Lokmat* from Jabalpur. He was arrested during the Civil Disobedience Movement and imprisoned for ten months. He was again sentenced for one year, arrested again after his return from Sikar, and finally released from jail in 1933.

He was elected again to the Central

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Assembly in 1934. He visited South Africa in October 1937 to study the conditions of Indians settled there. He was elected Chairman of the Reception Committee at the Tripuri Congress Session in 1939. He was imprisoned for eight months during the Individual Satyagraha Movement. He was again arrested in August 1942 and was released in April 1945.

He was elected President of the All India Hindi Sahitya Sammelan in 1950. At this time he started the daily *Jai Hind*. He led the Indian delegation of Commonwealth Parliamentary Association to New Zealand, visited Canada in 1952 to participate in the Commonwealth Parliamentary Association and took a round-the-word trip. He was presented 'Govinddas Abhinandan Granth' by Pandit Jawaharlal Nehru at New Delhi in 1956. He was awarded the degree of Doctor of Law by the Jabalpur University in 1960.

He has written more than one hundred and nine plays in Hindi including 'Vishwa Prem', 'Harsha' 'Sewa', 'Bada Papi Kaun', 'Kartavya', 'Karan', 'Himsa ya Ahimsa', 'Dalit Kusum', 'Shashigupta', 'Ashok', 'Prakash', 'Prem ya Pap', 'Atmahatya ya Atmabalidan', 'Santosh Kahan', 'Sukh Kishman', etc. The canvas of Govinddas's plays is very vast and covers the entire span of Indian history from the mythological to the modern times.

He has also written a number of problem plays. 'Indumati' is his major work of fiction, which is a psychological study of a woman in the background of the political events and socio-cultural changes since 1916. He has also written four travel books and autobiography in three volumes.

Seth Govinddas is a dedicated worker and a nationalist leader of high calibre. He is among those great political leaders whose names are indissolubly linked with the freedom movement. His active participation in the Non-Cooperation Movement (1919-21) meant an exemplary sacrifice of property and wealth and also becoming an object of the British government's wrath. He renounced his luxurious life to serve the motherland.

Sethji is an ardent lover of Indian culture. He has studied the Indian classics and derived inspiration from them. His services in the cause of cow-protection are unforgettable. He was elected President of the All India Cow Protection League in 1949.

His whole life and his immense wealth have been dedicated to the cause of Indian freedom. He is a champion of the Hindi language and has propagated its cause in the Parliament as well as in public. His untiring efforts for social reforms, especially in the Maheshwari and Marwari Samaj, his zeal for the development and recognition of Hindi as a national language, and his life-long efforts for cow-protection and Bhoodan-Yagna will be long remembered.

Even today Sethji is doing his utmost to secure for Hindi its legitimate place in the official work of various States and at the Centre. Sethji's services in the field of drama are praiseworthy. He is considered to be a representative dramatist of the modern period of Hindi literature. His deep study of Indian history and culture has provided the proper background for his work as a dramatist. He has also dealt with a number of social problems in his plays.

He is an idealist and is greatly influenced by Gandhian ideology in his writings. In short, his personality is many-sided and complete. With the advance in age Sethji is getting more and more interested in the spiritual aspects of life.

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Sethi, Arjun Lal (1880 — 1941)

Arjun Lal Sethi, born in Jaipur in 1880, was an eminent freedom fighter, politician and social activist.

Arjun Lal Sethi was born in the well-to-do Khandelwal Jain family of Jaipur on 9 September 1880. His father, Jawahal Lal Sethi, was a leading citizen of Jaipur. Arjun Lal was married to Sushila Devi in the year 1904.

He studied at the Maharaja's College, Jaipur, and passed his B. A. examination from the Allahabad University in 1902. He was well versed in Sanskrit, Arabic and Persian. In his youth he studied the Bhagwat Gita, Old Jain Scriptures and the Quran. He developed a great fascination for Islam. Towards the end of his life he nearly embraced Islam.

He was greatly influenced by Lokmanya Tilak and C.R. Das in his youth. He attended the 1907 Session of the Indian National Congress. On return from there he launched a revolutionary movement in Jaipur in collaboration with Thakur Kesari Singh Barhet of Kota and Lala Hanwant Sahay.

Due to his courageous acts and absolute fearlessness he gained as all-India fame during the twenties and thirties of the present century. People used to utter his name with deep reverence. He was reckoned to be a force in the Congress Party cycles till 1928 (vide 'Rajasthani Azadi Ke Dewane' by Hari Prasad Agarwala).

Arjun Lal Sethi started his public career as an educationist and social reformer. He rejected Western thought and philosophy and held that Indian culture and civilisation was superior to the Western counterpart. That is why he refused to be a Dewan of Jaipur State when the Maharaja offered him that post (*vide* personal interview with Bhanwar Lal Saraf of Jodhpur who was himself a revolutionary and a close associate of Arjun Lal Sethi).

He was free from old prejudices and superstitions. That is why he refused to bow before Gandhiji on one occasion. He even gave his daughter in marriage to a person of another community. He staged a *Dharna* before the Congress Pandal in 1925 at the Kanpur Session of the Indian National Congress.

He supported the stand of Subhas Bose in 1939 in the Haripura Session of the Congress. Thus his differences with the central leaders made him lose his control of the Congress in the then Rajputana (vide his article in the *Rajputana Mail*, a daily Hindi newspaper, dated 3 March 1935). Though he fell out with the Congress High Command due to his independent nature, he was a staunch nationalist all through his life.

His most significant contribution was the founding of the Shree Jain Vardhaman Vidyalaya in Jaipur in the year 1907. This school became a nursery for training young people in revolutionary and national work. The origin of the Neemaj Murder Case is attributed to this school. Students from all parts of the country used to join this school. One Bishan Dutt of Mirzapur was found teaching ideas of sedition, revolt and dacoity committed for political purposes.

Thus the Vardhaman Vidyalaya was a foreunner of other national institutions founded in India by Tilak, Tagore, Gandhiji and Lajpat Rai (vide 'Bharat Men Sashastra Kranti Cheshta Ka Romanchkari Itihas' by Manmath Nath Gupta). He aimed at instilling nationalistic ideas in the minds of the younger generation of the Jain community.

Sethi was a remarkable orator and a forceful writer. He used to write both prose and

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poetry. His three works, 'Shudra Mukti', 'Stree Mukti' and 'Mahendra Kumar' are considered landmarks in the history of Indian nationalism (vide Har Prasad Agarwala's 'Rajasthani Azadi Ke Dewane').

For his deep erudition and learning the was popularly called 'Panditji'. He was a conscientious worker of the twenties. He would not mourn the death of his son because he had to attend a Bombay meetings of the Indian National Congress. He was in charge of the Ajmer-Merwara Provincial Congress Party during the year 1922-23. He also took an active part in the Non-Cooperation Movement. His detention for six years (1914-20) made him a popular hero of India. That is why his cap was auctioned for Rs, 1,500/- when he was released from jail.

Throughout his life Pandit Arjun Lal Sethi tried to rouse the patriotic passions of young Indians. He was doing it secretly. His was the brain behind the famous Hardinge Bomb Case. But his end was not in consonance with the life he led throughout. He was deserted by his friends and followers and so passed his last days in the Dargah of Khwaja Moinuddin Chishti of Ajmer. According to his wishes, he was buried after his death (22 December 1941).

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Sethna, Phiroze Cursetjee (1866 — 1938)

Phiroze Cursetjee Sethna, born in 1866, was a shrewd businessman and politician.

Phiroze Cursetjee Sethna was born in 1866 in a wealthy Parsi family. He passed his Matriculation from the Calcutta University and, after graduating from the Bombay University in 1887, joined his father in business.

He was a shrewd businessman. Insurance business was his special line. He was connected with the Sun Life Assurance Company of Canada for fully thirty-three years and resigned from the position of General Manager for India, Burma and Ceylon in 1933. No wonder that he should be appointed by the Government a member of the Insurance Experts' Committee in 1936. He was a Director of at least thirty leading Companies. He was the Chairman of the Central Bank of India from 1921 till his death.

He was not less active in the public sphere. In 1907, he entered the Bombay Municipality, became the Chairman of the Standing Committee in 1911 and the President of the Corporation in 1915. He was a member of the Bombay Port Trust for more than a decade, a member of the City Improvement Trust, and President of the Indian Merchants' Chamber and also of the National Liberal Federation. He was a Justice of the Peace and an Honorary Presidency Magistrate for nearly twenty-five years.

Nor had Sethna forgotten his own community. He was a Tata Trustee of the Parsi Panchayat, the Sir Ratna Tata Charities, the N.M. Petit Charities and the Anjuman Atash-Behram. He was instrumental is introducing in the Council of State amendments to the existing Parsi Marriages and Divorce Act (1934) and the subsequent passage of the revised Act in 1936 was due to his powerful advocacy.

He was first nominated to the Bombay

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Legislative Council in 1916, and since 1921, he was continuously elected a member of the Council of State where he greatly distinguished himself. The Taxation Committee and the Economic Inquiry Committee were the results of a resolution he had brought forward to inquire into the economic condition of the people of this country, and it was as a result of the fight he put up year after year that the Government had agreed that the delegation from India to the League of Nations, though it was not to be predominantly Indian, should have an Indian as its leader.

Sethna spoke with such fluency and so powerfully that his attacks on the Government, flung back by the echoing walls, sounded like machinegun salvoes. He put forward the Bombay viewpoint with force and his case was invariably prepared with care and sufficient knowledge.

As a businessman, he naturally delighted in taking the Government to task on financial matters, and army expenditure found in him a severe critic. He advocated Indianisation of the Port Trusts, an increase in the number of Indian Judges in the High Courts, Indianisation of the army and imparting military training to the Indian people.

For the part played by Sethna in the War and in Relief Fund collections, the Commander-in-Chief, in his Despatch dated 19 March 1919, commended his services as having been of particular value and his name was published in the *London Gazette* in a selective list in which, out of only ten names from the then Bombay Presidency; Sethna's was the only Indian name.

He was appointed by the Government of India a member of the Sub-Committee which visited the Military Schools in England, France, Canada and America. He was one of the six delegates sent by the Government of India to the Union of South Africa to settle the question of Indians residing in the Union. He was also a member of the Committee appointed to report on the affairs of the Army Canteen Board and was later appointed Chairman of the Canteen Contractors' Board.

Sethna attended the three Indian Round Table Conferences in London and was the only Parsi delegate from British India to the Joint Select Parliamentary Committee in 1933.

For two years Sethna was Grand Master Depute of all Scottish Froemasonry in India and was the President of the Bombay Rotary Club. For his manifold services he was awarded the O.B.E. in 1916 and received his Knightood in 1926.

He was a widely travelled man; he had not only seen most of India, but Europe and America many a time. He contributed liberally and generously to the public life of the country and also to its industrial advancement.

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Sewa Singh Thikriwala

——See under Thikriwala Sewa Singh (Sardar)

Shadi Lal (1874 — ?)

Sir Shadi Lal, born at Rewari in 1874, was a brilliant scholar, an able and successful lawyer, a learned and lucid commentator, a careful and cautious legislator, a sound and judicial Judge and a capable and administrator of the Judicial department.

Shadi Lal born in a family which, like the families of yore, though very respectable and

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boasted of ancient renown and high pedigree, had not so far taken to English learning, Sir Shadi Lal succeeded in reaching the farthest goal of modern education by dint of his own unaided powers and talents—a fact that sheds lustre on his genius.

Sir Shadi Lal comes of a respectable Aggarwal family known as the "Chajjuramwalas". He was born on the 12th of May 1874, at Rewari which is the headquarter town of a Tehsil (or Sub-division) in the district of Gurgaon (Punjab) situated on the main line of the Bombay—Baroda and Central India Railway running between Delhi and Bombay via Alwar and Baroda.

The Aggarwals are generally believed to be Vaishes who form the leading commercial community of India, but it was suggested by Pandit (now Raja) Hari Kishen Kaul in his Census Report of 1912 that the custom of worshiping arms and a horse on the Dassehra day prevalent among the members of this caste and the notable fact that they worship their *Bahis* (account books) on the Dassehra instead of the Dewali, like the purely trading classes (*e.g.*, the Marwari and the, Bhatias of Bombay) are a strong indication of their Khshatriya origin.

At school, he was modest and unassuming, but his modesty was tempered with self-reliance and a firm belief in himself—a rare combination. Needless to say that he always headed the list when the examination results were out. He passed the Matriculation Examination of the Punjab University in 1890 from that school, winning the Government and Gubbins scholarships.

He joined the Forman Christian College, Lahore, and passed the Intermediate, Examination in 1892, again winning, the Government scholarships. He joined the Government College, Lahore, taking English, Physics and Chemistry as his subjects for the B.A. Examination which he passed in 1894. He stood first in the whole Province and obtained the Government scholarship of Rs. 25 and the Fuller Exhibition of Rs. 35 per month. He took his M.A. Degree in 1895 in Physics from the Government College, Lahore.

He succeeded in winning the Government of India Scholarship for the prosecution of further studies in England. There he joined the University of Oxford and was admitted to the Balliol College. His rapidly successful career was a wonder to English people. He earned the much-coveted Boden Scholarship in 1896 and took honours both in the B.A. and B.C.E. examinations of the University. He obtained the Arden Scholarship at Gray's Inn. He was also an Honours man of the Council of Legal Education, Special Prizeman of the Council of Legal Education for the best examination on Constitutional Law, Constitutional History and Legal History as well as the Special Prizeman of Gray's Inn. These honours and distinctions made him the cynosure of all eyes in England.

On the 14th June 1899, he was called to the Bar as a member of the Honorable Society of Gray's Inn and was duly enrolled as an advocate of the Punjab Chief Court. He was appointed a lecturer in the Law College and for some time acted as its Principal. His lecture notes were published in the form of commentaries on the Punjab Alienation of Land and Pre-Emption Acts.

His masterly criticism of the defects which had crept into those legislative enactments compelled the Legislative to take steps for their removal. In facts, it resulted in the passing of a new Pre-Emption Act in 1913 which was aimed at removing the defects pointed out by him. In his speech in introducing the new measure, Mr. Tollinton, the Member in charge of the Bill, said:

The Hon'ble Mr. Shadi Lal had, in 1905, published commentary in which a great deal of most useful criticism appeared, and, in 1908, he recorded a note of the more urgent steps that were required to place the law relating to pre-emption on a satisfactory footing. Not only did

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Mr. Shadi Lal point out some 25 minor inaccurancies and ambiguities in the Act, but he showed in particular that the definition of "Agricultural Land" was inaccurate, that it was anomalous to exempt temples and shops in towns and not in villages, that the action taken by Government under Section 7(2) of the Act excluding areas from pre-emption was probably illegal, that the provis to section 11 which was meant to protect the statutory agriculturist was unnecessary as the statutory agriculturist had ceased to exist.

Sir Shadi Lal's reputation as a writer rests upon his commentaries on the Punjab Alienation of Land Act of 1900, and the Punjab Pre-Emption Act of 1905. It is a matter for regret that both these books deal with Acts of the Local Legislature and are therefore not so well known outside the Province as they are within the Punjab. A second edition of both the books was called for within 2 years of their first publication and the criticisms levelled by the young lawyer (as the then was) against some of the provisions of the Punjab Pre-Emption Act of 1905 were justified when in 1913 the Local Legislature amended the Old Act and passed a new one.

It is interesting to note that when the Act of 1913 was on the anvil, Sir Shadi Lal was himself a member of the Legislative Council and sat on the Select Committee which considered the Draft Bill. His Lordship signed the report of the Select Committee subject to a Note of Dissent saying that in his opinion agricultural lands within the limits of a town should not be subject to pre-emption.

The view put forward by Sir Shadi Lal then has not yet been accepted by the Legislature but it has found support among many eminent Judges including Mr. Justice Le Rossignol who has expressed the opinion that the enforcement of pre-emption in the towns, at any rate, is an anachronism.

Shali Lal's unassuming and modest nature made him retire into secluded life, but public honours soon sought him out. In 1907, he presided over the meeting at which an address was presented to Mr. Gokhale by the Lahore students. Throughout his public life, all his speeches and activities were on the side of moderation and reconciliation; he strove hard to bring about a harmonious co-operation between the official and non-official circles. His activities and public utterances were free from racial and religious bias and sectarian narrow-mindedness. As we have said above, sectarianism and bigotry are revolting to the nature of such high souls.

Shadi Lal was nominated a fellow of the Punjab University in 1902 and elected a member of the Syndicate in 1904. When the Morley-Minto reforms were introduced, Sir Shadi Lal was returned by the University constituency as a member of the first reformed Legislative Council of the Province which sat from 1910 to 1912 defeating both Sir (then Mr.) Mohd. Shafi and Sir (then Mr.) Fazl-i-Hussain. Rai Bahadur Shadi Lal (as he then was) did extremely valuable work as a member of the Council not only for the University but also in the cause of Judicial Reform.

He, thus, advocated the substitution of the present District Judges for the old style Divisional Judges, the separation of the Civil and Criminal powers of judicial officers, the appointment of Subordinate Judges from among the members of the Bar, and the grant of first class Travelling Allowance to all the members of the Punjab Civil Service.

His Lordship's speeches in the Council were always marked by a mastery of facts and a high debating power coupled with a self-restraint which won the admiration of all the officials and non-officials alike. The following passage from one of his speeches explains the view which he took of his own duties as a non-official member of the Council. "No sensible person would suggest for a moment that the non-official members should constitute themselves into a standing opposition to the Government

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or bring forward measures to put difficulties in its way. But it is the duty of the non-official members to represent the grievances of the people, to suggest means of redressing them, and to press for reform in the administration."

It is interesting to note that at all the Budget meetings Rai Bahadur Shadi Lal persistently advocated the raising of the Punjab Chief Court to the status of a High Court and it is a lucky coincidence that when at last the Lahore High Court did come into existence, Sir Shadi Lal became its first Chief Justice.

His abilities as a debater shone with the brightest lustre at the Punjab Municipal Bill discussion in 1911. Single-handed, he fought the battle of local self-government when he was forsaken even by the representatives of local bodies. He wrote "his solitary note of dissent which, by its weight of argument and clear enunciation of principles, shone out amid the mass of reactionary of documents surrounding it". He pointed out the illiberal and retrograde provisions of the new measure.

In matters relating to Legislature, Mr. Shadi Lal strongly opposed the policy of ousting the jurisdiction of Civil Courts in favour of that of the Rovenue Courts.

"There are three speres," said Lord Birkenhead, in which a Lawyer may earn a reputation: as an Advocate, as a Writer, or as a Judge." Sir Shadi Lal has distinguished himself in all these three spheres.

His Lordship's success as an Advocate may be gathered from the fact that within about a dozen years of his enrolment he pushed himself into the front line and was picked up for the Bench. The frequency with which his name appears in the Law reports of the time also furnishes a clear indication of the rapidity with which he climbed up the steps of the ladder in his profession.

His early appointment to the Bench reminds one of "Judge" Jeffreys who became Chief Justice of the Court of King's Bench at the unprecedently early age of 35 years. It is of course impossible to carry on the comparison any further between Sir Shadi Lal, perhaps the most popular judge of his time, and that most detested of all English Judges, "Judge" Jeffreys of the Bloody Assizes, to whom the title of a "Judge" is now conceded only grudgingly, and that merely in deference to an undisputed historical fact.

Sir Shadi Lal is indeed popular. It has been said that "a popular Judge is an odious and pernicious character", and that popularity which is a virtue in the politicians is a vice in the Judges: if that be so, the case of Sir Shadi Lal furnishes a strong and striking exception to the rule thus propounded.

His Lordship has maintained his dignity and impartiality on the Bench and at the same time gained popularity with all manner of men who have come into contact with him. This is truly a wonderful achievement in an age of communal strife like the present, and that in a province like the Punjab where communalism is more rife than anywhere in the rest of India.

The success of Sir Shadi Lal as a Judge may be gauged from the fact that in a ranking list of ten best Judges in India issued by him recently, Col. Roe, of the Punjab Commission, has given His Lordship second place in the whole of India next only to Sir George Rankin, the Chief Justice of Bengal.

This is a very high compliment indeed when we remember that there are no less than six High Courts in this country. The only other Indian name included in the list is that of Sir Basanta Mallick of the Patna High Court. It would be interesting to note that in drawing up this list, Col. Roe has stated that he took into consideration "the soundness of Law, lucidity of expression, courtesy of phraseology to the Court whose judgement is under appeal and general common sense".

Indeed the life and career of Sir Shadi Lal up to date may be summed up as that of a brilliant scholar, an able and successful lawyer,

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a learned and lucid commentator, a careful and cautious legislator, a sound and judicial Judge, and a capable administrator of the Judicial department.

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Shafaat Ahmad Khan (Sir)

——See under Khan, Shafaat Ahmad (Sir)

Shafi, Muhammad (Sir) (1869 — ?)

Sir Muhammad Shafi, born at Baghbanpura in the district of Lahore in 1869, was a loyal politician of the British Raj.

Sir Muhammad Shafi was born in 1869 at Baghbanpura in the District of Lahore. His father, Mian Din Muhammad, was a person of aristocratic status and considerable means. The well-known Mian family owned extensive lands and estates all over northern India. The members of this illustrious family were known for their urbanity and intellectual attainments. The hon'ble Mr. Justice Shah Din Muhammad of the Punjab Chief Court was one of them.

Shafi's education began in a local mosque. He entered the village school to clear the Vernacular Middle Examination and them shifted to Lahore for his Matriculation. His college education began in the year 1886 at the famous Government College, Lahore. After two years, he migrated to the Forman Christian College, Lahore.

In August 1889, he left for England to study Law. He joined the Hon'ble Society of the Middle Temple. Brilliant as he was, he successfully competed for a scholarship. In June 1892, he was called to the Bar and, in August next, he returned to India.

His period of stay in England was marked by keen observation, deep study and full activity. He studied the constitutional and political structure of that country. He was a frequent visitor to the House of Common. He often heard political speakers in Hyde Park and at other places. He became the President of the Anjumani-Islamia there.

He joined the Paddington Parliament, a high-class political society, and for over a year, he was a member of its Unionist Cabinet. Shafi was a member of the House Committee of the Northbrooke Indian Club. Being a good speaker, he addressed meetings of the Royal Society of Arts (Indian Section), the National Indian Association and the Indian Temperance Association.

On his return from England in 1892, Mian Shafi set up his practice finally at Lahore. He was elected as the Secretary in 1898, then the Vice-President, and, in 1917, the President of the Punjab Chief Bar Association. He was offered Judgeships of the Madras High Court (1912) and of the Punjab Chief Court (1918), which he declined.

He wrote articles in *the Pioneer*, *the Civil and Military Gazette*, *the Tribune*, *the Punjab Patriot* and *the Muslim Herald* of Madras. He reviewed the Montford Report in a series of fourteen articles in the *Civil and Military Gazette*. His comments on the Punjab Land Alienation Bill were published in the *Obsrver*.

Sir Shafi promoted the cause of Indian Muslims through educational progress and political organisation. As a Trustee of the M.A.O. College, Aligarh, and a member of its first Syndicate and also as Vice-President of the All India Muslim University Association, he advanced the movement of Sir Syed Ahmed.

Being himself the Education Member of the Government of India, he carefully framed the Muslim University Bill and piloted it through the Imperial Legislative Council. As Education Member again, he carried out the recommendations of the Saddler Commission. As a result, teaching and residential universities

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were established at such centres of Muslim culture as Lucknow, Dacca, Delhi and Aligarh, besides Nagpur and Rangoon.

For political regeneration of his community, he helped the growth of such bodies as the Anjumani-Islamia (Hoshiarpur), Young Men's Muhammadan Association (Lahore) and the Muslim League. He published articles advocating the formation of a political organization of the Muslims.

He drew up its constitution and suggested that it might be called the "Indian Muslim League". He presided over the Lucknow Session of the All India Muslim League in 1913. He opposed joint electorates. He formed the 'Shafi League' in the Punjab in 1927 after his differences with Jinnah.

The Government of India took an affectionate notice of the talents and loyalty of Sir Shafi and loaded him with positions and honours. He was nominated to the Provincial Legislative Council twice (1909 and 1912). He was a Member of the Imperial Legislative Council in the years 1911, 1914 and 1917. After the First Great War, he became a Member of the Viceroy's Executive Council.

In the year 1922, he was made Vice-President of the Viceroy's Executive Council, and he retained that office till he retired in the year 1925. He was the Member for Education and Health and subsequently Law Member in the Government of India. From a Khan Bahadur in 1908, he was further honoured by being made a C.I.E. in 1916 and K.C.S.I. in the year 1922.

Though an orthodox Muslim, he was not opposed to the spread of Western education. However, he saw great harm in a purely secular education divorced from moral and religious instruction.

Sir Shafi stressed the need for introducing free and compulsory primary education throughout India. "In Simla's purdah-ridden world, Mian Muhammad Shafi...set a new pattern by bringing his wife and daughters out of their seclusion. The middle classes slowly began to follow suit."

Sir Shafi was against joint electorates and felt shocked when Jinnah accepted them in the year 1927. Presiding over the Lahore Session of the Muslim League in 1927, he remarked "I am sincerely convinced that in the existing political conditions in this country, joint Electorates, whether with or without reserved seats, would be certain to furnish a periodically concurring cause of friction between the two communities and would in consequence be in the highest degree injurious to the cause of Indian Nationalism."

He wanted his countrymen to co-operate in working the Montagu-Chelmsford scheme of Reforms. He exhorted Indians to resolve their political differences and present to the British government mutually acceptable demands "on behalf of India...A unanimous demand thus made would be irresistible.." Sir Shafi strongly appealed to the Government not to pass the Rowlatt Bill. During the Marital Law days, he urged the authorities to negotiate with the popular leaders of the Punjab.

Sir Shafi was an outstanding leader of the Muslim community, which he served for almost three decades. He regarded India as an integral part of the British Empire, and the empire as a common heritage of the Indians and the English. His role in awakening the political consciousness of the Muslims was in fitting continuation of the endeavours of Sir Syed Ahmed. He nourished them with educational opportunity and administrative positions.

He organized them politically. He wanted to safeguard the interests of his community till the "evolution of a common Indian nationality". But on the national plane, Sir Shaif could hardly rise above communal politics and loyal co-operation.

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Shah, Vajubhai (1910 —)

Vajubhai Shah, born at Vavadi in 1910, is an eminent freedom fighter, politician and journalist.

Vajubhai Shah, sometime President of the Gujarat Pradesh Congress Committee, was born on 6 February 1910 at Vavadi, thought the family hailed from Umrala, near Dhasa in Saurashtra. His father, Manilal Fulchand Shah, was in the educational service and was constantly on the move. Mother Jamnaben instilled in her son the sober precepts of the Jain religion. Young Vajubhai carried on his studies at various places in Kathiawad like Lathi, Amreli and Junagadh and lastly joined the D.J.Sind College, Karachi, for Inter Science, but left it in January 1930 to join the national movement.

This was the time when Gandhiji had taken over leadership of the Congress and his all-pervasive influence was felt on every aspect of life. Under Amritlal Sheth, a seasoned journalist and political worker, Vajubhai was initiated into the politics of the Indian Princely States of Kathiawad in Gujarat. He found in the work worthy colleagues and guides in Darbar Gopaldas, U.N. Dhebar, Ratubhai Adani and Manubhai Pancholi.

Vajubhai's contributions to nationalistic activities, spread over forty years (1928-69), falls under three distinct heads: (1) Partaking in the Freedom Struggle (1929-47); (2) Active and close association with this movement in the Princely States (1930-48); and, (3) Intimate association with Constructive Programmes of the Congress (1930-69).

Acting as the Secretary of the War Council, Dholera, Kathiawad, he organised the Salt Satyagraha, recruiting every day 1,200 volunteers, and finally courting arrest in June 1930. His Dholera Sainik Sangh greatly helped in arousing nationalistic fervour in the region. The Quit India Movement in 1942 again saw him in jail.

After Independence, he remained out of the popular Ministry to do constructive work under the auspices of the Saurashtra Rachanatmak Samiti, with which he is closely connected even today. He represented in the former Saurashtra State Legislative Assembly, Jafrabad (1949-52) and Dhoraji (1952-57); and in the Gujarat Legislative Assembly he represented Gondal (1962-67) when he was also a Minister in charge of Transport and Panchayati Raj and thereby instrumental in passing the Panchayat Act in the State. He also served first as the Secretary (1963) and then the President (1967 onwards) of the G.P.C.C.

From 1936 to 1946, Vajubhai figured in a number of Satyagrahas in the Princely States of Rajkot, Gondal and Morbi against their autocratic rulers. As the Secretary of the Kathiawad Rajkiya Parishad from 1938 to 1947, he wielded a powerful influence in the region. He played a leading part in securing Mangrol's union with India and assisted in the successful termination of the Arzi Hakumat in Junagadh.

Social welfare has been Vajubhai's major area of operation. The above mentioned Saurashtra Rachanatmak Samiti under his guidance has programmes in village panchayats, spread of Hindi as the national language, eradication of untouchability, popularisation of Bhudan ideal, advocating and assisting village industries and many social reforms.

Vajubhai's association with two leading educational institutions of Saurashtra, viz., the Lok Bharati, Sanosara near Bhavnagar, and

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Shardagram near Junagadh and several other institutions has been very close and fruitful. Vajubhai also wields his pen successfully on subjects of his choice in Gujarati and is an effective orator, too. In all his work Vajubhai finds his wife Jayaben, whom he married in 1945 (7 April), a willing partner. Jayaben has been the M.P. from Amreli for the Lok Sabha.

Though a pious Jain, Vajubhai holds all religions in equal respect. He is a believer in basic education, parliamentary form of government, decentralisation of power, promotion of small scale industries and eschewing of regionalism.

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Shahab-ud-Din (Sir) (? — 1949)

Sir Shahab-ud-Din was a leading regional politician, social reformer and economist.

Sir Shahab-Ud-Din was born in the Punjab, but the date and place of his birth are not known. He was the son of Kale Khan and the brother-in-law of Ahmedyar Khan. Though his father was a landholder of a small estate, Shahab-Ud-Din was burdened with a family of limited means.

Shahab-Ud-Din graduated from the Government College, Lahore, and passed his L.L.B. from the Law College, Lahore. He had close relations with Fazl-i-Husain, Feroz Khan, Noon, Abdul Qadir, Chaudhri Zafrulla Khan, Sir Sikandar Hayat Khan, Lala Lajpat Rai and Sardar Ajit Singh. Fazl-i-Husain and Sir Sikandar Hayat had so deep an influence on him that he joined the agriculturist agitation in 1901 which was launched only because of them.

The Unionist Party in the Punjab had the greatest influence in moulding his views. The Party represented the interests of the rural section of the society, particularly the small landowners. Among his favourite books he was much influenced by S.S. Thorburn's 'Muslims and Moneylenders in the Punjab', which he often quoted in his speeches.

In his early years, he worked for some time as a porter at the Lahore Railway station to earn his livelihood. In 1919, he was elected as a Member of the Lahore Municipal Committee and was its President during 1922-24. In 1924, he was elected by the Legislative Council to work on the Forest Board. He also acted as President of the Punjab Provincial Mohamedan Conference.

He was elected President of the Punjab Legislative Council in 1925. He was conferred a Knighthood in 1930 by the British government. He recognized the Unionist Party in 1936 and was associated with the politics in the Party for ministership and offices. He started and edited also the *Criminal Law Journal of India*. He was the author of 'The Indian Case' and of two Punjabi poems. He acted as Minister for Education, Punjab, during 1936-37. He died in August 1949.

Being a Muslim, Shhab-Ud-Din was not a believer in the caste system and did not practise untouchabiliy . He believed in social reforms, particularly among the Muslims. He stood for religious toleration and always stood for the upliftment of the rural Muslims. His attitude was modern. He was in favour of spreading sound education under the Government control. He strongly supported the extension of Western education to the rural areas so that they could compete with the urban population.

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He always laid stress on the importance of a sound primary and technical education. His ideas of the conduct of the national movement were constitutional, but sectarian and communal. He always spoke on behalf of the Punjab peasantry, especially the Muslims. He believed that if India wanted to attain Swaraj, the Muslims, Hindus and Sikhs had to be given equal rights to achieve it. As regards his economic ideas, he said that taxes should be uniformly distributed and the Government should not demand more than what the zamindars could pay.

He also favoured the development of cottage industries and the growth of villages as self-sufficient units. He lived mainly in the Punjab and concentrated especially on the local politics of Lahore. He was cast in a heroic mould and was a self-made man. That he began life as a Railway porter clearly indicates the heroic qualities of his character.

On the whole, Shahab-Ud-Din seemed to suffer from regionalism. His idea of the betterment of the condition of the Muslim peasantry and zamindars, and that too in the Punjab, does not give him the status of a national leader. He failed to promote national consciousness amongst the people of the Punjab, as he advocated only the cause of a particular association, class and caste.

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Shah Din, Justice (1868 — ?)

Justice Shah Din, born in Lahore District in 1868, was an eminent Muslim judge and scholar.

The late Hon'ble Mian Muhammad Shah Din came of a family of historic interest residing near the famous Shalimar Gardens at Lahore, and still enjoying the distinction of being the hereditary custodians of that brilliant specimen of the architecture of the days of Shah Jahan. To quote from a well-known book:-

The ancestor of the family was Muhammad Ishaq, the founder of the village Ishaqpur, the site of the Shalimar Gardens Muhammad Yusuf, fourth lineal descendant of Muhammad Ishaq, gave the site of the village of his ancestors to Shah Jahan in conformity with the wish of the Royal Engineer, whose choice for the site of the garden had fallen upon that flourishing village.

In lieu of the village, the Emperor granted Muhammad Ishaq the site of the present village of Baghbanpura, the headquarters of the family. This won Muhammad Yusuf the favour of the Royal family, and his son Muhammad Fazil was sent to the Deccan on important duty, where he rendered services which secured him the title of Nawab from the Emperor Aurangzeb.

Fifth in descent from Nawab Muhammad Fazil was Mian Qadir Bukhsh, the grand-father of the subject of this brief sketch. He was a profound Arabic and Persian Scholar, a physician, and a poet. He distinguished himself in another sphere in the reign of the Sikhs when at the desire of Maharaja Ranjit Singh, he learnt the art of gunnery under French Military Officers and wrote a book in Persian on the subject called *Miftah-ul-Qila*.

The Persian inscription on a gun, cast in the fort of Lahore, quoted in Syed Muhammad Latif's book mentioning the name of Mian Qadir Bakhsh, is of interest in this connection. The translation of the inscription is as follows :-

Under the orders of His Gracious Majesty the Singh Sahib; the Crown Head of the Khalas,

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the King Ranjit Singhji (may his dignity last for ever) this gun, belonging to Diwan Lal Moti Ram and Ram Lal, was completed in the blessed fort of Lahore, under the superintendence of Mian Qadir Bakhsh, in 1881. The name of the gun is "Fateh Jang," the work of Muhammad Hyat.

Descended from ancestors who combined refined intellectual tastes with lives of physical activity, for which those days afforded so much scope, Mr. Shah Din was pre-eminently a man of intellect, and his triumphs were mostly confined to the intellectual arena.

The healthy influence which during more than a decade of public life he exercised on his countrymen and co-religionists had been derived mainly from mental and moral strength. His education and culture, more than anything else, led him on to the pre-eminent position he occupied in educational circles. In the Councils of the Punjab University he was quite a power, and his voice on educational questions commanded wide respect.

His career as a student, his early school days till his return from England is one of considerable interest. Born in 1868, he received his early education in the Vernacular Middle School in his own village, where he stood first in the Lahore District in the Middle Examination. In this School Examination he got that thorough grounding in Urdu and Persian literature and that taste for indigenous poetry which characterised him and furnished striking contrast to the majority of England returned gentlemen in whom high intellectual culture in the language of the West means absolute want of sympathy with the literature of their own land.

In the High School young Shah Din continued the promise of his early days, and in the Matriculation Examination headed the list of successful candidates in the Province in the subject of English. Here it is of some interest to remark that his elder daughter later earned a similar distinction in the University. This distinction would have proved fatal to his chances in life, if he had yielded to a suggestion of taking up employment.

By reason of his proficiency in English, he received through his Head Master an offer of Translatorship under Government, but he had the good sense not to interrupt his studies prematurely and resisted this offer. He pursued his College career successfully and got his B.A., degree in 1887 from the Government College, Lahore, standing high in order of merit.

In November 1887, Mr. Shah Din proceeded to England to study for the Bar, as a member of the Middle Temple. For this new field of studies he showed as much aptitude as he had done for literature, and won three lecture prizes awarded by the Council of Legal Education in Roman Law, Jurisprudence, International Law, Constitutional Law, and Constitutional History. He also gained the Campbell-Forster Prize and a Scholarship from his own Inn. He was called to the Bar in June 1890.

Soon after his return to India he won a name in the Punjab as the rising man in the Lahore Chief Court, and was counted till his elevation to the Bench among leaders of the Chief Court Bar. He held for sometime the office of Assistant Legal Remembrance to the Punjab Government, a position to which no other Indian had been appointed a member of the Punjab Legislative Council in 1908 for a term of two years and was re-nominated in 1905 but had to resign his seat in 1906, owing to his appointment a third time a member of the Punjab Legislative Council, but again had to resign his seat in 1908 on re-appointment to the Chief Court.

His connection with public life began in England where, in conjunction with a few other Muhammadan young men from India, he founded in 1889 the Anjuman-Islam, London, which for many years did very useful work and became a recognised institution. The Anjuman was the first institution of its kind in the British

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Isles, and Mr. Shah Din held the office of its Vice President till his departure from England.

The work thus begun by him in England, of influencing the Muhammadan community through educated young men was taken up in earnest immediately on his return to Lahore, where by means of two eloquent addresses, one delivered to a large audience in the Lahore Town Hall, and another before the first anniversary meeting of the newly founded Young Men's Muhammadan Association, he established for himself the position of a "guide, philosopher and firned" to the numerous young men who might seek his help or guidance.

He was elected President of the Association, a distinction which he continuously enjoyed, and in which capacity he came in personal and intimate touch with many of the rising generation, influencing and being influenced by them, and thus creating a large following of fiends and admirers.

Some of those who came in contact with him as students, and in whose progress out of their Colleges into active life in the course of time and became men of influence in their own station and a source of strength to him, in whom young Muhammadans rightly recognised a leader of firm principles and strong convictions, whose public and private life furnished a laudable example of devotion to duty, of patriotism and of purity.

His connection with the greatest educational movement of Upper India, represented by the M.A.O. College, Aligarh, and the Muhammadan Educational Conference was both intimate and wholesome; and the College will long remember the service which he rendered to the institution in order to extricate it from difficulties that arose after the deaths of Sir Syed Ahmed Khan and Principal Theodore Beck.

At the Educational Conference of December 1893, he read a learned and instructive paper in English on "The Education of the Mussalmans in the Punjab," which was widely appreciated for the many useful and practical suggestions it contained. A keen-sighted leader like Sir Syed Ahmed Khan soon recognised in Mr. Shah Din one of the rising men of the Punjab even at that state of his career, and honoured him by suggesting his name for the distinction of President of the Conference for 1894.

He was the first to preside over the deliberations of that representative national assembly while yet only twenty-six and he discharged his responsibilities as President so well as to win commendation from the Sage of Aligarh and many of his learned colleagues. He was elected a Trustee of the Aligarh College in 1896 and was till his closing years one of the most influential members of that body.

In December 1913, Mr. Shah Din presided a second time at the Twenty-seventh Session of the Muhammadan Educational Conference held at Agra. His Presidential Address on that occasion was considered by all competent judges as one of the best contributions to the existing literature on Muhammadan Education in as much as contained most valuable suggestions on many of the complex educational problems, especially affecting the future advancement of the Muhammadan community.

The high intrinsic value of Mr. Shah Din's Presidential Address may well be appraised by the fact that the then Lieutenant Governor of the Punjab quoted very largely from that address in the speech delivered by him in 1914 on the occasion of laying the foundation stone of the New Islamia School outside Bhati Gate, Lahore.

Sir Dennis Fitzpatrick nominated Mr. Shah Din a Fellow of the Punjab University in 1893, and in 1895 he was elected a Syndic, a position which he held for about ten years. He was for several years Secretary of the Law College Committee, of which the President was the Vice-Chancellor, controlled the affairs of the Law College, the sole institution for teaching Law in the Province.

He also acted for some years as Secretary

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of the Standing Committee for the preparation of approved vernacular book, which had been constituted by the Senate with the object of encouraging vernacular literature by means of translations from English, and the production of original works in the vernacular. He also represented the Punjab University on the Punjab Text Book Committee for several years and took an active part in the Departmental Educational Conference in the Punjab.

Mr. Shah Din's lectures on literary, educational and legal subjects, as well as his speeches on questions of social or religious reform, have been published in different magazines and newspapers and reviewed very favourably by the Press in this country. He was himself in touch with journalism. During his stay in England he used to contribute frequently to the *Journal of the National Indian Association* and occasionally to other periodicals.

A series of very readable letters from his pen depicting in beautiful and picturesque language the beautiful natural scenery of the Lakes District, of Wales and of Scotland, appeared in the *Civi and Military Gazette* in September and October 1890, which displayed remarkable descriptive powers, a well-developed aesthetical faculty, and a wonderful command of English idiom. These were followed up later by a series of graphic letters from the valley of Kashmir, which were widely read and admired.

Another contribution to legal studies was a paper on Miss. Sorabji's scheme of legal relief for *purdah* ladies, which was read under the auspices of the Punjab Law Society, of which he was a prominent member, and which did good work under the distinguished presidency of Sir Lewis Tupper.

Mr. Shah Din was also an Urdu poet of no mean order and though he could spare very little of his time to devote to the Muse and that only by way of pastime or amusement, some of his literary contributions to the *Makhzan* (the then leading Urdu monthly) excited considerable admiration and enthusiasm. As evidenced by some of these poems he attracted to his side and influenced such well-known Urdu poets and writers as Iqbal, Abdul Qadir, Nairang, Ijaz, etc. A collection of his poems has lately been edited and published by his only son, Mian Bashir Ahmad, Bar-at-Law.

Until the year 1894 the Muslim leaders headed by the late Sir Syed Ahmed Khan concentrated the whole of their attention and energies in promoting the spread of education among the Indian Mussalmans. About that time the idea of taking part in the political life of the country began to take root in their minds and an Association called the Anglo Muhammadan Defence Association of Upper India was started, with the late Mr. Syed Mahmood and Mr. Theodore Beck as Joint Secretaries, to represent Muslim interest with headquarters at Aligarh.

Mr. Shah Din along with certain other leading gentlemen represented the Punjab on its Council and when subsequently the late Nawab Mohsin-ul-Mulk organised an All India Muhammadan Deputation, with His Highness the Agha Khan as its head, to represent the claims of the Muslim community regarding their representation in the Legislature and Public Services, Mr. Shah Din was one of its prominent members.

Our readers will remember that this Deputation waited on His Excellency the Earl of Minto at Simla on 1st October 1906 and the recognition of Muslim claims in the Minto-Morley Reform Scheme was the result of its efforts. The idea starting an All-India Muslim League emanated during the various meetings which took place on that occasion and its final constitution was adopted at a meeting held in March 1908 at Aligarh under the presidency of Mr. Shah Din.

The Punjab Branch of the All-India Muslim League was organised about the same time and Mr. Shah Din was elected as its first

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President which position he held until his appointment as the Judge of the Punjab Chief Court towards the end of 1908.

From that year right up to the time of his death in 1918 Mr. Shah Din was a Judge of the Chief Court, Punjab and it was acknowledged on every hand that he had been an acquisition to that Court. He performed the duties of his high office with such marked distinction and success that the Governor-General-in-Council was pleased to sanction his appointment as Chief Judge *sub-protem*, during the absence to leave of Mr. Justice Rattigan—the first time that an Indian was appointed to that high office in the Punjab.

His sense of self-respect, his independence as an Indian Judge, his good treatment of promising junior lawyers, his masterly judgment on disputed points of law will be long remembered by both the Bench and the Bar.

There was hardly any non-sectarian public movement or organisation in the Punjab with which Mr. Shah Din's name was not associated, while his share in the success of several movements for the advancement of the Muhammadan community was truly remarkable. The cause of social reform and of the moral uplift of the Muhammadan community was dear to his heart. On several occasions, he faced and overcame violent opposition in his own tribe and elsewhere in order to abolish many pernicious social customs, which were responsible for the economic ruin and the moral degradation of his community.

In this task he had often to sacrifice his own comfort and peace of mind; he was misunderstood and sometime even misrepresented by people who happened to differ from him. But this did not deter him from what he considered as the most important task of a leader of men in a period of transition and reform.

He was a strong advocate to higher female education and he and Sir Mahomed Shafi were the first Muhammadans in the Punjab to send their daughters to be educated in Queen Mary's College at Lahore. He believed that while Indian boys and girls should acquire knowledge, both Western and Eastern, in the proper proportion, while they should discard antiquated customs that were sapping the foundations of their social and national life, they should, at the same time, retain those elements of their ancient culture which formed the real essence of the modesty and stability or Oriental nature.

In short, conservative by temperament, he was yet a believer in liberal education and liberal ideas. He had in his nature the invaluable gift of balance of judgment. His insight into men's nature was as remarkable as his foresight in the affairs of life. He was reserved and quiet, but whenever he expressed his estimate of a man's character or gave his advice in vital matters, his pronouncement was almost invariably justified by later events.

Always ready to learn, he stuck to his principles in the vicissitudes of life. His seriousness and earnestness were almost proverbial in the circle of his friends and acquaintances and his presence always inspired them and even the general public with feelings of respect.

He was extremely regular in his personal habits. Although he had a weak constitution, he managed by his regularity and regard for health, to work hard to the end of his days in apparently sound health. He used to get up early, long before sunrise, have a brisk morning walk by himself and be back home in time to get ready for the day and do some work before going to Court.

In addition to his legal work and occasionally preparing his speeches and lectures, he found time to read English literature, particularly devoting his attention to philosophical subjects, to study Arabic regularly with a *Moulvi* and to go through Urdu books on Islamic history and theology. But

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towards the end of his days, he had little time left for such intellectual hobbies, though when he could now and then spare an afternoon he would preside over a *Mushaira* (contest of poets) or sit at home listening to a song of Hafiz. Iqbal or Saroor, sung by a young member of the family or to some book on "New Thought." Or again he would exhort the young men of the family to cast off their lethargy, to prepare a speech or a lecture, to organize a reform movement, in short, to do something useful and not let their lives be wasted in idle speculation or worthless grumbling.

Though of a philosophical turn of mind, his life was, from beginning to end, one of action and work. He was truthful, courageous and always mindful of his responsibilities. He disliked pomp and show, discouraged social functions that entailed unnecessary waste of money, depreciated the use of strong or empty words, insisted upon frugality, simplicity and perseverance as qualities that the Mussalmans stood most in need of. The late Syed Muhammad Latif, the historian of the Punjab, aptly remarked in his book, "he (Mr. Shah Din) is a gifted man of literary genius, and his English attainments are very high. As a public speaker his speeches have excited universal admiration, and as a writer he has shown considerable aptitude. In him young Punjab may feel a just pride. Though still quite a youth, his manners are so polished, and his behaviour is so polite and pleasing that he is endeared to and respected by all his countrymen."

These words of the historian of the Punjab written in 1892 were amply illustrated and his judgment fully justified by the achievements of Mr. Shah Din in the different fields of social, intellectual and civic activities throughout the twenty seven years of his public and official life.

He died on the 2nd July 1918 at the age of 50 years and 3 months. His death was universally mourned by all classes and communities and it was acknowledged on all hands that the province had suffered an irreparable loss in the death of a man, who besides being an excellent speaker, a brilliant writer, and a thoughtful judge, was also an indefatigable worker in the cause of education and social reform and possessed a character and a personality which profoundly influenced all those who from time to time came into contact with him.

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Shah Din, Mian (1868 — 1918)

Main Shah Din, born at Baghanpur near Lahore in 1868, was one of the few Muslims of the Punjab who received education in England in the nineteenth century.

Main Shah Din was one of the few Muslims of the Punjab who received education in England in the nineteenth century. During the short span of fifty years of his life, he worked for the uplift of the Muslim community. He undertook the heavy duty of educating the Muslims. Grandson of Mian Qadir Bukhsh, a profound scholar in Arabic and Persian, a physician and a poet in the region of Maharaja Ranjit Singh, Shah Din was born in 1868 at Baghanpur near Lahore.

He received his early education in the village school. He had a brilliant academic record to his credit. He stood first in the Middle School examination and repeated this performance in English in the Matriculation examination. Graduating from the Government College, Lahore, in 1887 he proceeded to London to study law at the Middle Temple. He was called to the Bar in June 1890 and returned to India. During his short stay in England he, in collaboration with other young men from India, founded the Anjuman-i-Islam in 1889.

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After he came back to India he came into contact with Sir Syed Ahmed Khan, Mohammad Shafi, Mohumood, Theodor Beck, Nawab-ul-Mulk and His Highness the Agha Khan. It seems that he was greatly influenced by Sir Syed Ahmed Khan. Like his preceptor, he was conservative in temperament, yet a believer in liberal education and liberal ideas.

On reaching India he set himself to the task of reforming the Muslim community by imparting Western education. Notwithstanding violent opposition, he tenaciously worked to abolish many pernicious social customs responsible for the economic ruin and moral degradation of the Muslim community. So strong an advocate for higher female education was he that he and Sir Mohammad Shafi sent their daughters to the Queen Mary College, Lahore.

In his opinion the system of education should be a synthesis of the best of the Occidental and Oriental values. In 1893, he presented a paper on the "Education of the Mussalmans in the Punjab" at the Educational Conference. Twice, in 1894 and 1913, he presided over the Muhammadan Educational Conference. As early as 1893, he was appointed a Fellow of the Punjab University and inter in 1895 he was elected a Synodic of the same university. In the following year, he was elected a Trustee of the Aligarh College.

He was perhaps the most important Indian judicial administrator of the Punjab. He was the first Indian to be appointed as an Assistance Legal Rememberancer to the Punjab Government. In 1906, he was appointed as an Additional Judge of the Chief Court. From 1908 till his death in 1918, he was a Judge of the Chief Court, Punjab. For some time, he also acted as Chief Judge.

He was quite active in politics. He favoured constitutional methods. On his return to India in 1980, he joined the Young Men's Muhammad Association, of which he was also elected President. He was one of the members of the delegation which waited on Lord Minto in 1906 at Simla. He also organised the Muslim League in the Punjab and became its first President. He was an official member of the Anglo-Muhammadan Defence Association of Upper India.

He occasionally contributed to the Journal of the National Indian Association and the *Civil and Military Gazette* and also to an Urdu monthly, the *Makhzane*. He was a poet of no mean order. A collection of his poems in Urdu was published by his son, Mian Bashir Ahmed. He had refined and pleasing manners and was polite in behaviour. These qualities entered him to everyone who came in contact with him. He died in 1918.

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Shahjahan (1592 — 1666)

Shahjahan, born at Lahore in 1592, was the great Moghul emperor who built the Taj Mahal to perpetuate the memory of his queen Mumtaj Mahal.

'Nothing like that (Taj Mahal) was built or has ever been conceived in the whole history of Indian sculpture.' It has been called 'a poem in stone', and 'the seventh wonder of the world'.

Shahjahan the Moghul emperor built the Tajamahal to perpetuate the memory of his queen Mumtaj Mahal.

Besides the Tajamahal, a great many other buildings were built in Shahjahan's time. The monuments of his insatiable architectural interest stand out even today at many places.

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The most representative and the best preserved of these are at Agra and Delhi. Their engineering skill is unsurpassed; in spite of the lapse of three centuries, they are as fresh and charming and 'breathe sublimity, peace, elegance and grandeur.'

Shahjahan had a taste for architecture dating back to the very early period of his life. While young , he got altered and renovated his residential buildings with imagination. But when he became king, he gave expression to his cherished ideas and ambitions that reflected in the buildings. He discussed every plan with experts in great detail before giving it his final approval.

Agra has the exquisite structures of Diwan-e-Am, Diwan-e-Khas, residences for royal ladies and Saman Burj in the Fort. The chambers, corridors and pavilions are of pure marble, and elaborately carved and exquisitely ornamental with floral designs. Moti Masjid is another instance of perfection of art combined with simplicity. Built of white marble without any *pietra dura* elaboration to mar the sublimity of 'the house of God' it took seven years to complete and cost a fortune. His eldest daughter Jahanara built Jami Masjid, a fine structure of bold design, excellent finish and magnificent proportions.

The Tajamhal is, however, the crowning beauty. Its extreme delicacy, architectural grandeur, perfect taste, artistic bulbous domes, beautifully carved screens and chaste in-lay work defy description. Nowhere have grandeur and simplicity been coordinated in such perfect rhythm and symmetry. 'It is a monument conceived but mastered by tenderness, to commemorate Mumtaz Mahal who unable to bear the strain of child birth died in 1631 at Burhanpur.

The king was so overwhelmed that tears burst from his eyes and for two years he abstained for entertainments.' Later the body was brought to Agra where it was buried on the banks of the Jamuna in a plot of land which belonged to Raja Mansingh and which Shahajahan bought from Mansingh's grandson at a nominal price. Within the next 17 years came up the tomb, 'a magnificent sculpture which was to mark for all time to come the tribute of a devoted husband to a devoted wife.'

The Delhi Palace is a harmonious structure. Its beauty and magnificence are unique. The Diwan-e-Khas, the Dewan-e-Am and Lahori Gate are richly ornamented, and the Jami Masjid built of red stone is in complete harmony with the outside walls of the Fort. (Besides Agra and Delhi, Ajmer Ambala, Bari, Faizabad, Gwalior, Kabul, Lahore and Kashmir too have beautiful monuments that were put up by Shahajahan).

Prince Khurram or Shahjahan as he was to be latter known was born in 5 January 1592 at Lahore. His father was Jahangir and mother the Rajput Princess Manmati or Jagat Gosain. Khurram was adopted by Akbar's wife, Rajiah Begum who was childless.

In 1607, he received from his father a military rank and in 1160 was married to Arjmand Banu Begum, the daughter of Asaf Khan. He proved himself a capable statesman and general in several campaigns. In 1617, he was given the title of Shahjahan.

But later, feeling that Jahangir being more fond of other children might bypass him for succession, he ruthlessly removed from his path his brother, Khusrau and Shahariyar. Shahjahan's coronation took place on 4 February 1628. For twenty years he ruled and made some minor annexations to the empire. But more than this it is his contributions to architecture that entitle him to greatness.

Shahjahan ruled from Agra till 1648 when he shifted his capital to Delhi. He named it Shahjahanabad and brought to it the famous peacock throne.

Shahjahan fell seriously ill in 1657. The news spread great consternation in the empire

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and his children decided to settle the issue of succession by sword. Finally, Aurangzeb came out victorious and he not only settled the score with his brothers but imprisoned his father and was unpardonably cruel to him. To his relief, princess Jahanara, however, served him well. Imprisonment shattered Shahjahan's health and he passed away on 22 June 1666, 'in full view of the Tajmahal'. Thus closed in tragedy his kingly career as it had earlier opened with a tragedy.

The chroniclers style Shahjahan as a zealous Muslim and defender of Islam. There is no doubt that he restored the waning fortunes of Islam in India. On the negative side, he has to his discredit the demolition of a few temple, especially the one built by Birsingh Bundela. Some call him virtuous and affable sovereign.

He adhered to the policy of political alliance with Hindus and never alienated them; some Hindus like Raja Jaswant Singh even held high offices under him. At the other extreme is the description of Shahjahan given by Europeans as a despicable despot. Manuchi wrote, "It would seem as if the only thing Shahjahan cared for was the search for women to serve his pleasure."

He also writes about the intimacy of Shahjahan with the wives of two of his nobles Jafar Khan and Khalilullah Khan, which became a gossip so notorious that when the ladies went to the court, the mendicants in loud voice cried out to Jafar Khan's wife, "O Breakfast of Shahjahan, remember us". And, when the wife of Khalilullah went by, they shouted, "O Luncheon of Shahjahan, succour us!"

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Shah Nawaz (Sir) (1883 — 1942)

Sir Shah Nawaz, born in 1883, was an eminent leader of Muslim League.

Sir Shah Nawaz son of Khan Bahadur Khan , was born in 1883 and died in 1942. He belonged to the most illustrious family of the Jagirdar of Mamdot, and had two wives who belonged to the same family, the House of Pataudi. He was the grandson of Nawab Jamal-ud-din Khan, who fought against the English at Mudki in 1845.

However, he joined the English against the Sikhs in 1848 and was given the title of Nawab. Nawab Jamal-ud-din died in 1863 and was succeeded by his brother Jalal-ud-din in 1864. Shah Nawaz was a Muslim and belonged to the Hassanzai tribe, who had come from Kandahar and settled at Kasur during the Mughal times.

His father was a landlord. But he did not inherit the estate of Mamdot immediately after the death of his father. It is not known whether Sir Shah Nawaz had received any education on modern lines, but this is certain that he knew Persian, Urdu and English well, as he was in the Police Service of the Hyderabad State, before he became the Nawab of Mamdot.

The period of his greatest contribution to nationalism was from 1932 to 1942. Before Sir Shah Nawaz came to the Punjab he was a Superintendent of police in the Hyderabad State. He inherited the vast estates of Mamdot, and settled in the Punjab in 1931, where he started taking an interest in public affairs.

While serving in Hyderabad as Superintendent of Police, Sir Shah Nawaz was awarded the Coronation Durbar Medal in 1910. After succeeding to the mamdot estate in 1931 he received the title of Nawab. In 1939, he was given the title of K.C.S.I.

Sir Shah Nawaz was very friendly with most of the political leaders of the Punjab, namely, Sir Sikander Kayat Khan, Nawab Muzzaffar Khan, Bhim Sen Sachar, Malik Barkat Ali and others. He led a very simple life,

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even though he belonged to a rich family. He was much liked by the poor and the rick alike. According to Malik Barkat Ali, he was a gentlemen of the highest order, who was singularly free from all taints of vice or vanity.

Sir Shah Nawaz did not believe in caste, colour or creed and he belonged to a religion which had no place for untouchability and permitted widow-marriage. He was a great philanthropist and few people knew that he annually spent large amounts on charities. It was well-known that he helped orphans and several deserving institutions, irrespective of caste or creed, and whoever sought his help never came back empty-handed.

According to Lala Bhim Sen Sachar, "He was a fine specimen of benevolent aristocracy. His spirit of fellow-feeling and comradeship was truly reflected in the relation that subsisted between the members of various communities that inhabited his estate."

Sir Shah Nawaz Khan, though a staunch Muslim, was not a fanatic in his outlook. He had a large number of loving friends in the various communities of the Province. He was a large hearted and tolerant man. He was much loved by the Hindus, Sikhs and Christians as well as by the Muslims—by the Muslims who believed in Pakistan and by those who did not believe in Pakistan.

He was a great nationalist leader of the Punjab, though he devoted his life to the cause of the Muslims. He was one of the few leaders who felt the need for the reorganisation of the Unionist Party in the Punjab, a non-communal body, which was founded by Sir Fazl-i-Hussain, in 1936. Sir Shah Nawaz Khan desired that in any scheme of reforms the interest of the minorities should be safeguarded.

Sir Shah Nawaz was not much inclined towards the English form of government. He held that the Western type of government could not suit India and that the experience of the two and-a-half years' administration in the Congress majority Provinces had amply proved that. The Mussalmans could never tolerate that they should live in subjection to a community which had no common ground with them in religion, culture and civilization.

Sir Shah Nawaz became prominent in the public life of the Punjab in 1932 and for the next ten years, till his death in 1942, he was the leading figure in the political life of the Province. He often used the public platform for the expression of his ideas. His speeches were often quoted.

At the time of his death in 1942, he was the President of the Punjab Provincial Muslim League and a member of the All India Muslim League Working Committee. He was the Chairman of the Reception Committee at the All Indian Muslim League Session, which was held in Lahore, in 1940. He was president at the Lucknow Pakistan Conference held on 29 November 1941, at Lucknow.

In 1936 he, along with other Muslim Leaders, reorganised the Unionist party in the Punjab. He was one of the leading figures among the gentry of the Punjab and was the premier landowner in the Province. His unassuming and affable manners had earned for him the esteem of everyone with whom he came in contact.

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Shahu Chhatrapati (Maharaja) (1874 — 1922)

Maharaja Shahu Chhatrapati, born at Kolhapur in 1874, was an eminent reformer, educationist and administrator.

His Highness Maharaja Shahu Chhatrapati of Kolhapur was born on 26 July 1874 as Yeshwantrao, the eldest son of Shrimant Jayshingrao alias Abasaheb Ghatge, the ruler of Kagal (Junior), a small State, eleven miles from Kolhapur. His mother's name was Radhabaisaheb. She was the daughter of the Raja of Mudhol another small State in the present State of Karnatka. He had a brother named Pirajirao alias Bapusaheb.

The Ghatge family claimed descent from the Rathod clan of the Rajputs. Abasaheb Ghatge, while he was the ruler of Kagal, was also acting as a Regent of Kolhapur because of the minority of the then Maharaja of Kolhapur. Maharaja Shivaji IV of Kolhapur died in 1883. On his death, his widow Maharani Anandibai adopted Yeshwantrao. After adoption, he was called Shahu Chhatrapati.

Soon after the adoption, Maharaja's natural father selected K.B. Gokhale as his tutor. Gokhle acted in this capacity under the general supervision of Fitzgerald, who was appointed as the Superintendent of the Maharaja's education by the Government of Bombay. Fitzgerald was to be the companion of the Maharaja in his projected trip to England in 1885, but Abasaheb decided that the Maharaja should not be sent to England at such an early age. He sent him and his younger brother Pirajirao, to the Rajkumar College at Rajkot.

At Rajkot, besides the usual school courses, the Maharaja learnt gymnastics, riding, shooting and such other kindred outdoor sports. In 1889, the Maharaja was sent to Dharwar to study under the guidance of S.M Fraser for four years. Fraser gave him training for the position he was soon to occupy. He was taught the general principles of administration and legislation.

In particular, he studied the land revenue system, the village and district administration and the alienation settlement of the Kolhapur state. Fraser also took him on tours throughout India. The tours had a very valuable influence on the Young Maharaja. The Maharaja learned more from sound common sense, rather than from books.

In 1891, he was married to Lazmibaisaheb, the daughter of Meherban Gunajirao Khanvikar of Baroda and granddaughter of a sister of his Highness Ganpatrao Gaikwad. In his youth, he was very influenced by his tutor K.B. Gokhale and Fitzgerald, who supervised his education. While he was at Dharwar, S.M. Fraser looked after his education. Sheth Manickchand Hirachand and Dr. T.M. Nair also were in close association with him.

Sheth Manickchand Hirachand built a Jain Hostel in Kolhapur. Dr. Nair met the Maharaja in the last years of his life, but had a profound influence in taking the Maharaja to the Non-Brahmin movement. Sir Claude Hill was appointed by the Government of Bombay as the guardian of the Maharaja, while the latter was on his European tour. R.Y. Sabnis, who succeeded Gokhale as the Maharaja's personal tutor in 1892 remained to be the Maharaja's *Diwan* for more than twenty- four years. He was the most trusted friend of the Maharaja in the Administration.

Shahu Chhatrapati went to England to represent the Princes and Chief of the Deccan state at the coronation of King Edward VII. This visit to Europe implanted in his mind the idea of social progress and uplift of the backward classes in India. Since his investiture in 1894, he took a keen interest in the social and religious reforms for the so-called backward classes. He soon noted that the Hindu caste system was one

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of the principal causes for the decadent condition of the masses.

He tried his best to break the shackles of the caste system and open the gate of education and public office to all, irrespective for the caste in which they were born. He also tried to restrict child marriage and encourage widow remarriage. He was in favour of female education, but not of the Western type.

He was a follower of the Arya Samaj, which he believed offered the right solution to the social problems. He held that the real nature of the Vedic religion was not clearly seen in the twentieth century. Ancient truths could not be properly pursued because they were twisted by the priestly class to their own advantage . The brahmins, who were once students and teachers and who held high positions because of their learning had degenerated into a group of cunning hypocrites.

Undue importance was attached to rituals and socio-religious institutions. The non-Brahmins were excluded from learning. The Maharaja waged a relentless battle against orthodoxy and encouraged education for all classes on the same level. His greatest work was in the direction of education.

He started a number of free schools in Kolhapur and built a number of hostels where the children of the poor would be housed free of charge. He favoured the Western liberal education and desired that his subjects be trained in accordance with the Western system. Dr. Balkrishna,-the learned Arya Samajist whom he appointed as the Principal of the Rajaram College was his adviser in educational matters for a long time.

A born Maratha, the Maharaja championed the cause of the non-Brahmins. He believed that before India could be ready for Home Rule, the Indians must abolish the caste restriction and show that they deserve to gain Independence. He sincerely believed that unless the masses of India were better educated and freed from the mental slavery of which they were subjected, democracy in India would be a farce and political power would pass into the hands of a socio-intellectual oligarchy.

After Montagu's declaration of 20 August 1917, he demanded special representation for the so-called backward classes in the proposed legislatures. According to the Montagu-Chelmsford scheme, the Princes Chamber was to represent the higher category of the rulers of the Native States. The Maharaja demanded that all the Princes be included in the proposed Chamber.

He had a profound faith in the working of the benign rule of the British government. He sincerely believed that had it not been for the ideas of equality which the British introduced in India, the backward classes would have remained in the mire of subjection and ignorance for years together. One of the beneficent results of the British rule according to him was the commencement of the emancipation for the backward classes from the intellectual and social thraldom to which they were subjected from time immemorial.

He was the first amongst the Indian Princes to take courage to ban untouchability in his state. Addressing a conference of the untouchables in 1920 he said , "...the most important condition on which your social uplift depends is the stability of the British Raj in India. The British nation is the source of those elevating principles of equality, liberty and fraternity, for which you have been carrying on your struggle against your own countrymen."

It is thus clear that the Maharaja believed in *Pax Britannica* as an indispensable condition of Indian political and social progress. He was a staunch supporter of India being a partner in the British Empire. For the partnership, he wanted the peasants and workers to be uplifted and saved from the grip of the exploiters. For this purpose, he started a number of small-scale industries in Kolhapur, wherein the workers would be treated in a humane manner. Though

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a Prince, he believed in the trade union movement and cooperative credit societies.

When the Brahmin priests of the royal family refused to perform the rites of the non-Brahmins in accordance with the Vedic-hymns, he took the daring step of removing the priests and appointing a young Maratha as the religious teacher of the non-Brahmin, with the title of Kshatra Jagadguru (the world teacher of the Kshatriyas).

This was known as the 'Vedokta' controversy. It brought a hornet's nest about his ears, but he was not the man to retrace his step in the face of opposition. He soon became the leader of the non-Brahmin movement and united the Marathas under his banner.

In his premature death in 1922, India lost a reformer, an educationist and an administrator. He kindled the torch of self-knowledge among the Marathas, which spread its light far and wide within half a century of his death. He broadened the base of the society and made the people aware of their social and political rights. While remaining grateful to the British for their beneficial rule, he prepared his people for Independence, which was to come within a quarter of a century after his untimely demise.

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——See under Abdullah, Shaikh Muhammad

Sham Lal Saraf

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Sham Singh Attariwala

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Shankar Lal (Lala) (1885 — 1950)

Shankar Lal, born at Narnaul in Ambala district in 1885, was an eminent revoltionary freedom fighter and socialist thinker.

Shankar Lal was born in 1885 at Narnaul in the Ambala district of the erstwhile Punjab state (now in Haryana). He grew up as a member of the Vaish (Hindu) family whose ancestors used to be big cloth merchants. Shankar's father, Hira Lal was a Tehsildar in the Patiala State. The family was well-off enjoying a good reputation and status. Shankar's grandfather, Hardev Sahay had given convincing proof of his patriotic zeal by becoming a martyr in the upheaval of 1857. He had been hanged for having conspired against the Crown. Shankar Lal was married at the early age of ten.

Shankar Lal passed the Matriculation examination of the Punjab University from the D.A.V. High School, Patiala. For the next two years he was on the rolls of the Mahindra College, Patiala. Thereafter he studied at the D.A.V. College, Lahore and obtained his B.A., degree in 1908.

There were may influences at work on the mind of the young Shankar Lal. His grandfather had been hanged in 1857 for patriotic activity. The Indian National Congress was founded in the year of his birth which marked the beginning of organised political activity in the country. The miseries caused by recurring famines and plagues, the unpopular measures of Lord Curzon, the failure of constitutional methods of agitation which gave rise to radical and militant nationalism, the Swadeshi and Boycott movements the revolutionary upsurges, all fell within the period of Shankar Lal's

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impressionable years of growth from a boy to an adult.

He came under the influence of the Arya Samaj leaders like Mahatma Hansraj and Sain Das, while he was studying at the D.A.V. College, Lahore. Of a radical temperament himself, Shankar Lal was at first drawn towards Tilak and Aurobindo. As he grew up he became an atheist and began to feel interested in the ideas of Marx and Lenin and made a deep study of their works. In Delhi he became a close associate of eminent Congress leaders of the time such as Hakim Ajmal Khan, Dr. M.A. Ansari and Deshbandhu Gupta.

In 1909 Lala Shankar Lal became involved in the Ptiala Sedition Case and was ordered to leave the State. As a result he came to Delhi and opened a Swadeshi store in 1913, which was converted into a limited company in 1918. He started intense political activity in 1917 when he opened a branch of the Home Rule League in Delhi and worked as its General Secretary.

In those days when people were scared of the wrath of the authorities and tended to avoid involvement in political agitation, Lala Shankar Lal fearlessly went round the various localities in Delhi to enroll members for the Congress Party. Dr. Ansari, Asaf Ali, Maulana Abdulla, Hakim Ajmal Khan and Arif Hassavi were some of his co-workers at that time.

He also started an Urdu newspaper the *Congress* (bi-weekly); its Editor was Arif Hassavi. This paper grew in popularity until in 1930 its publication was stopped under Government orders. In 1921 he was sentenced to three years' rigorous imprisonment. On his release in 1924, he worked hard for Hindu-Muslim unity and set up a Hindu-Muslim Unity Board. A fitting tribute was paid to him for his efforts for Hindu-Muslim unity by Gandhiji who called him a real 'jewel'.

For nearly twenty-five years till 1938, Lala Shankar Lal was an active and prominent worker of the Congress in Delhi. From 1918 he was the Secretary of the Delhi Pradesh Congress Committee and in 1937 he became its President. From 1918 till 1930 his was the most dominant voice in Delhi's Congress circles.

He promoted Hindu-Muslim unity, organised *Hartals*, arranged Congress sessions and suffered imprisonment repeatedly. He floated the Tropical Insurance Company in 1928 and used its funds for political purposes. Later he floated other companies with a view to finding money for the Forward Bloc and was tried in the Bombay High Court alongwith other leaders for misuse of public funds.

At the time of the election for Subhas Chandra Bose as Congress President in 1938 and again in 1939 when all odds were against Bose, Lala Shankar Lal gave him able effective an unflinching support. He left the Congress Party in 1939 as a prelude to his forming the All India Forward Bloc, which he founded alongwith Subhas Chandra Bose and of which he became the General Secretary. He did not subscribe to non-violent methods as a creed or as a moral duty.

In April 1940, Shankar Lal visited Japan on a forged passport carrying with him a letter of recommendation from Subhas Bose. The object was probably to prepare the ground for Subhas's own mission abroad. On return he was arrested (1941). He came out of prison on 14 December 1945. His influence had by now considerably declined in the changed atmosphere of Indian politics. He died in 1950 at the age of sixty-five.

Lala Shankar Lal was opposed to all distinctions based on caste, creed and colour and stood for equality, brotherhood and secularism. The Swadeshi and non-violent movements of Gandhiji were not acceptable to him as a creed or a moral duty. He supported them on grounds of expediency only. By temperament, Lala Shankar Lal was autocratic and dictatorial. Democratic processes, in his view, were not suited to India.

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He believed that they would lead to oligarchical or one-party rule. He believed in a strong dictatorial type of rule during the initial years after the attainment of freedom. The rise of Germany under Hitler enthused him and evoked his appreciation. He sought answers to the ills of his country in a Communist or Fascist dictatorship.

Among Congressmen, Lala Shankar Lal was one of the earliest advocates of complete independence for India. He suffered considerably for his convictions. Till 1930, he was a forceful speaker in the Party's ranks in Delhi. He was a forceful speaker and a courageous worker, untrammelled by any scruples about the 'means' to be adopted for the achievement of Indian freedom.

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Shanmukham Chetty, R.K. (1892 — 1963)

R.K. Shanmukham Chetty, born in 1892, was scholarly without being stuffy, original without being perverse, emotional without being sentimental, cynical without being malicious and patriotic without being jingoistic.

Those who exhibit precocity in public life, we are told, soon become a spent-force. Those who dazzle the public suddenly fall to be in public eye for long. Like all careers, public life should be built on solid and stable foundations. Constant changes are not conductive to a sustained public life. But some persons, by virtue of their merit and dash, overcome the impediments and manage to dominate at various levels. The career of R.K. Shanmukham Chetty was indeed an instance of that type.

He was born in 1892. During his scholastic career, he was a good speaker and an able debater and won many a laurel in oratorial contests. Though he became a law graduate, he never practised at the Bar, as he made his debut soon after coming out of the portals of the Madras Law College. Flirting with the Justice Party, he became a member of the Madras Legislative Council under dyarchy.

In spite of his tender age, he was deputed to other provinces to report about the working of temperance. In the meantime, he became Vice-Chairman of the Municipality at Coimbatore, his home-town. His keen interest and active participation in industrial and banking enterprises in the South was in no small measure responsible for converting Coimbatore into the Manchester of South India.

His entry into All-India politics was dramatic. He forced events and made history. He visited Australia as the Indian representative of the Empire Parliamentary Convention. He was also a member of the deputation organised by the national convention that visited England in 1924.

Incidentally, he travelled extensively in Europe and studied men and matters on the spot. As a Swarajist and a front-bencher in the Central Assembly, he fascinated Motilal Nehru, the accredited leader. Instead of coming out of it with his colleagues in 1929, he chose to remain there and became its Deputy President in 1931.

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He was twice adviser and later delegate of the International Labour Conference at Geneva on behalf of the employees. He was also a member of the Indian Retrenchment Committee and did very valuable work in various select committees. When Sir Samuel Hoare, the then Secretary of State of India, ridiculed the nationalists with his remark "Dogs bark but caravan proceeds," Chetty retorted that there was a dog in the caravan itself.

He led the Indian delegation to the Imperial Economic Conference held at Ottawa in 1931, which proved to be his Waterloo. He signed the Ottawa Pact, which approved of the doctrine of imperial preference. The Indian public became restive and indignant; but he got a Knighthood which widened the gulf between him and the public.

In the usual course, he succeeded Sir Ibrahim Rahimtoola as President of the Central Assembly and conducted himself with dignity. But the then Viceroy Lord Willingdon's reference to him as his God-son (Varaputra) on the eve of the elections to the Central Assembly proved to be his doom.

Naturally, he was branted as a yesman. Instead of peacefully retiring from the contest, he sought the suffrage of the South-Indian Chamber of Commerce on the issue of the much-hated Ottawa-Pact. He was defeated by Swami Venkatachalam Chetty, set up by the Congress.

Then Lord Willington came to his rescue and got him appointed as the Dewan of Cochin. It must be said to his credit that he was instrumental in introducing a substantial measure of constitutional reforms in that State when there was not even any agitation. Thus, he became a model and a marvel to the advisers of princely order.

As an administrator, he was a striking success. After retirement, he hurried to the USA, as the head of the purchasing mission. He ably represented India at the World Monetary Conference and made President Roosevelt understand that India would consider him as a guarantor of the pledge implied in the Atlantic Charter.

The idea of remaining idle was intolerable to him. He plunged into public life and made efforts to revive the Justice Party which practically became defunct. His support for the Tamil Isai movement, designed to kill Carnatic music on the plea of encouraging the language of the region, was a false step. His appointment as the constitutional adviser to the Nawab of Bhopal, the then Chancellor of the Chamber of Princes, did not last long. His appointment as the President of the Indian Tariff Board was hailed as a recognition of his fiscal abilities.

Though he was kept out of the Constituent Assembly, Jawaharlal Nehru thought it fit to utilise his services as the first Finance Minister of free India. But he could not continue as such for long as there were allegations of his preference to the mill-owners of Coimbatore. Later, he functioned as Vice-Chancellor of Annamalai University and passed away in 1963 at the age of 65. His career was one of fits and stars. His fits were original and starts were brilliant. Unfortunately, he had a head of gold with feet of clay.

Since Governments promote efficiency in subordination, he became person non-grata with the people on account of his eccentric and aggressive attitude. In economics, he followed Keynes and in politics he followed Burke. He had played his cards like a casino gambler: determined and able to win on many fronts.

His roles, though short, were shining. He was scholarly without being stuffy, original without being perverse, emotional without being sentimental, cynical without being malicious and patriotic without being jingoistic. His versatile and colourful life is full of lessons to the younger generation.

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Shantala Devi (12th Century)

Shantala Devi, the chief queen of the famous Hoyasala King Vishnuvardhana of Dwarasamudra, was a woman of exquisite beauty, grace, charm and wisdom.

The name Shantala brings to mind an image of a woman of exquisite beauty, grace, charm and wisdom—an epitome of what a woman should be. She was versatile and her qualities have been described eloquently by poets and others. One chronicler says that she was 'a Brihaspati in discrimination, a vachaspati in ready wit..., expert in singing, instrumental music and dancing...'. She was also said to be an exceptional beauty.

Shantala Devi was the chief queen (*pattarani*) of the famous Hoyasala King Vishnuvardhana of Dwarasamudra. What makes her eminent was the devotion to dance and music which figures in stones in some of the Hoyasala temples.

Shantala was the eldest daughter of Marasingayya, a prosperous Saiva jeweller, and Machikabben a devout Jain. Brought up in a liberal and enlightened atmosphere, Shantala developed a charming personality which attracted king Bittideva Hoyasala and the two were married.

In 1117, she assumed the crown as *pattamahadevi*. The palace had a congenial atmosphere for fine arts and literature. The three queens of Bittideva's elder brother and predecessor, Ballal I, were well-versed in science, dance and music and Shantala continued with her interests and excelled in dance and music.

Bittideva was a follower of Jain religion but under the influence of Ramanuja he was converted to Vaishnavaism and renamed Vishnuvardhana. The king and queen were tolerant and other religions too flourished in their time. They extended generous grants to all religions.

Shantala built in 1123 the Savati-Gandhavaran Basti of Shantajiva at Sravana-Belagola and presented certain endowments to her guru Prabhachandra for meeting the daily cost of worship and feeding of the ascetics.

At Belur, she set up an image in the Kappe-Chennagiraya temple and the statues of Vishnuvardhana and Shantala are testimony of their broad outlook in religious matters. This earned for her the titles of 'crest jewel of perfect faith' and 'a rampart of the Jain faith'.

Shantala brought good luck to her husband. He rescued his country from the Chalukyas and the Cholas, established and independent Hoyasala kingdom and enlarged its boundaries. To the king, it is recorded, Shantala was the 'Goddess of the Victory in Battle' an 'Goddess of Wealth and Fame in Peace'. To mark his victories in battles, Vishnuvardhana constructed the famous Chenna-Keshava temple at Belur and Helebid in which, it is said, Shantala herself modelled as Madanika for the great architect Jakanakacharya as well as for the artisans.

Vishnuvardhana had no son and therefore adopted one. But unfortunately when he was on a campaign in 1131, the prince suddenly died. The sensitive Shantala was so shocked that, it is said, she committed suicide by jumping from a cliff at Sivaganga. On hearing of the tragedy, Vishnuvardhana hurried to the spot but then Shantala was no more alive.

While her parents died of the shock, Vishnuvardhana was upset for quite sometime. Although later he married and had a few queens

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namely Lakshmi Devi, Bommala Devi, Shantala Devi II, Devika Devi and Rajala Devi but none could fill in the vacuum.

The figures in stone in the famous temple of Halebid leave a permanent impression on the visitor. Perhaps in this sense Shantala has no parallel in the world history.

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Sharda, Chand Karan (1888 — 1957)

Chand Karan Sharda, born at Ajmer in 1888, was a reputed author, a great philanthropist and a staunch Arya Samajist.

Belonging to the family of Dewan Bahadur Har Bilas Sharda, the celebrated author of the Sharda Act, Chand Karan Sharda was born on 25 June 1888 as the son of Rao Sahib Ram Bilas Sharda of Ajmer for twenty-five years.

Chand Karan Sharda was a reputed author, a great philanthropist and a staunch Arya Samajist. He was married to Sukha Devi, whose father, Rajya Mitra Atmaramji, was the founder of the Arya Kanya Mahavidyala, Baroda.

He received his early education at the D.A.V High School, Ajmer, and passed his Matriculation examination from this institution in 1906. All these factors determined his future career as a political leader, a social reformer and a religious man of Ajmer-Merwara.

Chand Karan Sharda was one of the proud products of the Government College, Ajmer, who was awarded the Col. Pinhey Medal for being the best student of the Collage in the degree classes. He passed his M.A and L.L.B. from the University of Allahabad in 1913.

He was called to the Bar soon after the return from Allahabad and built up a lucrative practice, which he gave up in 1920 under the advice of Mahatma Gandhi alongwith C.R. Das, Moti Lal Nehru and Babu Rajendra Prasad. His close association with Brijlal Biyani, father-in-law of his eldest son, Shri Karan Sharda, and with Jugal Kishore Birla helped him in creating a sphere of influence for himself in Ajmer-Merwara.

He represented Ajmer-Merwara. He represented Ajmer-Merwara at the Lucknow session of the Indian National Congress in 1916. There he came into contact with Lokmanya Tilak and Pandit Madan Mohan Malaviya. Later he participated in the deliberations of the Hindu Mahasabha at Benares in the year 1923. He remained an active member of the Indian National Congress till 1947.

Thereafter he left the Congress because he believed that changed circumstances required the Hindu community to revitalise itself by combining the values and traditions of the glorious past with the positive ideas and beliefs of modern times.

His reference to Netaji Subash Chandra Bose in his well-known public speech at Naya Bazar, Ajmer on the Independence day in 1947 reveals that he was a true servant of the people and not an opportunist (vide extracts from his speech published by the Rajasthan Provincial Hindu Sabha, Ajmer).

Chand Kiran Sharda served as a source of inspiration to the youth in his capacity as the founder of the Arya Sewa Samiti, Ajmer, in 1914, and of the Home Rule League, Ajmer-Merwara. He was the General Secretary of the Rajputana and Central India states People's Association in 1918, President of the Rajputana Congress Committee in 1922, President of the Maharashtra Youth Conference and President of the Arya Dharma Parishad, etc.

He was also the General Secretary of the All India Arya Kumar Parishad as early as in 1915, Scout Commissioner for Rajputana in 1918, President of the B.B & C.I.R. Labour

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Union in 1921, President of the Arya Swarajya Conference in 1922 and General Secretary of the all India 45th National Social Conference in 1929. His sphere of activity was not limited to Ajmer-Merwara only.

In 1918, he started Sewa Samitis throughout Rajasthan to provide relief to the victims of plague, and during the year he launched a Satyagraha against the ruler of Dholpur for the rights of the Arya Samaj.

Chand Karan was a prolific writer. His article on 'Moderation-ki-pol' is a sad commentary on the activities of the Moderates. His well-known book 'Dalitoddhar' in Hindi presents a good case for the uplift of the Depressed Classes, similarly, another book, 'Harijanoddhar', in Hindi , pleads the couse of the downtrodden. His other well-known works like 'Sharda Act' in English , 'Noakhali Ka Bheeshan Hatya Kand' in Hindi, 'College Hostel' and 'Shudhi Chandrodaya' also form valuable contributions to social reform movements (vide 'Sharda Abjinandan Pustika ' edited by Satya Dev Shastri). Chand karan Sharda died in 4 November 1957.

His versatile genius won due recognition from his numerous followers . He was popularly called the 'Rahastan Kesari'. His illustrious son, Shri Karan Sharda , an Advocate at Ajmer, is even today upholding the ideals of the enlightened Sharda family of Ajmer.

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Sharada Devi (1853 — 1920)

Sharada Devi, born Jayarambati in Bankura district in 1853, is known for her spiritual attainments like her husband Ramakrishna Paramhansa.

"If you want peace of mind, do not find fault with others, rather see your own faults." -Holy Mother

Sharada Devi, like her husband Ramakrishna Paramhansa, is known for her spiritual attainments. Once Ramakrishna accepted her as a spiritual guide and offered ritualistic homage at her feet.

Sharada Devi was born of poor Brahmin parents, Ramachandra Mukhopadhyay and Shyamasundari Devi of Jayarambati, in the Bankura district of West Bengal, on 22 December 1853. At the age of 6, she was married to Gadadhar, of Kamarpukur, a neighbouring village, who later became famous as Ramakrishna Paramhansa. Theirs was a unique wedlock; both the partners observed life-long celibacy.

After marriage, Sharada continued living with her parents, while Gadadhar lived at Calcutta. He was unworldly and people would say that he was insane. This disturbed Sharada. Her doubts were set at rest when she went to meet Ramakrishna and he talked to her about the divine purpose of life and the path to reach the goal. Through him, she felt 'a divine presence radiating purity and peace'.

In early 1872, Sharada Devi again visited Dakshineshwar where she was warmly received by her husband. One day he asked her whether she had come there to drag him down to the worldly plane. Her reply was, "No, I am here to serve you so that you may go ahead on your chosen path." His closeness helped her to discern the beatitude of spiritual life and to feel what sublimation stood for. Hankerings of flesh and carnal desire had no place in their relationship. Once Ramakrishna spoke about

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it. "Had she been of a different nature and come upon me like an avalanche of passion, I don't know how far I would have drifted".

In the company of Ramakrishna, Sharada Devi also sometime went into *samadhi*. In 1886, Ramakrishna passed away and though distraught, she bore her sorrow with courage. She now faced financial difficulties but even in straitened situations, she never lost her heart. Fortunately, the disciples looked after her and she passed most of her time in pilgrimages.

Sharada Devi ministered to the spiritual needs of the people. She initiated many disciples and advised them, "If you want peace immediately, practice the spiritual disciplines prescribed. Otherwise you will achieve it only at the fall of body". In 1889, she consecrated Belur Math and saw elsewhere Ramakrishna Ashramas coming up.

She cared for the inmates of the maths like a mother and her heart melted at people's misery. She was sympathetic towards those who had gone astray from correct path and observed. "If my child gets covered with mud or dust, is it not my duty to cleanse him and take him in my lap". She made no distinction of sex, caste, community or nationality so long as the individual was sincere.

In 1913, Sharada Devi performed *Panchatan* after which people started addressing her as "Holy Mother".

Sharada Devi was unassuming. Rather than taking credit for a thing, she always ascribed it to Divine grace. Her disciples looked upto her as Divinity in blood and flesh. It has been said that though a wife, she was a nun, though not actually a mother, she was a living mother to innumerable children, and though aloof from the world, she was an ideal householder. On 20 July 1920 Sharada Devi "left this physical world".

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Sharma, Bal Krishna (Navin) (1897 — 1960)

Bal Krishna Sharma, born at Bhayana in Shajapur district in 1897, was an eminent freedom fighter, politician, journalist, poet and parliamentarian.

Bal Krishna Sharma was born in a lower middle-class family on 8 December 1897 in the village of Bhayana in the Shajapur district of the erstwhile Gwalior State, now in Madhya Pradesh. His father was Jamandas Sharma, a stauch Vaishnavite Brahmin. The social status of the family, however, was far above its economic condition.

When Bal Krishna Sharma was eight years old, the family moved to Nathdwara (Rajasthan). Here they lived for three years at the Chief Vaishnava Temple. His faith in Vaishanvism, which he imbibed from his father, was strengthened by his stay at Nathdwara at that impressionable age. As no proper facilities for education were available there, his mother came back to Shajapur with her son.

Bal Krishna's regular schooling therefore commenced at the age of eleven. After passing the English Middle School examination from this town he came to Ujjain for further studies and passed the Matriculation examinations from the Madhav College in 1917.

Bal Krishna Sharma was married in May 1916, but his wife died shortly afterwards and he took a pledge not to marry again while India remained in bondage. His second marriage took place in July, 1949, with Sarla Devi, daughter of a Professor, who was much younger in age. But before the marriage Bal Krishna had sought her consent whether she would like to marry a person of the age of her father and bear the inevitable consequences.

Bal Krishna Sharma's contact with Ganesh Shankar Vidyarthi was the greatest single factor in moulding, chiselling and

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sharpening his career. In early life, his father's friend, Bhagwan Das Jhalani, had taken him under his care and had arranged for his schooling.

Bhagwan Das Jhalani's son, Damodar Das, was his best friend and guide in his early childhood days. At Shajapur, Arya Samajist leaders like Chaudhari Suryanaud Mathur and Narayan Prasad Bhargava influenced him a good deal.

At Kanpur he joined the two literary organisations, Sahitya Mandal and Sahitya Samiti, where he used to read his papers and poetic compositions. He thus came in close contact with the leading contemporary literary figures of Kanpur, like Gaya Prasad Shukla 'Sanehi' and Vishwambhar Nath Sharma 'Kaushik'.

His participation in the politics of Uttar Pradesh brought him into close association with the political figures of the State, viz., Govind Ballabh Pant, Acharya and Shrimati Kripalani, Rafi Ahamad Kidwai, Prurushottam Das Tandon, Algu Rai Shastri, Ranjit Sita Ram Pandit, Mahavir Tyagi, Sampurnanand and others. With Jawaharlal Nehru he and his family developed close relations. When he moved to Delhi his political and literary association further expanded.

Politics attracted him even as a student at the Ujjain. He attended the Annual Session of the Congress held at Lucknow in 1916. As luck would have it, he came in close contact with Ganesh Shankar Vidyarthi, Maithili Sharan Gupta and Makhan Lal Chaturvedi. These contacts laid the foundation of his political and literary life.

Ganesh Shankar Vidyarthi detected in him the seeds of a budding genius, took a fancy to him and asked him to come to Kanpur. In June 1917, after passing his Matriculation he migrated to Kanpur to live and work under the personal guidance of Vidyarthiji. Here the seeds sprouted into a big flowering plant. Kanpur became the focal point of all his future activities.

He joined the Christ Church College and did his F.A. When he was in the B.A. Final class, the country was rocked by the Non-Cooperation Movement and at the clarion call of Mahatma Gandhi, he gave up his studies in November 1920 and plunged into the vortex of the struggle for India's freedom. He carried the call of the Congress for self-sacrifice for the country to the people through the medium of the press and the pulpit.

Bal Krishna Sharma gradually came to occupy a front-rank position in the Uttar Pradesh Congress. The martyrdom of Ganesh Shankar Vidyarthi on 25 March 1931 at Kanpur, while trying to pacify the warring Hindu-Muslim mobs mad with communal frenzy, was the most melancholy event of his life. But after Vidyarthiji's death Bal Krishna became the undisputed leader of the city.

He represented the city of Kanpur in different Congress bodies from 1920 to 1960. He was intimately associated with the City Congress Committee, the U.P. Provincial Congress Committee and the All India Congress Committee in various capacities. He was a member of the U.P.C.C. and the A.I.C.C. for thirty-four years.

He was incarcerated six times for active participation in the freedom struggle and spent no less than nine years behind the prison bars during the period 1920 to 1947.

Representing Kanpur in the Constituent Assembly of India he contributed his mite in giving India her Constitution. Prior to this he was a Member of the Central Legislative Assembly. In 1952, he was elected to the Lok Sabha from Kanpur.

In 1957, he suffered from a paralytic stroke and so he was nominated to the Rajya Sabha in the same year. In 1959, he had a second stroke of a paralysis in the Parliament House

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itself. Just a month before his death in 1960, he was again elected to the Rajya Sabha.

The other facet of his creative genius was represented by his writings as journalist and a poet. He had left his mark as a poet of unrivalled distinction in Hindi literature. He made his first poetic compositions while yet a student at Shajapur. He used to read the *Pratap*, the *Saraswati* and the *Prabha*, the premier Hindi periodicals of the day. The *Prabha* and the *Pratap* inspired him to serve the country, while the Saraswati nurtured his love for literature.

The strirring and rousing appeal of Maithili Sharan Gupta's works, 'Bharat Bharati', 'Maurya Vijaya', and 'Rang Men Bhang', and the poet Bhushan's works made a profound impression upon him. Similarly, Makhan Lal Chaturvedi's poetic compositions in which he lamented over the degraded condition of India moved him deeply.

His first writing, which was a story entitled 'Santoo', in the memory of his dear deceased friend, was published in the *Saraswati* in January 1918, under his pen-name Navin. His first poem was published on the title page of the *Pratibha* of Moradabad, edited by Jwala Dutt Sharma. When he came to Kanpur he began to contribute regularly to the columns of the *Pratap* and other periodicals. The Non-Cooperation Movement gave a patriotic fervour to his writings.

His career as a journalist and editor was associated with the Pratap and the *Prabha*. He was Editor of the *Prabha* from July 1923. Its *Jhanda* (October 1923) and *Belgaon Congress* (January 1925) Special Numbers published during his editorship became very famous. He was Assistant Editor of the *Pratap*. After the death of Ganesh Shankar Vidyarthi he became its Editor.

His revolutionary articles were the cause of the two famous trials of the *Pratap*—the Rae Bareilly Defamation Case and the Mainpuri Conspiracy Case. His editorial comments under the captions *Ve* were considered very effective, marked as they were by fearlessness, frankness and dashing polemics.

The published poetic works of Bal Krishna Sharma consist of 'Kumkum', 'Rashmi Rekha', 'Apalak', 'Kwasi', 'Vinoba Stavana' and 'Ham Vishpayee Janam Ke' and lyrics, 'Urmila' and 'Pranarpana'. He commenced writing 'Urmila' (Urmila, the ever-neglected consort of Lakshman of the epic *Ramayana*) in the year 1921, on the inspiration of Acharya Mahavir Prasad Dwivedi. The work was completed in 1934 and published in 1957. This time-lag is seen in the publication of all his works, primarily because he could not find time to compile and arrange for their publication, being in the thick of political activity.

By 1930, he had established his reputation as a poet but his first collection of poems 'Kumkum' came out only in 1939. His famous poems like 'Kavi Kuchha aisi tan sunao' and 'Aj khadg ki dhar kunthita hai' are included in this work.

After a long gap 'Rashmi Rekha' and 'Apalak' saw the light of the day in 1951. 'Kwasi' came out in 1952, 'Vinoba Stavana', eulogising Vinoba and his Bhoodan, was published in 1955, 'Pranarpana' is a poetic narration of the chivalrous sacrifice of Ganesh Shankar Vidyarthi.

'Pranarpana' and 'Ham Vishpayee Janam Ke' were published posthumously in 1962 and 1964 respectively. Similarly his profuse contribution in prose lies scattered, uncompiled and unpublished. As a prose writer also he had developed an inspiring and vigorous style of writing.

Romanticism is the pervading spirit of his poems, just as nationalism is the other theme of his poems. His poems represent the best of these two characteristics of Hindi poetry. His writings represent trends of the Dwivedi era which was passing out and the era of nationalism which was being ushered in. He was a very forceful and inspiring orator, too. The art of his

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oratory is clearly manifest in the style of his writings, both prose and poetry.

Bal Krishna Sharma was a great votary of Hindi. His heart flowed with love for Hindi even from the time he was a school student. He was the President of the Kashi, Basti and Farukhabad sessions for the Uttar Pradesh Hindi Sahitya Sammelan, Delhi Provincial Hindi Sahitya Sammelan and of the Madhya Bharat Hindi Sahitya Sammelan during the Years 1930-31, 1952 and 1953. He was associated with the Rashtra Bhasha Prachar Samiti since its inception.

He was an active member of the Kanpur Branch of the Nagari Pracharini Sabha. He was a member, along with Hazari Prasad Dwivedi and Ramdhari Singh Dinkar, of the Hindi Commission appointed by the Government of India in 1955 under the Presidentship of Bal Gangadhar Kher. In this capacity he rendered valuable services to the promotion of Hindi.

He was a member of the Joint Parliamentary Committee set up on 5 May 1956 under the Chairmanship of Purushottam Das Tandon for determining Hindi equivalents of the English administrative and other terms. During the years 1954-60, he was actively associated with the Parliamentary Hindi Parishad in various capacitates, as Vice-President, member of the Executive Committee and Editor of its quarterly journal.

Amongst other things, he was responsible for adoption of Hindi as the national language of India by the Constituent Assembly. This he did, not as a faddist, but because ne sincerely believed that true national interest could be served only through Hindi. He had once said, "If Hindi tried to come in the way of national unity, I would bury it five fathoms deep." He favoured Hindi pure and serene, with Sanskrit words.

He advocated the adoption of a common script, Devanagri, for all the languages of India and also Roman figures. He wished that literature, ancient and modern, of all languages be freely available in Hindi and vice versa.

Bal Krishna Sharma was basically a follower and supporter of Tilak's philosophy of action. For this reason his uncompromising nature and fiery temper always distinguished him from others, but in practice his action was mellowed by Gandhiji's creed of non-violence.

He came in close contact with the revolutionaries of the day through Ganesh Sankar Vidyarthi and greatly admired their burning patriotism and selfish sacrifice, but he did not toe their line of action, though it is said that he had rendered active help, in money, material and advice, to them.

During the period 1932-34, when Bal Krishna Sharma was in jail, he made a deep study of the problems of land and wealth and their distribution and exploitation, and had become fully convinced that the only way to ameliorate the condition of the peasantry lay through the abolition of the zamindari system. He became a socialist in his attitude and thinking.

In 1936-37, he led a fifty-two-day old strike of fifty thousand cotton mill workers of Kanpur. He made arrangements for feeding twenty-five to thirty thousand persons with the help of the people of Kanpur. He was threatened with dire consequences, but he remained undaunted and brought the strike to a successful conclusion.

While enthusiastic for the ideas of equality and equitable distribution of wealth, he warned that the process of transformation should be through peaceful means.

Bal Krishna Sharma was frank, truthful, firm and fearless. He had no love for accumulating things. He always remained a donor, he gave away whatever came to him. He never sought offices or favours. He had no ego. He was simple and sincere. He had nothing to conceal, his heart was like an open book. He was upright and ingenuous.

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But on matters of principle he did not hesitate to clash with stalwarts like Gandhi, Nehru, Tandon and Savarkar. He bore no rancour or malice towards anyone. He had not the slightest trace of hypocrisy in him. For him worship of God was synonymous with service to the downtrodden. His carefree and jovial temperament and his loud and hearty laughter were infectious and easily won friends for him.

His memorable services to Hindi literature and national regeneration were given public recognition when a 'Padma Bhushan' was conferred upon him. The honour came to him just three days before his death. His end came on 29 April 1960

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Sharma, Bayya Narasimha

——See under Narasimha Sharma, Bayya

Sharma, Benipuri Rambriksha (1893 — 1968)

Rambriksha Benipuri, born at Benipur in Muzaffarpur district in 1899, was an eminent freedom fighter, politician and Hindi writer and journalist.

Rambriksha Benipuri was born in a poor Bhumihar peasant family on 23 December 1899 at Benipur in the Muzaffarpur district of Bihar. He lost his mother when he was only five years old and his father, Phulwant Singh, died when Benipuri had attained majority.

At the age of thirteen Benipuri married Uma Rani, daughter of a national worker, Mahadeva Saran, who worked with Mahatma Gandhi during the Champaran Satyagraha movement. She was short-tempered and a terror to her children—three sons and one daughter (vide her daughter's reminiscences in the *Dharmayug*, 13 February 1969).

Benipuri received his primary education at his maternal uncle's place at Bansipachara. He did his Upper primary and Middle English School examination at Sursand in Sitamarhi sub-division. While still a student of the B.B. Collegiate School, Muzaffarpur, he gave up his studies and joined the non-cooperation movement.

Benipuri was closely associated with nationalist leaders like Ramanand Mishra, Suraj Narain Singh, Jaya Prakash Narayan, Basawan Singh, Achyut Patwardhan, M. Masani and Yusf Meherali, all of whom later organised the Socialist Party of India.

Tulasi Das's 'Rama Charita Manas' influenced Benipuri very much, creating in him a taste for literature. Moreover, a serious study of the Hindu epics fostered in him a poetic spirit and inspired him to write articles in Hindi from a very early age. Mahatma Gandhi's essays in the *Young India* inspired him to join the freedom struggle.

Benipuri gave up his studies in 1920 following the Rowlatt Act agitation. In 1920-21, he worked as a Congress volunteer in the anti-Jallianwala Bagh movement in Muzaffarpur. He never aspired after a Government job and joined the non-violent non-cooperation movement of Gandhiji. He also worked for Bal Gangadhar Tilak's Swaraj Fund. He was closely associated with the various programmes of the Indian National Congress during the period 1922-29.

In December 1929, he took a leading part in the Monghyr District Political Conference, moving a resolution on complete independence which was passed. In the 1930s, he was a

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leading member of the Patna Town Congress Committee and the Bihar Provincial Congress Committee. For some time he was also the President of the Patna District Congress Committee and a member of the All Indian Congress Committee.

Benipuri suffered several terms of imprisonment totalling about eight years. He was sentenced to six months' imprisonment in 1930 for leading a procession during the salt satyagraha. The Revolution number of his *Yuvak* was forfeited by the Government. Again in 1932, he was sentenced to one-and-a-half years' imprisonment. He was a good public speaker who touched the very heart of the audience. He addressed many meeting of the Congress, the Youth Organisation and the Kisan Sabha.

By organising the *Kisans* and the *Majdoors*, he made the nationalist movement more broadbased. One of the pioneers of the youth movement in Bihar, he presided over the All India Students' Day at Patna in November 1937. He was also a founder of the Bihar Socialist Party and the Congress Socialist Party.

In April 1937, he led a procession of Socialist workers to demonstrate the will of the Indian people to resist the imposition of the unwanted Constitution of 1935, for which he was sentenced to three months' imprisonment. Then during 1938-39, he was one occasion sentenced to two days imprisonment and later to two weeks' imprisonment.

In February 1939, he went on a hunger strike for several days in sympathy with Rahul Sankrityayan's demand for the treatment of the Kisan prisoners as political prisoners. While he was in jail his family members suffered a good deal on account of floods which damaged their house. (*vide* his dauther's reminiscences in the *Dharmayug*, 13 February 1969).

In 1940, Benipuri was sentenced to one years's rigorous imprisonment for issuing 'objectionable leaflets', but soon after his release he became actively engaged in anti-War propaganda. As the President of the Bihar Provincial Kisan Sabha and Vice-President of the All India Kisan Sabha he urged the people to form a volunteer corps for village defence, for which he was sentenced to six month's imprisonment. He was also associated with social reforms activities.

He condemned Facism, Nazism and British Imperialism with equal vehemence. In 1942, he was sentenced to three years' imprisonment for taking a leading part in the Quit Indian Movement. In the Hazaribhag jail he helped Jaya Prakash Narayan to escape from the prison. It was in July 1945 that Benipuri was released, but he had still to live on parole for six months. In 1947, he plunged headlong into the Socialist movement to achieve economic independence for the people of India. In 1950, he became the President of the Bihar Socialist party's parliamentary Board.

Benipuri began his career as a writer in 1929 when he denounced both the German Emperor Kaiser William and the British Prime Minister Lloyd George as responsible for the outbreak of the First World War. He severely criticised the British rule in India which brought poverty to the Indian people (the *Yuvak*, September 1929).

He stood for complete independence of India and total severance of British connections. He was not satisfied with the Motilal Nehru Committee Report on Dominion Status (*ibid.*, December 1929). He condemned the economic drain and the consequent setback to India's industrial growth.

He stood for peasant proprietorship and abolition of the zamindari system (*ibid.*, December 1929). He advocated the revival of India's cottage industries for making the rural population self-sufficient,. At the same time he wanted big industries to grow so that India could keep pace with the industrial development of the world.

Benipuri was one of the foremost Hindi writers of India, producing about eighty books—novels, biographies, collection of short-

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stories, anthologies, etc. His writings represent the three phases of his mental condition—curiosity of the youth, depression caused by the cramped atmosphere of the jail, and the joy and amusement of later life (*vide* J.C. Mathur's article on benipuri in the Dharmayug, 27 April 1969).

His earlier writings had rejuvenating effect on the youth. Some of his eminent works are 'Lal Tara', 'Lal China', 'Jan Hateli Par', 'Kaidi Ki Patni', 'Karl Marx', etc. 'Mati Ki Muraten', 'Ambapali', 'Genhu Aur Gulab' and 'Jayaprakash' are perhaps his most popular works. He was a writer of elegant prose with a command of beautiful idioms and phrases. He got several awards for his best books (the *Aryavarta*, 8 September, 1968).

A pioneer journalist of Bihar, Benipuri edited a number of nationalist papers which provided an intellectual background to the nationalist movement in Bihar. They include the *Kisan Mitra*, the *Golmal*, the *Balak*, the *Yuvak*, the *Kaidi* and the *Jalata Tufan* (in manuscript form in the Hazaribagh jail), the *Loke Sangharsha*, the *Karmabir*, the *Yogi*, the *Himalaya*, the *Janbani*, the *Nayee Dhara* and the *Janata* (daily).

The *Yuvak*, which he published form Patna of which he became the Editor in 1929, aimed at organising the youth of the country and kindling the fire of patriotism in their hearts (vide the *Yuvak*, January 1929). His *Balak* provided the most useful material on the life and culture of North Bihar (Vide J.C. Mathur, *op. cit.*, 20 April 1969).

Benipuri was a founder-member of the Bihar Hindi Sahitya Sammelan, Patna, and eventually became its Assistant Secretary, Joint Secretary, Secretary and President (1946-51). He was one of the Secretaries of the All India Sahitya Sammelan in 1929. He was member of the Managing Board of the Bihar Rashtra Bhasha Parishad for a number of years.

Benipuri visited several European countries in course of his three trips abroad: first as a member of the journalists' delegation and then as prominent literary figure. In 1952, while attending the Cultural Independence Congress at Paris, he spoke admiringly of French literature and art. He was also impressed by the Frenchmen's respect for their martyrs.

He was elected the Bihar Vidhan Sabha as a Praja Socialist candidate in 1957 and served as an active legislator for sometime. He was also a member of the Bihar University Senate for some time.

Unfortunately, his entry into the politics of election told heavily on his health and he fell seriously ill in 1959, suffering from cerebral thrombosis and paralysis, and ultimately dying on 7 September 1968 at Muzaffarpur. In his lifetime, as he himself once said, he built two memorials for himself—a large house at Benipur and the publication of the first two parts of his 'Benipuri Granthamala'.

Benipuri was very simple and courteous by nature. He believed in the motto of plain-living and high-thinking. Even though he was a great lover of Indian culture and civilization he admired certain good features of the French culture and appreciated the benefits of Western education which contributed to the expansion of the mental horizon of Indians. Even so, he was for a national system of education for creating self-confidence among Indians.

He was a firm believer in non-violence. He deprecated communalism. He had the finest humanitarian qualities: he was ever ready to help people in distress. Even when he was in financial and other troubles his jovial spirits never forsook him. Perhaps, he owed this exuberance of spirit to a deep study of the works of Medieval Maithili poet Vidyapati (vide J. C. Mathur, *op. cit.*).

A staunch Socialist he denounced caste restrictions and advocated widow-marriage and female education. He was also for radical social reforms for the healthy growth of society. Even though he had an absolute faith in the Hindu religion, he denounced ritualistic practices and

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religious intolerance. Religion, he thought, could be a source of unity among the people of the world.

Benipuri was a unique combination of talent and perseverance (the *Aryavarta*, 7 September 1968). He was a versatile genius, an eminent freedom-fighter, a prolific writer and a great political and social thinker, a synthesis of erudition and statesmanship. As a pioneer of the Socialist movement in India and as an upholder of the cause of the oppressed he commanded great respect in Bihar. Through his writings he aroused national consciousness among his people.

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Sharma, Chandranath (1889 — 1922)

Chandranath Sharma, born at Mekanarchuck in Darrang district in 1889, was a pioneer of the Non-Cooperation Movement in Assam and the most distinguished political workers of the early twentieth century.

Possessing a boundless capacity for organizational work, he sponsored not only the Congress Committee but also some other bodies and associations devoted to humanitarian and philathropic work or to the promotion of literary and cultural activities.

Born on 9 December 1889 at a place called Mekanarchuck, now better known as Mekanar Chunburim in Bihaguri, about thirteen kilometres to the north-west of Tezpur, the headquarters town of the Darrang district, Chandranath was the fourth son but the fifth child of Dandinath Sharma by Kausalya Devi.

His father, Dandinath, made a precarious living by managing a small buffalo ranch, which could hardly supply all the needs of his family. So undeserving poverty was Chandranath's fate and it continued to be so even after he had set up a practice at the Bar which he was patriotic enough to give up at the call of the country no sooner than it had proved lucrative.

Chandrantha had his early schooling in the Bihaguri Lower Primary School. In 1901, he was admitted into the Town M.V. School from which he passed the M.V. School Leaving Certificate and Scholarship examination in 1904, winning a merit scholarship of Rs 4/- per menses. That very year he was enrolled in the Tezpur Government High School.

He was fortunate enough to have as his companions Dandinath Kalita (1890-1955, his life-long friend and later his biographer, who achieved great literary fame in course of time; Hemchandra Barua (1890-1958), later Captain in the Medical Corps and Principal, Assam Medical College; Basanta Kumar Barua (1894-1967), educationist and literature; Annada Kuamr Padmapati (1895-) and Kali Charan Bahattacharyya (1891-1963), both lawyers.

His literary idol was, however, Lambodar Bara (1860-92), the great writer of the late nineteenth century, whom he constantly sought to emulate. Another author who did much to mould his literary career as Padmanath Gohain Barua (1871-1946), who was his friend, philosopher and guide in the years of his adolescence.

The death of his father in 1910 gave Chandranath a several jolt; but undeterred by this unforeseen calamity, he passed the Matriculation examination in that year in the First Division but missed the competitive merit scholarship he had expected to win. Pecuniary

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hardships notwithstanding, he proceeded to Gauhati, had himself enrolled in the Intermediate Arts Class in the Cotton College and passed the I.A. Examination in 1912, this time obtaining a merit scholarship of Rs. 20/- per memsem. He graduated from the same college in 1914.

In 1914 Chandranath joined the teaching staff of the Soanram High School, Gauhati, as an Assistant Master and continued his studies in Law in the Earle Law College, Gauhati, taking the Bachelor's degree in Law in 1918. Thereupon he resigned his post in the Sonaram High School and started legal practice to Gauhati. He rose rapidly in the estimation of the public as a lawyer of outstanding merit and ability.

In 1920, he moved to Tezpur and settled there for the rest of his life. He did not however long pursue his successful career at the Bar, for in 1921, the Non-Cooperation Movement found him in the thick of the fight for freedom and he took the road to privation and suffering, without caring for the financial success which lay within his easy reach.

In the early years of his life, it was literature that claimed the greater part of his attention; indeed, he made his mark as a writer of some repute while still a student of the cotton College. Most of his writings during this period were carried by the *Usha*, an Assamese monthly published from Tezpur between 1907 and 1912 under the editorship of Padmanath Gohain Barua whose tutelage he had accepted.

At the very beginning of his literary career, in 1908 he was unfortunately involved in a wrangle between Gohain Barua and Lakshminath Bezbarua, the two great litterateurs of the day. As Chandranath was predisposed in favour of Gohain Barua, he sought to sully the fair name of Bezbarua, by espousing the cause of Barua. This exposed him to a series of bitter attacks of Bezbarua in the *Banhi* (1909-29), the monthly edited and published by him from Calcutta.

Bezbarua's virulent invective, biting sarcasm and his cartoons in the *Banhi* caricaturing Chandranath did much to undermine him in public esteem. Bezbarua's broadsides apart, the fact remains that much of what Chandranath wrote during this period cannot be said to have been of any permanent value. His immaturity of judgement and lack of understanding make them degenerate into mere twaddle.

Chandranath, however, rallied very soon and by the time he passed out of the portals of the University, he came to be reckoned as one fourth noteworthy writer of the day. He was a regular contributor to the *Alochani* (1910-17), a monthly published from Dibrugarh and the *Assam Bilasini* (1913-25), a weekly published from Jorhat. He had a facile pen and his themes were varied: But he seemed to be happiest and at his best when he dealt with the stormy politics of the day.

All his political writings are marked by a sense of lofty patriotism, soul-stirring appeals to the inherent patriotic feelings of the readers and his unmistakably great power of argumentation and persuasion. Of the more important articles by Chandranath Sarma, as published in the leading periodicals of the day, mention may be made of "Maharaja Sir Nripendra Narayan Bhup Bahadur" a biographical sketch of an enlightened ruler of that name, "Vidyasagarar Charitrat Marti Siksha", an ideal of devotion to mother as reflected in the character of Vidya sagar, "Abar Jati", the Abar Tribe and "Asamiya Sahitya aru Dinesh Chandra Sen", Assamese literature and Dinesh Chandra Sen', all in the Usha Vol. IV, 1911, "Lakshmiram Barooa", a biography of the father of modern Assamese music, in the *Usha*, Vol. V, 1915, "Mahatar Arhi", the ideal of the great, and "Toru Dutt' in the Alochani, Vol. VII, 1915, and a series of articles on the need and efficacy of Non-Cooperation and anti-British stand in the *Assam Bilasini* (1920-21). He was also the co-founder of an Assamese monthly, the *Chetana*, (1919-26), published from

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Gauhati, the other partner being Ambikagiri Roy Chaudhuri (1885-1967), another very famous name in Assamese literature.

Four works by Chandranath Sarma are known to have been published, viz., 'Matriculation Translation and Composition', Gauhati, 1916; 'Vidyasagar', Jorhat, 1917; 'Bachha Phul', Gauhati 1918; and 'Bachha Phular Karani', Gauhati, 1919. All these books were intended for young learners and they owe their origin to the author's experience as a school teacher. The first one is still in the market, though its popularity has greatly waned.

It is not, however, as a man of letters that Chandranath is primarily or even secondarily remembered. His fame rests on his various political activities which were roughly coterminous with the political awakening in the country. From his early boyhood he was drawn to public service and this continued to be his passion throughout his later life. Selfless to a point rarely attained by any of his contemporaries, Chandranath was ever prepared to sacrifice his own interests or those of the family at the altar of the nation.

His extraordinary skill in organisational work and remarkable capacity for raising funds put him easily in the forefront in public life. He lived by work and on work; in fact, to act, ever more to act, in the living present seemed to have been his motto. No wonder, therefore, that Karmavir, "Hero of Deed", soon became a permanent epithet of Chandranath. He is the one shining example of how a person lives not in years, but in deeds.

While yet a student of the Tezpur Government High School, he initiated a move for raising a memorial to the late Anundaram Barooa, renowned Sanskritist and the first Assamese I.C.S., arranged a public reception to Mahamahopadhyaya Dhireswaracharya, another celebrity in the field of Sanskritist learning, and helped promote dramatic activities and embarked on at venture to have a theatre of the Assamese amateur artists which culminated in the foundation of now famous Ban Stage of Tezpur in 1907.

While prosecuting his studies in the cotton College, Gauhati, he acquitted himself creditably as one of the foremost leaders of the students, though at the time he was derisively dubbed as "Patriot", "Leader", "Pitt", etc., the last nickname owing to his avowed fancy for William Pitt the Younger whom he loved to emulate by doing great deeds at a comparatively young age. He distinguished himself as a very vocal and active member of the existing cultural and literary associations of the students like the Ekata Sabha, Assamese Students' Literary Club, Asamiya Bhashar Unnati Sadhini Sabha, and the Assam Association, which was then the only political organisational in the Province.

The first distinctive mark of his success in public life was the Asamiya Chhatrar Sahitya Sanmilan held on 25 December 1916 at Gauhati, with Lakshminath Bezbarua in the chair. This conference followed on the heels of the annual general meeting of the Assam Association and was organised mainly on the initiative of Chandranath who was the General Secretary of the Reception Committee.

Much against Chandranath's will it was decided that the Conference be rechristened as Assam Chhatra Sanmilan; but the amazing capacity for work that he exhibited in organising the Conference in Barely two weeks' time raised him in public estimation, and the office of General Secretaryship of numerous other organisations was quite deservedly offered to him.

In 1918, Chandranath, then Assistant Secretary of the Assam Association, scored a point over the elders by persuading them to send a delegation to London to wait upon E.S. Montagu, Secretary of State for India, so as to impress upon him the need for extending to Assam also the benefit of the Montagu-Chelmsford Reforms. Chandranath raised funds for meeting the expenses of one delegate, Nabin Chandra Bardoloi; the other delegate, Prasanna

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Kumar Barua, volunteered to bear all his expenses himself.

Early in 1920, Chandranath played a leading role in the two crucial sessions of the Assam Association and the Assam Sahitya Sabha held at Barpeta. The Association awarded him a cash prize of Rs. 300/- as a token of appreciation of his unstained services for the people and his whole-hearted devotion to their cause; but he turned over the entire sum for distribution as cash rewards to authors of political literature.

By the middle of 1920, Chandranath, along with N.C. Bardoloi and other delegates from Assam, attended the Calcutta session of the Indian National Congress which endorsed Mahatma Gandhi's stand to launch a non-violent Non-Cooperation Movement. Gandhiji's call touched the right chord in his heart and he came back, animated by a desire to plunge headlong into the struggle in Assam. He prevailed upon Nabin Chandra Bardoloi, who was rather diffident of the success of the movement in Assam, to join the struggle and formed an ad-hoc Congress Committee at Gauhati to promote the Civil Disobedience campaign in Assam.

By December 1920, Chandranath was at Tezpur working ceaselessly for a number of Conferences, the most important of them being the Assam Association. Largely through his initiative and efforts, the Association decided to convert itself into the Assam Provincial Congress Committee.

When, however, the issue of the election of the President came up; the elders proposed Kuladhar Chaliha (1886-1963) as their candidate Chandranath contested his claim on the ground that Chaliha was still a practising lawyer and could not, therefore, be a non-cooperator in the truest sense of the term. He offered himself as a candidate for Presidentship. An effort to bring about a compromise between the two by making Chaliha the President and Sarma the Vice-President failed. There was a contest and Chandranath had to concede defeat.

Nevertheless, Chandranath must be accorded the honour of being the first 'non-cooperator' in Assam by both precept and example. He was also the Founder-President of the Tezpur District Congress Committee.

Sometime before the meeting of the Assam Association at Tezpur, Chandranath fell ill with high fever. He had chest pains intermittently even in the past; buy they did not deter him from his public activities. By 1920, his condition grew worse and he began to spit blood and a year later, the disease was diagnosed to be tuberculosis. Bodily ailments, however, never bothered Chandranath.

In August, 1921, he participated in the Bombay session of the Indian National Congress, extended an invitation to Mahatma Gandhi and came back to carry forward the Civil Disobedience campaign in Assam with redoubled vigour. In response to the call of the Assam leaders, Mahatma Gandhi visited Assam in August 1921, and it was primarily Chandranath who arranged for his reception at Tezpur on 21 August 1921.

But Chandranath strained himself far more than the sickly state of his health would permit; he was completely run down by overwork. The deadly disease which had been slowly undermining his body now threatened his life. Chandranath was persuaded to go to Calcutta for treatment, thence to Puri for a change; but his chances of recovery were precarious. He came back to Gauthati in March 1922, completely worn out, emaciated and haggard, a mere shadow of his former self.

On 20 July 1922, he breathed his last at Gauhati, when he was barely 33 years old, leaving behind, as his biographer Kalita says, "a warm breath, an unfulfilled nationalistic ritual, a big void and an inextiguishable member of patriotic fire".

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In his public speeches which were saturated with intense patriotic feeling, he tried to inculcate in his audience a sense of pan-Indian nationhood. It is India that was "the nation" in the making, he argued. The vast ocean is fed by mighty rivers which, in turn, subsist on the volume of water supplied to them by their tributaries. In much the same way, it is India that is the Ocean; the Assamese, Bengalees, Marathis, Punjabees and all others are the rivers; and the different tribes and castes of Assam, or for the matter of that, of any other Province of India, are only the tributaries of these rivers. This was the essence of most of his speeches. His role in inspiring the Assamese people with the vital urge of the nation cannot be underestimated.

In another sphere, Chandranath may well be acclaimed as the originator of an idea which gained wide currency long after his death. As far back as 1920, he put forward the thesis that the so-called Sepoy Mutiny of 1857 was, in reality, a struggle for independence waged by the Indians and that the Sepoys were not the cause but only the co-efficient. Accordingly, he restored the forgotten image of Maniram Dewan, the famous Assamese martyr of 1857, who went to the gallows along with his compatriot, Piyali Barua.

Chandranath did not own any landed estates, and did not even build a house for himself. He staked all and sacrificed everything, including his precious life, for the cause of the country.

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Sharma, Lakshmidhar (Desapran) (1898 — 1934)

Lakshmidhar Sharma, born at Veergaon in the district of Darrang in 1898, was an eminent politician and freedom fighter.

Lakshmidhar Sharma popularly known as "Desapran Lakshmidhar" (Lakshmidhar, the life of the country), was born in 1898 in a middle-class, respectable Brahmin family of Veergaon, a village within the Bisvanath Mauja in the district of Darrang. His father's main occupation was agriculture, though for sometime he was employed in a tea-garden. Lakshmidhar married Prativa Phukan, the eldest daughter of Desabhakata Tarun Ram Phukan, a well-known political figure of Assam.

Lakshmidhar's early career was moulded by Chandranath Sarma, another political leader of Assam, who brought him from Tezpur to Gauhati and had him admitted to the Cotton Collegiate School. A brilliant student, Lakshmidhar passed the Matriculation examination in 1916 securing the third position among the successful candidates of Assam from the Calcutta University.

In 1920, he passed the B.A. with Honours in English from the Cotton College, Gauhati. While a college student, he was influenced by Dr. B.K. Kakati, who was then a Professor in the Cotton College. Besides the poems of Tagore, the novels of Bankim Chandra and the writings of Marx and Engels had greatly impressed him.

He then joined the Calcutta University to study Law and take the M.A.,but at the call of Gandhiji left his studies and joined the Non-Cooperation Movement. Lakshmidhar took the leading part in observing a Hartal at Jorhat in protest against the Government's repressive

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measures about opium cultivation. In December 1921 he was arrested and imprisoned.

However, he was released on 15 June 1922. In 1932 he came back to resume his class. In 1926, he took his Law degree and the M.A. in Assamese, securing the First Class First position in the Calcutta University. During his stay in Calcutta, he came into contact with Bipin Behari Chakravarty. He had also a lasting friendship with one Ismail, a rich merchant of Calcutta, and Ala Mohan Das, an industrialist of Rangoon. Omeo Kumar Das, Tyagbir Hem Chandra Barua, Dr. Bhubaneswar Barua and Suresh Chandra Bhattacharyya were his close political associates.

Though for sometime Lakshmidhar was a member of the Swarajist Party, he mainly belonged to the Congress Party. During 1930-32, he was active in Congress organisational work. He took an important part in the Pandu Congress Session of 1926. He was the Secretary of the A.P.C.C. for sometime. Once he was arrested on the charge of writing a seditious letter to the Government but was soon released.

At his initiative, a National School was founded at Besseria, a village near Tezpur. He organised the 'Gayat Sabha' in 1931 and took an important part in the opium prohibition campaign. After the death of his wife, he went to Burma and stayed in Rangoon for six months. Thereafter, he fell a victim to tuberculosis, which brought about his untimely death in 1934.

A proficient writer, he wrote a number of short stories, dramas and articles in the leading Assamese journals. Among his numerous literary works 'Byarthatar Dan', a collection of short stories, 'Nirmala', a social drama, and 'Desar Katha', a playlet on the problems of Assam, won high appreciation from the critics. His short story 'Siraj', carrying the message of Hindu-Muslim unity, was filmed. He also published a children's magazine called the *Arun* from Tezpur.

A revolutionary in thought and action, he first supported Dominion Status as the goal for the Congress movement, but later on wanted 'Purna Swaraj' for India. He was against the exploitation of agricultural labour and ardently desired the development of cottage industries. He was against all forms of hypocrisy and orthodoxy. Highly emotional, sometimes he lost touch with reality. He fought for the removal of untouchability in Assam. He had a high respect for women, condemned child-marriage and supported widow marriage.

A political worker from his student life, Lakshmidhar left a lasting impression on the minds of the people. For his sincerity, his sacrifice and sufferings in the cause of the country, he was given the title of "Desapran" by the people.

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Sharma, Lokram Nayanaram (Maharaj) (1890 — 1933)

Maharaj Lokram Nayanaram Sharma, born in Hyderabad in 1890, was one of the great patriotic persons produced by Hyderabad.

Among the many great patriotic persons produced by Hyderabad (Sind), Maharaj Lokram Nayanaram Sharma was one of the most eminent. He was born in 1890 in a high-caste Brahmin family of Hyderabad (Sind). His father, Maharaj Narayanaram Sharma, was saintly and erudite person, and his mother Khasibi, was a patriot lady of strong personality.

Maharaj Lokram Nayanaram Sharma was greatly influenced by his parents and became a proficient scholar in History and Ancient Indian Literature even at the early age of fifteen.

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Another great influence on Lokram Nayanaram Sharma was that of his maternal uncle, Maharaj Rochiram Sharma, who was also a great scholar.

Reared in the midst of these family influences Maharaj Lokram Nayanaram Sharma clung to the traditional Indian culture and way of life. The family was not in affluent circumstances. Contrary to the prevailing practice of early marriage, Lokram married rather late in life, in 1915, at the age of twenty-five. His wife, Rukmani, came from a cultured Brahmin family and proved to be a worthy partner in life to Lokram in his strenuous public career.

Lokram Nayanaram Sharma had his early education in the Hyderabad Muncipal Sanskrit School, where he completed both primary and secondary courses. But he learnt more from his old erudite father than at school. He had also the good fortune to come in close contact with many renowned persons like Rajrishi Diwan Dayaram Gidumal, Diwan Belaram and others, who were the friends of his family and frequently visited their house.

Lokram's most intimate associate was another young boy of the same age named Gurdas. They were drawn to each other during their school and college days. Eager to study at the famous seat of Sanskrit learning, Benares, Lokram and Gurdas secretly left home in 1905, when they were both just ;fifteen went to Benares and joined the Central Hindu College there.

It was a great venture in those days for young boys from far-off Sind. What was more important is that at Benares they caught the infection of the Bengal Partition agitation and the Swadeshi movement. They actively participated in the movement and decided to dedicate their lives to the cause of the emancipation of their country. They discontinued their studies at Benares and returned to Sind in 1907.

From that time began Lokram's active public career as a freedom fighter, a journalist and an author. During the twenty-six years that followed till his premature death in 1933, Lokram travelled extensively, not only all over Sind but also to other parts of India to carry the message of the nationalist movement.

Lokram started his career as an author and later became a journalist. On his return to Hyderabad (Sind) in 1907 he undertook publishing in Sindhi a number of pamphlets and booklets dealing with the Swadeshi movement, national education, etc. Soon he came to be recognised as a powerful and inspiring writer.

Not content with mere writing on political matters, Lokram Nayanaram Sharma also started a small factory for producing Swadeshi goods. He had to work very hard in this business which ultimately ruined his health, and unfortunately the venture proved financially a failure.

He made use of the public platform to carry the nationalist message through dramatic songs and through stories from the great epics. In 1911 he and Gurdas founded a nationalist dramatic association known as the 'Rass Mandli'.

Lokram Nayanaram was a powerful and effective orator. He took an active part in the First Sind Provincial Political Conference held at Sukkur in 1907. At the Second Sind Provincial Political Conference, held at Hyderabad (Sind) in 1908, he organised the first Swadeshi exhibition in Sind. He soon came into close association with Dr. Choithram P,. Gidwani in the nationalist movement.

During the four years of his nationalist work Maharaj Lokram Nayanaram Sharma acutely felt the absence of nationalist newspapers in Sind. To fill up the void, in 1911 he started a nationalist Sindhi monthly magazine named the *Sind Bhaskar*. He started a well and established printing press of his own named the Sind Bhaskar in order to be free from all restrictions on his nationalist writings. Besides the monthly magazine, the Bhaskar Press also brought

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out numerous Sindhi translations of nationalist literature.

In those days the Sindhi language used the foreign Arabic script. A nationalist that he was, Lokram wanted to revert to the Devanagri script for the Sindhi language for which his press was specially equipped. Within a few years Lokram, with the help of his younger brother , Vishnu, was successful in converting the monthly magazine first into a weekly and then into a daily. He also started a Brahmacharya Ashram, a school on nationalist lines.

All these activities told heavily on his health. So ultimately he closed down the Swadeshi factory, reduced teaching work in the Brahmarcharya Ashram and trained his younger brother, Vishnu, in journalism. In 1916 the monthly *Sind Bhaskar* was converted into a weekly magazine under the name of the *Hindu*. As in the *Sind Bhaskar* he used the Devanagri script in the Sindhi language.

Later, however, in response to the demand of the Arabic-knowing public he brought out another edition of the *Hindu* in the Arabic script. His journalistic work brought Lokram into close contact with Dr. Choithram Gidwani, Jairamdas Daulatram, Professor Ghanshyam and other leading figures of Sind.

Encouraged by these persons Lokram, late in 1917, converted the weekly *Hindu* into a daily newspaper under the same name, but in Arabic script in place of Devangri script. The daily *Hindu* soon became a very popular newspaper and was claimed as the most popular nationalist Sindhi daily.

Naturally, the nationalist writings of the *Hindu* displeased the Government of the day and repressive measures were taken to stop the paper. Lokram was tried, his printing press was searched and the Government demanded a heavy security deposit. Lokram acted quietly and quickly and took the novel step of selling out his printing press instead of allowing it to be confiscated by the Government.

He refused to appeal to a higher court as suggested by his lawyer. During his prison term Lokram's father fell seriously ill and the Government offered to release him on parole. Lokram declined the offer and he was released a fortnight after the death of his father.

Besides his journalistic work Lokram took an active part in the activities of Tilak's Indian Home Rule League. He was also a friend of the evolutionaries and gave shelter in his house to many of them including Baba Gurdit Singh and Hansraj Wireless.

After his release from prison Lorkam restarted the *Hindu*, first as a weekly and converted in 1919 into a daily. In those days the editorship of a nationalist newspaper involved the risk of imprisonment at any moment. Several Sind leaders volunteered to act as Editor of the *Hindu* and court arrest, if necessary, in order to save Lokram from being arrested which would mean the closure of the paper.

Shortly after, in 1921, Lokram brought out an English edition of the *Hindu* under the name *Vandemataram*. Jairamdas Daulatram served as the Editor for sometime but later had to give it up on account of his multifarious nationalistic activities. Because of Government repression the *Vandemataram* had to be closed down within a few months of its first appearance. The *Hindu* continued to appear under a series of nominal editors who were arrested one after another.

The *Hindu* under Lokram's inspiration wrote on the boycott of the visit of the Prince of Wales to Karachi on 11 March 1922. Infuriated, the Government immediately arrested Lokram and sentenced him to a year-and-a-half's imprisonment. He was released late in 1923 but the *Hindu* continued to appear without any break. But Lokram was greatly grieved over the Government-engineered communal riots that broke out in Sind.

In the new situation Lokram started a Sindhi weekly under the name the Hindu Jati for crusading in support of the Hindu

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community. Lokram, however, was not a communalist but emphasised in his paper the need for communal harmony. Lokram transferred his paper from Hyderabad to the multi-communal and multiracial cosmopolitan city of Karachi to be able to preach communal harmony more effectively. In 1924 in *Hindu Jati* began to appear from Karachi.

Apart from his journalistic work, Lokram also started a Swaraj Ashram to train up dedicated young men and women for the nationalist cause. He maintained this Ashram at his own cost. The members of the Swaraj Ashram were active in organising Congress activities in Sind, viz., the boycott of the Simon Commission of 1928, the Salt Satyagraha in 1930-32, etc.

Out of this Swaraj Ashram sprang up a new organisation known as the Bharat Nau Jawan Sabha, with Lokram as the main guide. It was a body of the more active nationalists who took a prominent part in the boycott of the Simon Commission.

The activities of the Sindh nationalists were responsible for the holding of the Indian National Congress Session at Karachi in March 1931. Lokram took a leading part in making the session a success. He was also an active participant in the Salt Satyagraha Movement and courted imprisonment. While in prison he resisted the discrimination made by the Government among political prisoners and went on a hunger strike.

He was released from prison in March 1931 on the eve of the Karachi Session of the Congress. After his release, in collaboration with Manilal Vyas, a prominent Gujarati Congress leader of Karachi, he started a nationalist Gujarati daily a Karachi, the *Rashtriya Shakti.*

Apart from his journalistic and political work, Lokram was intensely interested in social and religious reform. In 1931 he was elected President of the Sind Provincial Saraswat Brahmin Conference, held at Shahdatkot. He also organised at Hyderabad (Sind) a big Sanskrit Library in memory of his father.

Lokram was rearrested in 1932 on the revival of the Civil Disobedience Movement and his printing press was confiscated by the Government. He was released in September 1932 but served with an order restraining him from leaving Karachi. He refused to accept the condition and was re-arrested and imprisoned for the fourth time.

He was released from prison in April 1933 in a completely shattered state of health. He had a premonition that the end was near. He died on 29 May, exactly at the same age as his father.

Lokram had a lovable personality and although devoted to ancient Indian culture and tradition, he held liberal and progressive views on social reforms. He was particularly keen on educational reform and wanted the educational system to promote national consciousness among the people. Though he was keen on the nationalist struggle for independence, he felt that social and educational reforms must precede political reforms.

Although coming from an orthodox family he led a crusade against orthodoxy and did his utmost to bring about reforms and a liberal outlook in the Brahmin community. Religion, he felt, was not a dogma. Its aim was to proclaim universal brotherhood.

Possessed of handsome features, Lokram led a simple life and was dressed in a dhoti, a shirt and a white Khadi cap. He was frugal in his food and disciplined in other habits of life. He was a selfless worker all through and refused any publicity or position of honour in any organisation. As a scholar, an author, a journalist and freedom-fighter, Lokram belongs to the front rank among the eminent sons of Sind.

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Sharma, Nekiram (Pandit)

——See under Neki Ram Sharma (Pandit)

Sharma, Pearey Lal (Pandit) (1873 — 1941)

Pandit Pearey Lal Sharma, born in Mathura district in 1873, was an eminent freedom fighter and politician.

Pandit Pearey Lal Sharma was born in 1873 in the respectable middle-class Brahmin family of Pandit Hanuman Prasad, a zamindar in Mathura district. He married at the early age of fifteen, but did not lead a happy married life.

In his early life, he studied Urdu, Persian and Sanskrit. He took his Master's degree in English and was also a Law graduate.

Uttar Pradesh and Delhi were the fields of his political activity. In his early youth, he sympathised with the activities of the terrorist movement, but was drawn more towards the Indian National Congress when Gandhiji, after returning to India, joined it. In 1916 he became its active member. This brought about a complete transformation in his career.

He supported the Khilafat Movement and finally gave up his lucrative practice as a criminal lawyer. In 1922, he was arrested for offering Satyagraha in the Non-Cooperation Movement. He played a prominent role in organising Congress units in the districts of Meerut and Muzaffarnagar and was associated with leaders like Lala Shanker Lal, Hakim Ajmal Khan and Dr. M.A.Ansari in consolidating the Congress movement in Delhi and its proximity.

From 1924 to 1928 he was an elected member of the Swarajya Party in the Central Legislative Assembly. Further, he extended legal assistance to the persons allegedly involved in the Meerut Conspiracy and the Kakori Cases.

In 1930-31, he actively participated in the campaign of civil disobedience against the salt tax. In 1932, as the Chairman of the Reception Committee of the Indian National Congress held in Delhi, he, alongwith other leaders, defied the prohibitory orders by collecting more than three hundred delegates at the Fountain, Delhi.

In 1937, he became Minister of Education in Pandit G.B. Pant's first Congress Ministry in U.P. Soon after he resigned his position because of his differences, both of administrative and personal nature, with his colleagues in the Government.

In 1940, he courted arrest by offering individual satyagraha in Meerut and was sentenced to imprisonment. However, when he fell seriously ill, he was released. He was hospitalised in Delhi, where he died on 12 January 1941.

Besides politics, he had other spheres to serve. He had started a National School in Meerut in 1931, with himself as its Headmaster. This only continued up to 1923. Further, he was also the Secretary of the Gaur Brahmin Sabha in Meerut.

Pearey Lal Sharma was catholic in his tastes and interests, optimistic in his attitude and generous to the poor and the needy. He had started many small handicrafts centres for destitute children and widows. Besides, he gave all possible financial assistance to needy parents to get their daughters married.

He stood for a self-sufficient economy for villages and promotion of cottage and home industries. Although he subscribed to the Hindu religion, he had an unflinching faith in the ideal of a secular free India of Gandhiji's dream, in which the minority communities were to have equal rights with the Hindus.

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He wanted India to have its own national system of education, free from Western influence. He led a simple and austere life, and fought invariably against nepotism, favouritism and regionalism. He belonged to the rightist group in the Congress.

His integrity, liberal-mindedness and unassuming nature distinguished him from many of the leaders of his time. His services to the country were acknowledged and acclaimed by the Congress in its General Session at Meerut in 1946. A suburb in Meerut was named after him as Pearey Lal Nagar, and his statue was unveiled by Pandit Nehru.

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Sharma, Ramchandra (1914 —)

Ramchandra Sharma, born at Amhara in Patna district in 1914, is a selfless social worker and a fearless freedom-fighter.

Ramchandra Sharma was born in 1914 in the village of Amhara in the Patna district in a respectable middle-class Bhumihar Brahmin family claiming descent from Raja Maniar Singh of Maner. Though Sharma had lost his parents in his childhood and had often to face financial difficulties, he chose a nationalist career, working in the districts of Patna, Shahabad, Gaya, Monghyr and Muzaffarpur.

Sharma's father, Mitrajit Singh, a railway employee, had also been a nationalist and his stepmother courted imprisonment in the Quit India Movement of 1942.

Sharma married Rajani Devi, the daughter of one Ram Padartha Singh of Sabalpur in the Chapra district.

Sharma received his primary education in his own village and he passed his Matriculation examination from the Theosophical National School, Varanasi. But he could not continue his studies furher due to the premature death of his father, who had aroused a love for indigenous goods in the young Sharma.

At Benares, Sharma was influenced by one of his teachers, Bishwanath Lal, an ardent nationalist, and afterwards, by the inspiring speeches of Madan Mohan Malaviya, Hridaynath Kunzru and Annie Besant. The Ramayana and the Geeta and eventually the writings of Karl Marx and Lenin and the life of the Irish leader, De Valera, also inspired him a good deal.

Also events like the martyrdom of Bhagat Singh and Jatin Das left a lasting impression on his mind. Swami Sahajanand and later Subhas Chandra Bose also exerted a great influence on his mind. Eventually he was associated with nationalist leaders like Sheel Bhadra Yajee, Jaya Prakash Narayan, Ramanandan Mishra and Yogendra Shukla.

Sharma stared his nationalist career as a Congress volunteer in March 1930, joining the Civil Disobedience Movement. He broke the salt law in his village and organised meetings in his area, exporting people to join the Civil Disobedience Movement. Later he was sentenced to two-and-a-half years' rigorous imprisonment with a fine of Rs. 200/-.

His active nationalist career extended from 1930 to 1946. First, he was associated with the Indian National Congress and was elected Secretary to the Bihta Thana Congress Committee in 1932 and was a delegate to the Bombay session of the Congress in 1934. Then he joined the Congress Socialist Party, the Kisan Sabha and later the Forward Bloc.

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He worked as the Secretary of the Patna branch of the Bloc and later as the General Secretary of the Bihar Provincial Forward Bloc till 1946. Though Sharma's family suffered much during this period he never retraced his steps. In 1934 he worked sincerely for the relief of the earthquake victims of Bihar. In 1939-41 he edited a popular hand-written daily, the Ran Bheri, in collaboration with Ganga Sharan Singh, exhorting people not to help the British war efforts. He also toured a large part of Bihar, addressing public meeting.

In 1940, he led a delegation of some eighty persons to the banned session of the Congress at Calcutta. During the same year he edited a collection of patriotic songs of Bismil, Jafar and of his own, entitled 'Khoon ke Chhite', which was later banned by the Government. He was usually busy collecting and distributing firearms, revolutionary pamphlets and leaflets among the young revolutionaries.

In 1946 when he lost the election as a Kisan Sabha nominee for the Bihar Legislative Assembly he got disillusioned, retired from politics and joined the service of a sugar factory.

Sharma has been a man of simple habits and amiable nature, deprecating double standards in public life. In his youth he held radical views under the influence of theosophy, denounced Hindu orthodoxy, supported widow-marriage and female education and thus incurred the wrath of the orthodox society.

He has been a bitter critic of Western education and religious nationalism, advocating the cause of a truly national system of education in India and of emotional integration. He has also been denouncing the development of cottage industries, and supporting the cause of industrialisation of the country.

Sharma led a heroic life, rose to a considerable status in public life, enjoyed the reputation of a selfless social worker and a fearless freedom-fighter and then left the political scene when he found that the electorate rejected him at the polls.

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Sharma, Shankar Dayal (Dr.) (1918 —)

Dr. Shankar Dayal Sharma, born at Bhopal in 1918, President of the Republic of India, is a great Sanskrit Scholar, an educationalist, distinguished intellectual and a wildly respected national leader who participated in India's struggle for independence.

He was born on August 19, 1918 at Bhopal, where his father, Pandit Khushi Ram Sharma, was an Ayurvedic practitioner of repute and was known for his curative skills. His mother is a devout brahmin lady. Shankar Dayal was a sober boy. His father cultivated in him love of nature as he often took him to hill areas around Bhopal. The hillocks, the famous Bhopal lake, abundance of trees, shrubs and bushes gave an idyllic air to the environment and young Shankar Dayal's mind was filled with sublime thoughts.

At an early age, Shankar Dayal came in contact with Pandit Jamuna Prasad, a man of erudition, who was well-versed in Persian and who initiated the young boy to the flavour and richness of Persian and Urdu. Bhopal, at that time, was a princely State. The atmosphere—political, environmental and ethnic—was charged with mediocrity, political backwardness and narrow sectarian considerations. Gandhiji's *Khilafat* and Non-Cooperation movements did reverberate Bhopal. Besides, the "cow slaughter", and "music before mosques" and the

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"*Shuddhi*" movement also found their echoes in the State.

There were no convent schools in Bhopal and young Shankar Dayal started his schooling by joining Ram Krishana Pathshala, Brijisia. He had to undergo learning by rote and the conventional methods of the primary school teaching. At that time, some important changes in the political and social conditions began to take place.

His mind was steeped in classical culture that naturally came to him through his home. He was 15 When he passed his matriculation examination and he joined St. John College at Agra. There he took part in curricular activities with a great gusto and played tennis for the first time. He loved poetry-Hindi, Urdu and English. He was once invited to address a weekly meeting of representative students. He hesitated, then stood up to speak, uttered a word, repeated it thrice could not proceed with a sentence, his legs trembled, and the beads of perspiration showed on his face. Nervous beyond words, he stood flabbergasted and helpless. He then sat down but made up his mind to excel in the art of public speaking.

Shankar Dayal passed the Intermediate Examination but, feeling frustrated, left Agra. He made up his mind to seek nothing but the best in academic achievements. Religion attracted him but the intellectual quests, which tradition of western learning opened out before him, were irresistible. He joined the Kayastha Pathshala affiliated to Allahabad University and was enrolled for the Graduation which he passed in 1937. In Allahabad, a significant stir had begun in university students' circle. Jawaharlal Nehru used to address study circle meetings. Young Shankar Dayal was drawn to the magnetic touch in Nehru's personality and was readily responsive to the leader's speeches on socialism, nationalism set within the context of international situation. He had the opportunity of observing Jawaharlal Nehru at close quarters. The nation was behind Gandhi, and Nehru was behind Gandhi. Under Nehru's influence young Shankar Dayal became increasingly aware of international events.

Shankar Dayal joined Lucknow University for his Post-Graduate course in English literature. Literature meant not merely a medium of enjoyment of the magic of words but an accepted instrument of awakening the human mind to ever higher imagination. Shakespeare, Milton, Wordworth, Dickens, Eliot and others prepared the emotional subsoil in Shankar Dayal's personality for a splendid blending of finer sensibilities of culture and harsh realities of politics. In 1939, he passed his MA examination with distinction. The study of literature whetted his appetite for a taste of Sanskrit and Hindi literature. He took the MA examination in both the subjects and passed with credit.

Simultaneously, he was also drawn to legal studies and undertook study for LL.M, where he fathomed the depths of legal quibblings to fish out the law of natural justice netting to-notch first class in the final examination at the age of 23. He was awarded Chakravarti Gold Medal and was appointed Lecturer in the University to teach Constitutional Law and the Law of Torts.

So deep was his legal knowledge that the Head of Law, Dr. Ramanugraha Singh used to say: "Shankar Dayal would one day make a mark in the field of international law". It is so happened that once when Dr. Singh was speaking on Muslim Law, a student raised queries which he was unable to answer but recommended his students to seek assistance form Sankar Dayal whom he considered to be an authority on law.

Though his amiable behaviour not only did he win his Vice-Chancellor's favor but also the regard and affection of his fellow professors despite the rivalries which are natural among university dons.

Those were the days of the 1942 Quit India Movement. Lucknow University did register the

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impact on an appreciable scale. The faulty members did their best to help the movement in different ways. Shankar Dayal was seized of the situation and contributed to its activities. He prepared the students community intellectually to keep abreast o the Movement. As Chief Editor of Light & Learning he wrote in the editorial" " We must go to the toiling masses and make theme conscious of their rights and their high destiny as human beings.

We must try to make them fit citizens of India which 'shall be free one day and great again, leading an Asiatic federation of great nations' by taking light to them." Thus, the students around him got the mental ignition to work for the freedom and independence of India.

Simultaneously, Shankar Dayal was active in the sphere of sports. In swimming competitions, whether as a post-graduate student or as a teacher, he always won laurel. In wrestling bouts, too, he would not yield the ground; in long-jumps and in swift race he was agile and ebullient and in stamina he had the vitality of a horse.

The lure for further academic excellence impelled him to joint the Cambridge University as an advanced research student in the law faculty for Ph.D. researches in 1945. There he soon impressed his thesis guide with his industry, application and clarity of thought. Within three years, he completed his thesis for Ph.D. which was found to be of high quality and his supervisor and examiners exempted him from taking the Viva. He also obtained his bar-at-law from Lincoln's Inn. His academic achievement was recognised in the United States also. The Harvard Law School awarded him the Brandes Fellowship (1947-48). He began contributing articles in International Law journals.

After winning laurels abroad, Shankar Dayal returned to India is October 1948. He was now Dr. Shankar Dayal Sharma, Ph.D. (Cantab), Bar-at-Law. He already held a first class LL.M from Lucknow. Thus, with an array of degrees crowning his stay abroad, he was received with great enthusiasm by Lucknow University which, at once, appointed him as the Reader in Law, although the appointment meant elevation in the university hierarchy, Dr. Sharma's heart was elsewhere. His unconscious mind carried the flaming memories of Nehru's proximity, his rousing speeches, and his burning passion for the upliftment of the toiling masses. His own style of public speeches show the mark of Nehru's phrases.

Dr. Shankar Dayal Sharma now made up his mind to shed the academic gown and jump into the fray of the Bhopal state merger movement. In January 1949, he was arrested while attempting to make a speech. 240 political prisoners were arrested in connection with the merger movement. They were lodged at Bairagarh in the barracks which were originally meant for the Italian and German prisoners of war. The food given to the political prisoners war unfit for humans. As a protest, Dr. Shankar Dayal Sharma, who was one of the prisoners, started a fast and others followed suit.

They aimed at bringing the authorities to a consciousness of the right of the political prisoners. Consequently, better quality of food was provided. The main aim of the Merger Movement was to end autocratic feudal rule and an unrepresentative, backward administration. The movement succeeded and Bhopal became a Chief Commissioner's province and Dr. Sharma was released.

The first Chief commissioner was appointed on June 18, 1949. Dr. Sharma pleaded with the Centre to introduce a responsible democratic Government in the State so that, taking full advantage of the resources and, in due course, become a part of a bigger neighboring State. The Government agreed to this. Dr. Sharma was chosen as a candidate for Bhopal Legislative Assembly and when the Congress party won the 1952 elections, he became the Chef Minister at the age of 34. The

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very first legislation he introduced was on land reforms in Bhopal State that aimed at abolition of the *jagirdari* system.

Donning the Gandhi cap and in the usual *Ackan Pajam* (the Bhopal sartorial ensemble), Dr. Shankar Dayal Sharma held the floor of the House in his oratorial flourishes which echoed the distantly Cambridge accent. During his chief-ministership till 1956 he raised the Bhopal State from its morass of economic, social and cultural decadence. With his resourcefulness and vision of a strong and prosperous State, he impressed the general public with an array of achievements.

Dr. Sharma was the President of Madhya Pradesh congress Committee from 1967 to 1968, a spell which gave him an insight into the intricacies of the Congress organisation at the state level. In January 1968, S Nijalingappa appointed Dr. Sharma to the Working Committee of the Indian National congress. Four months late, he was appointed as one of the General Secretaries of the AICC.

He was aware that the economic situation in India in the sixties was in a bad shape. The value of the rupee had plummeted and with two wars fought in the recent past—with China in 1962, and Pakistan in 1965—Dr. Sharma's faith in socialism grew stronger as years rolled by. When Nijalingappa was his colleagues were greatly incensed over the defeat of Sanjiva Reddy as Presidential candidate at the hands of Mrs. Indira Gandhi's candidate V.V. Giri, Dr. sharma, as General Secretary remained unaffected by the shifting sands of Congress politics.

He was asked by Nijalingappa to submit his resignation from the general secretaryship which he promptly did. Mrs. Gandhi did not like this. The Congress was split and Nijalangappa was removed from its presidentship. Mrs. Gandhi then reconstituted her Working committee which included Dr. Sharma.

On May 11, 1972,. Dr. Shankar Dayal Sharma took over as President of the Congress Party led by Mrs. Indira Gandhi. In the Lok Sabha mid-term elections of 1917, Dr. Sharma was elected as a Member of Parliament. In 1973, he was elected as President of the Indian National Congress for the second time. In his presidential address, Dr. Sharma regretted the continuous trend of policy distortion and pointed out that in spite of hundreds of thousands of rupees pumped into the countryside since independence the poorer section of the people did not benefit therefrom.

He warned that the price situation would assume a serious proportion unless the private sector was firmly dealt with, and a strict survey over bank credit to commercial sector duly maintained. In 1974, he was inducted in the Union Cabinet as minister of Communications. He was a Minister in Mrs. Indira disciplined colleague he stood by her. During the 1977 Lok Sabha elections, he faced electoral defeat as did Mrs. Indira Gandhi. On August 27, 1984 he was appointed Governor of Andhra Pradesh.

Being a seasoned parliamentarian, Dr. sharma led a delegation of Inter-Parliamentary Union Conference to Oslo in 1980. In August 1987, he led a special delegation to the then USSR to represent the 40th Anniversary of India's Independence. In 1980, he led a delegation freedom fighters to Jalalabad (Afghanistan) to pay homage to Khan Abdul Gaffar Khan long enshrined in the hearts of millions of Indians as "Frontier Gandhi".

The 1984 "Operation Bluestar", launched by the Central Government against the Sikh terrorists, led to wide-angling repercussions. Prime Minister Mrs. Indira Gandhi was assassinated and in August 1985 his daughter Geetanjali and son-in-law Latit Makan were shot dead by militants in their house. His in-depth study of the *Bhagwad* Gita cushioned his mind against this bolt from the skies. Both Dr Sharma and his wife, Vimla, faced the grim tragedy with stoic fortitude. He was appointed Governor of Maharashtra where he remained from 1986 to 1987.

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In 1987, Dr Sharma took over as the Vice-President of India and Chairman of the Rajya Sabha. The opposition parities joined hands with the Congress Party in deciding to support Dr Sharma since he had been a jurist and a constitutionalist. His election, thus, was a smooth affair. He carried on his duties as Chairman of Rajya Sabha in an impartial manner.

A classic example of this impartiality manifested itself on February 23, 1988 when a member raised the issue of ostentatious and wasteful expenditure in Raj Bhawan by the Andhra Pradesh Governor. This led to a vociferous protest by Congress Party members and in sheer exasperation Dr Sharma offered to resign from the post of Chairman and as Vice-President. The controversy regret over what had happened.

As Vice-President, Dr Sharma paid visits to saints and *sadhus*. His memorable visit was to the Shakaracharya of Shringeri in Karnataka. Later, as President of India, the Shringeri math conferred on him the title of *Desh* Ratna- the same that was awarded to the first President of India, Dr Rajendra Prasad. In many of his broadcasts and addresses, Dr Sharma laid stress on universalism. The spiritual element in his personality became more pronounced.

Equipped with such varied fields of knowledge as law, languages and literature Dr Sharma, in his capacity as Chancellor, and otherwise as a distinguished academic, delivered a number of Convocation addresses at places like Chennai, Agra, Mumbai universities. Kendriya Sanskrit Vidyapeeth at Tirupathi, Tata Institute of Social Science in Mumbai, Telugu University in Hyderabad, Indore, Goa, Roorkee, Delhi, Dibrugarh, Meerut, Himachal, Hyderabad universities, Indira Gandhi National Open University, and All India Institute of Medical Science.

All these addresses are strung together by a common verve of an educationist who wishes to inject a deeply moral tone to education. Nearly twenty convocation addresses delivered by him could well be the fountainhead of inspiration to the younger generation of students in India. Nothing is nearer to his heart than knowledge, the knowledge of truth as a soul aspirant of higher values. He believes that erosion of values in modern life can well be arrested by reappraising the system of education.

On July 16, 1992, Dr Sharma was declared elected President of India as nominee of Congress Party, supported by Leftist parties. As a constitutional expert and a jurist he received approbation from Congress and non-Congress citizens who believed that the Indian Constitution was safe in his hands. In 1993, at a ceremony at Shravanabelagola, the honour of Dharma Ratnakar was conferred on him. In July 1993, the University of Ukraine conferred on him the "Doctorate" *honoris causa*. His visits to the then soviet Union earned for him the reputation of being a progressive individual and a sympathiser of the toiling masses.

Lal Bahadur Shastri Sanskrit Vidyapeeth, New Delhi (a deemed university) conferred on Dr Sharma its honorary degree of Vachaspati. The hall reverberated with chanting of mantras and the poetic oration couched in chaste Sanskrit described Dr Sharma, among other things, as one of the world-thinkers who lived upto the principles of Truth and Non-Violence, the driving ethics of eternal value. "Reading maketh a full man, conference a ready man, and writing an exact man", said Francis Bacon. True to this aphorism, reading and conference Dr Sharma had in abundance; his writings also constitute an important factor of his life.

According to Dr Sharma, "In the absence of ethical values, instability and disorder grip a society. The so-called modern society is experiencing a crisis of values. Every section of our country will have to understand the seriousness of this situation. A civilised and developed society cannot be imagined if it does not have these very values." His constant

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emphasis on values instantly provokes two questions.

When ethical values are inherent in dharma then why this raging debate on promotion or dilution of role of religion. Secondly, will it be, at all, proper to attach more importance to religion? According to Dr Sharma, dharma (righteousness) has been misinterpreted in our country.. Dharma is not the sole preserve of any section of the society. It becomes a sect when tagged with a particular group of people and, thus, fails in its basic objective. It is not communalism, but a uniting force, he said. He is a deeply religious man, a fact he never hides.

Dr Sharma has written more than fifteen books. Among these are: Secularism in Indian Ethos, The Rule of Law and the Role of the Police, Studies in Indo-Soviet Cooperation, Horizons of Indian Education, *Hamare Chintan* ki *Mool Dhara* (in Hindi) and Congress Approach to International Affairs. Many of his Convocation addresses, marked by erudition and ethical tone, have also been published.

He believes that the purpose of education is quest for truth. "Today, vested interests have created many divisions in the name of language, region, religion and caste. Educational institutions will have to step in to save the country from this narrow attitude", he says.

Bibliography

Glimpses of Some Great Indians.

Shastri, Harihar Nath (1904 — 1953)

Harihar Nath Shastri, born at Wazipur in Ballia district in 1904, was a leading freedom fighter and politician.

Harihar Nath Shastri was born on 6 November 1904 in a Kayastha family in the village of Wazipur in Ballia district (U.P.) His father, Ram Autarlal, was a gazetted police officer in Bihar. Harihar Nath was married to Shakuntala Devi on 20 May 1935.

He passed his Matriculation examination from the Rajput High School, Saran (Bihar) in the first division with distinction in literature. He joined the Benares Hindu University, but discontinued his studies to participate in the non-cooperation movement (1921). After serving imprisonment for a year he resumed his studies at the Kashi Vidyapeeth, Varanasi, from where he graduated (Shastri) in 1923.

He was particularly influenced by Lala Lajpat Rai and Ganesh Shankar Vidyarthi. Surya Prasad Awasthi was his close associate in the labour movement.

As a faithful Congressman he actively participated in all the national movements and courted imprisonment several times.

In 1923, when he was introduced to Lala Lajpat Rai by Acharya Narendra Deva, he became a life member of the Servants of the People Society. He went to Lahore and worked there as the Principal Secretary to Lalaji. In 1925, on the persuasion of Ganesh Shankar Vidyarthi, he was spared to organise the working class movement.

In 1927 he went to study the working of the Textile Labour Association (Ahmedabad) run or Gandhian lines. He later started trade union work with Kanpur as his base. Most of the unions in the sugar industry in U.P. and the railways in North India owe their existence to his efforts.

He worked often as Secretary or President of the Kanpur Mazdood Sabha and the provincial organisation of the A.I.T.U.C. Since 1928 he remained an elected member of the A.I.T.U.C. till the end. In 1931 the U.P. Provincial Congress Committee commissioned him to enquire into the notorious Pipri Case of the Kisans of the Unnao district. In his report, prepared in collaboration with Pandit Balkrishna Sharma, he exposed the baneful

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zamindari system and the high-handedness of the officials.

He summoned the All India Conference of the A.I.T.U.C. at Kanpur in 1933, In view of his organising capacity he was unanimously elected President of the A.I.T.U.C. at the early age of twenty-nine, which position he occupied for three years (1933-35).

He was one of the founder-members of the Congress Socialist Party formed at the Patna session (1934) of the A.I.C.C. He organised the work of the All India Achhutoddhar Committee at Kanpur. He ceaselessly strove for Harijan welfare, and himself worked in the Scavengers' Union at Kanpur. In collaboration with Gopi Nath Singh he founded a Harijan school.

He was elected a member of the Kanpur Municipal Board in 1934. He was also a member of the Kanpur Improvement Trust from 1938 to 1941 . In 1937 he was nominated a member of the U.P. Legislative Council as a representative of the working class. In 1946 he was simultaneously elected to the U.P. Legislative Assembly and the Constituent Assembly of India.

He was one of the founder-members of the I.N.T.U.C., a trade union organisation formed on Gandhian lines in 1946. His statement dissociating himself from the Socialists is a historic document.

He wrote two books—'Mir Qasim' and 'History of Trade Union Movement. He died on 12 December 1953.

Harihar Nath was against all exploitation everywhere and in any from, whether economic or social, as in the case of untouchability.

As the Government was indifferent, he advised the workers to fight for the rights of the unemployed.

For him freedom from imperialist domination was the main goal, but he regarded economic emancipation of the masses to be an essential part of national independence. In 1935 he criticised the Congress leadership as being reactionary for compromising with the British rulers even on the main issues. But considering that the Congress was the only proper organisation for realising the ideals, he wanted to revolutionise its ideology and outlook.

His policy was to organise and consolidate the trade union movement and then to make common cause with other radical elements—the peasants, the educated youth and the workers in the Native States.

According to him the imperialists wanted to consolidate all the reactionary force, the Joint Parliamentary Committee Report being a glaring instance of this policy. They tried to win the Indian capitalists to their side by giving them facilities and concessions.

After the anti-national role of the Communist Party in 1942, he pleaded for severing all connections with it and for organising an independent nationalist labour union.

He held that the course of action should be determined according to the situation in the country. Hence in the critical conditions of 1946 he advised the trade unions to work in harmony with the Government, to give up strikes and to resort to arbitration for settling their disputes and demands. He wanted the Socialists to cooperate with the Congress in the unfinished task of national revolution.

Though a man of very simple habits, he was a connoisseur of good food, being himself a fine cook. Frugal in his habits, he never incurred any unnecessary expenditure on himself.

A constructive worker, he was a successful nationalist trade union leader and commanded the confidence of the different sections of workers.

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Shastri, Hiral Lal (Pandit) (1899 — ?)

Pandit Hira Lal Shastri, born at Jobner in Jaipur in 1899, was an eminent freedom fighter and a politician of Rajasthan.

Pandit Hira Lal Shastri was born in a learned family of Parikh Brahmins on 24 November 1899, in the village of Jobner (in Jaipur), Rajastan. His father Shrinarain Joshi of Jobner held a prominent position in his community. The family finally settled in Jobner after being banished from Mewar for refusing to accept gold in charity from the Maharana during an eclipse.

Hira Lal Shastri married Ratan Devi , daughter of Raghunath Vyas of Ratlam. She has been the closest associate of her husband in public life, and is the first recipient of 'Padma Shri' in Rajastan.

After passing his Matriculation examination from the Jobner High School, Hira Lal joined the Maharaja's College at Jaipur. He passed the 'Sahitya Shastri' examination (1920) privately alongwith the B.A. examination from the Allahabad University.

Because of his family background young Hira Lal was attracted to religious scriptures like the Gita, the Ramayana, the Bhagwata, etc., and memorised innumerable stanzas from them. Besides, Gandhiji's political activities and his idea of rebuilding village life considerably influenced him.

Under the influence of Sir Gopinath Purohit, he joined the Jaipur State Service in 1921, and resigned from the post of Secretary, Foreign and Home Department, in 1927, to fulfil his desire to serve the poverty-stricken rural community. He familiarised himself with the Gandhian thought and technique of socio-political work at the Sabarmati Ashram in 1927-28, and later on, practised them in Jaipur, with the help and assistance of G.D. Birla and Jamnalal Bajaj whom he considered as his political guides.

With the valuable help of Sitaram Seksaria, his life-long friend and associate, he founded the 'Jiwankutir' in May 1929 for upliftment work in Banasthali village, near Jaipur. Here in 1935, he also established the Banasthali Vidyapeeth—a national institution for girls to nurture them in Indian culture and outlook.

He organised the Jaipur Rajya Praja Mandal (1937) and worked for establishing a responsible government and securing administrative reforms in the State. He held positions as General Secretary and later on as its President. In 1942, he led the Jaipur People's Satyagraha alongwith Seth Bajaj. The same year he was appointed General Secretary of the All India States People's Conference. In the forties he led a struggle against the exploitation and injustice of the Jagirdars in the State.

In 1947 he represented the Jaipur Praja Mandal Party in the Constituent Assembly of India. In 1948, he was unanimously chosen to become the first *Mukhya Sachiv* of the responsible Government in Jaipur. with the formation of the greater Rajastan Union (30 March 1949), he became its first Chief Minister.

Besides this political work, he had started, in 1943, a Hindu daily, the *Lakvani*, from Jaipur. His 'Jiwan-Kutir-ke Geet', published in twelve booklets, shows his literary talent.

He considers working for the upliftment of the villages, a real service to the nation and is an advocate of the Panchayati Raj institution. He is deeply religious but has a secular outlook.

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He does not favour the continuance of the Western system of education in India, and to him illiteracy is the greatest evil. He believed that education should be ;nationally oriented.

As a votary of Ahimsa and Self-Government, he fought for the representation of the people in the governance of the State under the aegis of the Maharaja. However, after independence he vehemently advocated the extension of the democratic form of government in the' Princely States of Rajputana, as is revealed in his speech in the Constituent Assembly of India, on the Report of the Constituent Assembly Functions Committee on 29 August 1947.

Besides, he had pleaded for a strong Centre essential for maintenance of unity and peace in the country in another of his speeches in the debate on the Report of the Union Powers Committee on 21 August 1947.

He condemned modern machine civilisation. Except for essential requirements of defence, etc., he does not want capitalistic growth of industries in the country.

He is a rebel by nature and would not tolerate the oppression of the people. He is very simple in his habits. He is a vegetarian, and would not take even tea or coffee.

The Banasthali Vidyapeeth, which is now developed into a full-fledged national institution would remain a living monument to his services to education. His conscious efforts and tenacity of purpose brought about political awakening among the people of Jaipur to end the Princely rule and the Jagirdari system. He gave his unstinted support to Sardar Vallabhbhai Patel and his Ministry in bringing about the integration of the Princely States of Rajputana in the Indian Union.

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Shastri, Lal Bahadur (1904 — 1966)

Lal Bahadur, born at Mughal Sarai in Benares in 1904, was an eminent freedom fighter, politician and former Prime Minister of India.

Lal Bahadur was born in the year 1904 at Mughalsarai, a railway colony about seven miles from Benares. His father, Sharda Prasad Srivastava, was a poor school teacher who subsequently became a clerk in the Revenue Office at Allahabad. It was a lower middle-class Kayastha family of slender means. Lal Bahadur's father died when he was only one and a half years old. His widowed mother returned to her parents. He stayed at his grandfather's house till the age of ten.

Lal Bahadur was married in the year 1972 to Lalita Devi of Mirzapur. As dowry, he refused to accept anything more than a spinning wheel and a little yearn.

For his education, Lal Bahadur came to Benares at the age of ten and stayed with his maternal uncle. He studied at Harischandra High School, Benares. He showed promise in English and History but not in Arithmetic. In 1921, Lal Bahadur responder to Gandhiji's call for non-cooperation and gave up his studies. Afterwards, he resumed his studies at the Kashi Vidyapeeth. He secured a first class degree (Shastri) in Philosophy in the year 1926.

Many factors helped to shape the mind and personality of Lal Bahadur Shastri. His early childhood and youth were spent in the; holy cities of Benares and Allahabad, which

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conditioned him for a life of orthodox devotion and moral purity. The early death of his father and the influence of his maternal uncle, Raghunath Prasad, fostered in him the qualities of humility, self-reliance and earnest endeavour. Lal Bahadur must owe to his uncle his devotion to *nishkam karma*.

His teacher Nishkameshwar Misra narrated to him the exploits of heroes and patriots like Rana Pratap and Shivaji. Dr. Bhagwandas, the Principal of the Vidyapeeth, inculcated in his mind, through his personal example, the Samanvayaveda approach to life, showing how a person could achieve moral and spiritual greatness by simple living and high thinking. The deep influence of Gandhiji created in him the desire, as he himself said, "to rise purely on merit and good work."

Gandhiji became a model for him to emulate. The principles influenced him most. While in jail he read Kant, Hegel, Laski, Bertrand Russel, Huxley, Marx and Lenin, besides many works of biography. His interest in science is shown by his translation of the biography of Madame Curie in Hindi. Among his early associates, Tribhuvan Narayan Singh and Jawaharlal Nehru deserve special mention. Singh was his classfellow at school and the Vidyapeeth, and like him, gave up his studies for some time to take part in the non-cooperation movement launched by Gandhiji in 1921.

His association with Jawaharal Nehru in the Congress organisation work and the Government was a long one. As early as 1929, the young Lal Bahadur had watched Nehru unfurling the flag of independence on the bank of the Ravi. Earlier, as a schoolboy, he had read the speeches of Tilak, Bipin Chandra Pal, Lajapat Rai and Gokhale.

After completing his education in 1926, Lal Bahadur Shastri enrolled himself as a life member of the Servants of the People Society and began Harijan uplift work at Muzaffarpur. In the thirties he served on the Allahabad Municipal Board for seven years. He acted as the General Secretary of the Allahabad District Congress Committee in 1930 (becoming later its President) and as the General Secretary of the U.P. Provincial Congress Committee from 1935 to 1937.

In 1936 he was made Convener of a Committee appointed to study the question of land reforms in U.P. and he produced a masterly report within three years. In 1937 Shastri was returned to the U.P. Legislative Assembly. Thereafter he became the Secretary of the U.P. Parliamentary Board and organised the elections most efficiently. By the year 1946, Pandit Pant had recognised his ability. He became the Chief Minister's Parliamentary Secretary. Next year he was appointed Minister of Police and Transport. He carried out substantial reforms in both these fields.

From the early fifties, Lal Bahadur Shastri began to function from Delhi. In 1951 he was made the General Secretary of the A.I.C .C. with Jawaharlal as the President. From 1915 to 1956 he functioned as Minister of Railways and Transport in the Central Cabinet. He accepted constitutional responsibility for the Aliyalur railway accident in 1956 and resigned.

From 1957 to 1961 he was again in the Central Cabinet and held several portfolios successively as Minister of Transport and Communication, Minister of Commerce and Industry and Home Minister. In the three Parliamentary elections of 1952, 1957 and 1962 Lal Bahadur Shastri played a pivotal role in selecting the Congress candidates and organising the Party campaign.

In the year 1964, on the death of Jawaharlal Nehru, Shastri became the Prime Minister of India. He provided inspiring leadership to the nation during the Indo-Pak War of 1956. He died at Tashkent in January 1966 after negotiating a settlement with Pakistan.

On assuming the office of the Prime

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Minister of India, Lal Bahadur Shastri expressed his views on political, social and economic problems with perfect clarity. He wanted freedom and prosperity for all. He believed in a constant search for areas of agreement in the working of democracy. Pragmatism rather than dogma appeared to be the guiding principle of the Cabinet under his leadership as Prime Minister but one objective was constantly kept in mind.

As he himself put it: "Socialism is our objective". He was always conscious of the problems of poverty and unemployment. He laid stress on strengthening the defence of the country and in honouring the man behind the plough. He did not want to take national unity and solidarity for granted, or be complacent about this sensitive issue.

Lal Bahadur Shastri was utterly simple in his behaviour , kind and gentle in his dealings and devout in character. He instinctively kept out of factional politics and remained uninvolved throughout. He listened to every point of view and made his own decisions firmly. He was methodical in his work and rarely lost his temper. He had a passion for Urdu poetry.

He was vegetarian and did not smoke or drink. His wife is an intensely religious-minded lady who spends her time in prayers, fasting and looking after her household duties. Lal Bahadur Shastri disliked the idea of women neglecting their homes for social work outside.

He was so modest and lovable that he came to be looked upon by the masses as one of them. In his approach to any problem he was frank, clear and direct. He had a logical mind and inspired confidence in all. His genial and sympathetic nature won him friends all around.

Lal Bahadur Shastri was one of those few leaders, who born in poverty, won recognition by their talents and sacrifice. He gave of his best to the service of his country and did not desire publicity. Rising from the rank of an unknown worker, churning out cyclostyled copies of political leaflets at Anand Bhavan, to the position of highest power as Prime Minister of India, Lal Bahadur continued to represent the poor and to symbolise the have-nots.

Through him the politics of the country acquired honour, integrity and dynamism. From nine years in prison to a spell of nineteen months and two days as Prime Minister, it is an unblemished record of personal and public honesty, of ceaseless striving for national welfare. Under his leadership the masses acquired a sense of full and vibrant nationhood.

He had a burning desire to do social service. Lalita Shastri confirmed that he often used to say that he did not want to remain in politics for long. In fact he had no intention to stand for the next election. If he had not been removed by the cruel hand of death in 1966, he would have taken up active social service.

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Shastri Shivanath (1847 — 1919)

Shivanath Shastri, born at Majilpur in the district of 24-Parganas in 1847, was an eminent Brahmo leader of nineteenth century Bengal.

Shivanath Shastri, the Brahmo leader of nineteenth century Bengal came of a lower middle-class family of a village called Majilpur in the district of 24-Parganas. His great-grandfather Ramjay Tarkalankar, grandfather

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Ram Kumar Bhattacharya and father Harananda Bhattacharya were all orthodox Sanskrit Pundits of repute. His maternal uncle Dwarkanath Vidyabhushan was a distinguished editor of the well-known Bengali journal, the *Somaprakash* (1858).

Shivanath was born in his maternal grandfather's house at Changripota in the same district on 31 January 1847. Educated at the Sanskrit College, from where he took his M.A. in Sanskrit (1870), and drawn towards Brahmoism while he was in Calcutta, Shivanath associated himself with various social, philanthropic and literary activities.

He was a tireless worker with a burning idealism, rare integrity of character and firm conviction. As a founder of the progressive section of the Brahmo Community, Shivanath travelled all over India preaching and writing. The period of his greatest contribution to the cause of nationalism extended from 1864 to 1892—the period when the general religious and political movements started.

Shivanath inherited some of his personal qualities from his father, who was an orthodox Brahmin with a sense of self-respect and had insisted on his son marrying a second time much against Shivanath's will. But this second marriage became to Shivanath the cause of deep remorse and led him to seek refuge in godliness. He renounced the worship of idols and joined Keshab Chandra Sen's order in 1868.

In 1868 he was formally initiated into Brahmoism alongwith twenty-one other young men. The reading of Theodore Parker and Aurther Helps, as he himself admitted, greatly helped to mould his ideas. Lectures and sermons of Devendranath Tagore also played their part in shaping Shivanath's future course of action.

After his initiation Shivanath joined Keshab Chandra Sen's Indian Reform Association and became one of its enthusiastic workers. When Keshab established the Bharat-Ashram where middle-class Brahmo families were accommodated to live a community life, Shivanath with his family also entered the Ashram.

Gradually some of Keshab Chandra's action provided controversy among his followers. Shivanath and his co-workers, Dwarkanath Gangopadhya and Nagendranath Chattopadhyay, were not quite in agreement with Keshab Chandra who was opposed to imparting higher education to women. There has been no stronger advocate of women's rights than Shivanath Shastri.

A group of liberals known as 'Samadarshi' group following the publication of their organ, the *Samadarshi* (1874), established the Hindu Mahila Vidyalaya, and Shivanath had his daughter admitted into the school. He had to go back to Changripota to take charge of the *Somaprakash* (1873). Shivanath engaged himself in other works of village uplift. He became the Secretary and also the Headmaster of the school there. Reformation and reorganisation of the municipality, the charitable dispensary and the revival of the Harinabhi Brahmo Samaj are some of the works he undertook to do.

In 1874 he came back to Calcutta and became the Headmaster of the South Suburban School at Bhowanipore. In 1876 he joined the Hare School as Head Pundit and Translation-teacher. That post also he resigned in 1877. The resignation from the Government post came as a sequel to the formation of an inner circle who took certain vows, viz., not to worship any idol, not to observe cast distinction, not to marry before twenty-one for the boys and sixteen for the girls.

The members of the circle pledged themselves to fight for equal rights and to spread education equally among men and women. These young men, inspired by intense patriotism, would never serve under the Government although they would not disobey the law.

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The cleavage between Keshab Chandra and Shivanath became wider. The rumour went that Keshab had arranged his daughter's marriage with the Maharaja of Cooch Behar, both of them, according to the Shivanath group, being minors. The marriage, moreover, was going to be solemnised according to the Hindu rites, and in violation of Act III of 1872.

This led Shivanath and his group to break away from Keshab. Thus the Sadharna Brahmo Samaj under the leadership of Shivanath Shastri was formed (1877). His endeavour received the blessings of Devendranath Tagore with an 'unconditional gift' of seven thousand rupees.

His reforming zeal, it is to be noted, was characterised by his firm conviction in democratic ideals. Soon he brought out the *Tattwa kaumudi* (1878) to replace his former journal, the *Samalochak* (1877). Already he had been assisting Bhubanmohan Das to edit an English weekly, the *Brahmo Public Opinion* (1877).

In 1883 the *Brahmo Public Opinion* was renamed the *Indian Messenger*, with Shivanath Shastri as its Editor. He worked tirelessly for his organisation travelling in different parts of India and preaching liberal social ideas.

In 1888 Shivanath undertook a visit to England to get an idea of the working of various English philanthropic institutions. In course of his visit he came in contact with E.B. Cowell, James Martineau, Francis Newman and William Stead.

After his return from England Shivanath devoted his energy and time mostly to literary and organisational work. Shivanath was a powerful writer, both of novels and poems. Trained in the school of Poet Iswar Chandra Gupta in his boyhood days, Shivanath soon evolved a style of his own. His first publish book, 'Nirbasiter Bilap' (1868), a narrative poem, is still regarded as his best poem. Though it was followed by other books of verses, critics believe that Shivanath's moral predilection detracted from the finer qualities of his later poetry.

His novels, four in number, give vivid pictures of the Hindu social and domestic life in a changing society. He was uninfluenced by his great contemporary Bankim's romantic ideas. As a thinker Shivanath had a dual role. He possessed both philosophical and historical aptitudes. While he had thorough understanding of the different tendencies of the resurgent Bengal, as is evident from his 'Ramtanoo Lahiri O Tatkalin Bangasamaj' (1904), his philosophical stand he explained quite clearly in his essays collected in his 'Prabandhavali' (1904).

He edited a couple of children's journals also, the *Sakha* (1883) and the *Mukul* (1895). His artistic output, however, suffered both in quantity and quality due to his pre-occupation will his social and humanitarian works.

His contribution to our political awakening was not inconsiderable. He held strong and radical views. He believed in constitution agitation and held that India would be able to achieve her freedom through constitutional methods. Shivanath joined with Surendranath Banerjea and Anandamohan Bose in setting up the Indian Association which was founded on 26 July 1876. While the British Indian Association represented mostly the zamindars and the aristocrats, the Indian Association turned out to be the organisation of the middle-class Bengalees.

His patriotic views led him to start the City School in collaboration with his aforesaid friends. Within a few months of its founding he started a Students' Society (Chhatra-Samaj, 1879) to impart religious education. His 'Niti-Vidyalaya' for girls was another of his achievements.

Yet another instance of his organising ability was his Sadhanasram (1892)- an assembly of Brahmo workers and devotees. Its object was to create an inner circle of Brahmos who would devote themselves to the service of

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the Sadharan Brahmo Samaj. Shivanath Shastri passed away on 30 September 1919.

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Shaukat Ali (1873 — 1938)

Shaukat Ali, born at Najibabad in the district of Bijnore in 1873, was a nationalist freedom fighter.

Shaukat Ali, born on 10 March 1873, belonged to a respectable family of Najibabad in the district of Bijnore (U.P.). After 1857 the family had moved to a town near Moradabad where his grandfather, Ali Bakhsh, was rewarded with a *Jagir* by the British Government of India in recognition of his loyal services during the outbreak of 1857.

The ruler of the neighbouring Princely State of Rampur, Nawab Yusuf Ali Khan Nazim, was a friend of Ali Bakhsh and was very much fascinated by the cultured and sophisticated behaviour of his son, Abdul Ali Khan. The Nawab urged Ali Bakhsh to let his son go with him to Rampur to become one of his courtiers. Finally Abdual Ali Khan moved to Rampur where his son Shaukat Ali was born.

In 1880, at the age of thirty-one, Abdul Ali Khan died of cholera, leaving behind his widow, one daughter and five sons, the eldest of whom was thirteen and an invalid, and the youngest was hardly two. The resposibility of bringing them up fell on the mother. The twenty-seven year old widow, Abadi Bano Begum, who later came to be publicly known as *Bi Amman* (The Mother), was a woman of courage and determination.

Although an illiterate herself, she wanted to see her soon well-educated. That was the time when the 'gentlemen' of the Muslim society considered the education provided at the tradition-bound religious *Madrasas* to be more than sufficient and did not like to send their children to schools set up to provide modern education.

However, the mother, in spite of the opposition of her relatives, succeed in sending one of her boys to a school for modern education at the nearby city of Bareilly. When she desired the same opportunity for her other son, Shaukt Ali, her brother-in-law, was the guardian of the family, refused to bear the expenses of his education, saying that one "infidel" was bad enough in the family.

But the determined mother did not accept the decision and secretly pawned some of her personal jewellery with the help of a maid-servant of her Hindu neighbour who was a banker. In this way she managed to send Shaukat Ali to Bareilly for his education. After spending a few years there Shaukat Ali moved to Aligarh in 1888 where one of his brothers was studying.

During his college days Shaukat Ali was very much interested in playing cricket and was for years the skipper of his College Eleven. In 1895 he passed the B.A. examination and was

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appointed as Assistant Opium Agent. Notwithstanding his official duties he always took a keen interest in the affairs of his *alma mater*, the M.A.O .College, Aligarh.

He was elected the Secretary of the Alumni Association of the College. During the period of his Secretaryship he also edited for the Association the magazine, Old Boy. After about seventeen years of service in the Department of Opium he went on premature retirement in order to tour the country in the company of Sir Agha Khan as his Secretary for mobilizsing public opinion and raising funds to get the College transformed into a full-fledged University.

In 1913 he founded as organisation known as 'Abhynab Khuddam-i-Ka'bah' (The Association of the Servants of the *Ka'bah*). The main aims of the Association were: (i) to see that the building of the Ka'bah at Mecca was not damaged by the Saudi soldiers who were internally at war with the erstwhile rulers of the area, the Ottomans, and (ii) to provide facilities to the Muslim pilgrims of India going to Mecca for *Haj*.

The Secretary and the President of the Association were called respectively the *Khadim* (servant) and the *Khadimul-khhuddam* (the servant of the servants). Shaukat Ali was elected the first Khadim of the Association and his spiritual guide (Murshid) Maulana Muhammad Abdul Bari, a prominent *alim* of Lucknow, was the *Khadimul-Khuddam*. About the same time, on account of the ill-health of his younger brother, Muhammad Ali, who was then editing his English weekly, the *Comrade*, and the Urdu daily, the *Hamdard*, Shaukat Ali took over the managerial responsibility of the papers.

On the eve of the First World War the Ali Brothers (Muhammad Ali and Shaukat Ali) became vociferous critics of the British government on their anti-Turkey attitude. Consequently, on the charge of rousing the Muslims against the British government of India, they were arrested on 30 May 1915, and were kept at different places as political prisoners.

The pension which Shaukat Ali was receiving from the Department of Opium was confiscated. After the war the political situation of India had become so unmanageable to the British that they could not keep the political prisoners any longer. Thus in December 1919 the Ali Brothers were released.

After his release Shaukat Ali became one of the important freedom-fighters of India. He associated himself with Gandhiji and the Indian National Congress. To introduce them to the Muslim masses and to inculcate in them the national spirit, Shaukat Ali toured the whole country. As a matter of fact, it was Shaukat Ali and his brother, Muhammad Ali, who helped Gandhiji to extend his influence into the Muslim homes.

Shaukat Ali also took up the cause of the All India Khilafat Committee which was founded in 1919 by a young Muslim nationalist, Choudhri Khaliquzzaman, to save the Ottoman Caliphate from the destructive hands of the Allies. Shaukat Ali moved from town to town for enlisting volunteers and raising funds for the Khilafat Committee. During the non-cooperation days he worked hard to popularise the movement among the Muslims.

In 1923 Shaukat Ali presided over the annual session of the All India Khilafat Committee at Cocanada where a resolution was passed to form a socio-political group for improving the social condition of the Indians. Accordingly the Hindustani Seva Dal (India Social Corps) was formed. Shaukat Ali presided over the first session of the Dal at Belgaum in 1924. The President of the second session in 1925 was T.C. Goswami.

By nature Shaukat Ali was quick-tempered and uncompromising on issues which he considered contrary to his convictions . The result was that Shaukat Ali who was once identified with the Congress

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had to break with it on the issue of the position of the Muslims in future independent India. The Nehru Report sealed the differences. Resigning from the Congress, Shaukat Ali settled at Bombay which became his head quarters for a time.

After resigning from the Congress he took on himself the advocacy of the Muslim cause mainly through the Urdu daily, the *Khilafat,* Bombay, which was started in 1920 as a weekly under the title of *Khilafat-i-Usmaniayh* of spreading the message of the All India Khilafat Committee. Notwithstanding his open opposition to the Congress, Shaukat Ali remained throughout his life an honourable opponent. He never tried to stab his enemies in the back.

Many a time the anti-Congress elements tried to exploit to their own advantages severed relation with the Congress but he never obliged them. Towards the end of his life he was elected to the Central Legislative Council of India. Always a lone fighter, he died at Delhi on 26 November 1938 and was buried near the famous Delhi Juma Mosque.

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——See under Abdullah Sheikh (Dr.)

Sher Shah Suri (1486 — 1545)

Sher Shah's military character was marked by a rare combination of caution and enterprise, his political conduct was just and human, his religious attitude free from medieval bigotry.

No Government, not even the British, has shown so much wisdom as the Pathans—Keene. The Pathans referred to by Keene were those of the regime of Sher Shah, a striking personality in the history of India. His career is fascinating. By virtue of sheer ability, he rose from a lowly position to be one of the ablest rulers that India has produced.

Sher Shah, named Farid in early life, was born as the son of Hasan, an Afghan of the Sur tribe. He passed through various trials and vilrcissitudes of fortune before he rose to prominence. After short sojourns at Sasaram and Agra—and for a short while in Babur's army too—the joined Jalal Khan of Bihar as his Deputy Governor and guardian.

But soon he became the virtual head of the government; which made the other Afghan chiefs and the king of Bengal jealous of him. They entered into an alliance and resisted the rise of Sher Shah. But in 1534 Sher Shah defeated their forces.

But for this victory, the "Jagirdar of Sasaram (Sher Shah) would have never emerged from his obscurity into the arena of politics to run a race for empire". He became the indisputable leader of Bihar and after a little while tried to annex Gaur also. This aroused the Moghul anger and Humayun marched towards Bengal.

Sher Shah avoided a direct contest, blocked the route of return of the Moghul army at Chausa and gave the enemy a crushing defeat. With great difficulty Humayun could save his life through the assistance of a water-carrier. Sher Shah gave the Moghuls yet another defeat at Kanauj.

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Humayun made another escape. Indisputably in the possession of territories earlier held by the Moghuls, Sher Shah shifted his capital to Delhi and took Punjab, Marwar, Malwa, and Kalinjar, where he died in 1545 from an explosion of gunpowder.

Sher Shah was not only a successful warrior but also a man of learning and an architect of a brilliant administrative system. During the short span of his rule of five years he introduced postal system and reorganised the army. Deeply interested in the welfare of his subjects, especially the exploited peasantry, Sher Shah defined the rights and liabilities of the tenants.

He got the lands surveyed and settled land revenue at the rate of one-fourth to one-third of produce direct with the cultivators. The revenue officers were instructed to be lenient in assessment but strict in realisation. But in case of insufficient rains or encampment of soldiers, rents were waived and loans advanced.

All this proved beneficial to the people and at the same time it also increased the revenue of the state. These reforms served as model for future agrarian reforms. Erskine says of him, " He had more of the spirt of a legislator, a guardian of his people than any prince before Akbar."

Sher Shah introduced Rupiya and surprisingly his coins bore inscription "Shri Shershah" in Persian and Devanagari. Tariff reforms also helped improve trade and commerce and the economic conditions of the people. For improving communication, he built several roads., one from Sonargaon to the Indus, running into 1500 miles. The roads had on either side shaded trees and *sarais* for the travellers.

It is said, "Such was the state of society that if anyone carried a purse full of gold and slept in desert for the Snight, there was no need to keep vigil. Sher Shah had a strong sense of justice and treated Hindus with tolerance. His attitude towards Hindus was not of contemptuous sufferance but of respectful deference".

Sher Shah maintained a strong army. He enforced strong discipline among soldiers and to root out corruption ensured that they were regularly paid. He applied indefatigable industry to the service of the state and to the interests of the people.

Sher Shah's military character was marked by a rare combibnation of caution and enterprise, his political conduct was just and human, his religious attitude free from medieval bigotry. To have achieved so much within a short span of five years is a measure of Sher Shah's greatness.

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Shervani, Tassaduq Ahmed Khan (1885 — 1935)

T.A.K. Shervani, born at Bilona in the district of Aligarh in 1885, was an eminent freedom fighter, a social reformer and a politician.

T.A.K. Shervani was born in a village named Bilona in the district of Aligarh in the year 1885. His father Haji Abdul Rashi Khan was a middle-class zamindar. T.A.K. Shervani had two brothers—Nisar Ahamed Khan Shervani (born in 1887) and Fida Ahmed Khan Shervani (born in 1897). He had a sister, Alia Khanum (born in 1892). His mother Masud Begum was the daughter of a neighbouring landlord.

The Shervanis originally came from Afghanistan. They belonged to a village called Shervan on the border of Persia and immigrated to India in the twelfth century. During the reign of the Lodis, they rose to great fame. One of the most important ministers of Sikander Lodi was Umar Khan Shervani. It is recorded in

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history that after Bahlol Lodi the Queen wanted Jalal Lodi to ascend the throne, but it was Umar Khan Shervani who felt that it was in the interest of the State for Sikander Lodi to succeed, and he succeeded in placing Sikander Lodi on the throne.

His son Mohammad Khan Shervani was Governor of Koyl which, in those days, comprised the Agra Division. During the reign of Ibrahim Lodi, The Commander-in-Chief of the Army was a Shervani. During the reign of Akbar, Peer Mohammad Khan Shervani was appointed Governor of Jaunpur.

The activities of Sher Shah Suri and the revolt of Suleman Khan and Daood Khan of Bengal changed the policies of the Moghul Kings towards the Pathan and, therefore, the Shervanis migrated from there to Punjab, Hyderabad, Aligarh and Madras. The ancestors of T.A.K. Shervani settled down at Aligarh and Etah.

During the nineteenth century, however, most of the Shervanis accepted British authority and gave them all kinds of help and in return got big concessions, in land, but Asad Ali Khan Shervani, the grandfather of T.A.K. Shervani, did not accept British authority and lived as a fugitive in the districts of Etah and Aligarh. His father, Abdul Rashid Khan, settled at Bilona village where he purchased a zamindari.

T.A.K. Shervani got married in 1900 at the tender age of fifteen to Asrar Fatima, daughter of Ahmad Sayeed Khan, a neighbouring laad lord. His wife had been brought up in a very conservative home and could only read the Quran in Arabic and write Urdu. T.A.K. Shervani could not pay any attention to the education of his daughter due to his political activities. The girl therefore, remained at home and studies only the Quran and Urdu like her mother. In 1938, three year after the death of T.A.K. Shervani, she was married to a neighbouring landlord, Habibul Hasan Khan Shervani. They are now living at village Dholna in the district of Etah.

T.A.K. Shervani had his early traditional education at home through a Moulvi in the year 1897 a Junior High School, called Shervani School, was started at Chharrah. T.A.K. Shervani joined this school and then came to the Aligarh Anglo-Mohammedan College and graduated from there. At the Anglo-Mohammedan College, he was Secretary of the Students' Union and a member of the First Eleven of the Football team.

He earned a name for himself as an excellent goalkeeper. During this time he led several delegations for collection of funds for the Aligarh College and was always considered a leader amongst men. Dr. Syed Mahmood, Obaidul Rahman Sindhi and Abdul Majeed Khwaja were his contemporaries during that period.

Towards the end of 1908 or the beginning of 1909, he went to the United Kingdom to study Law and joined Lincoln's Inn. Jawaharlal Nehru was his contemporary studying Law in the same institution, together with Dr. Syed Mahmood and Abdul Majid Khwaja. All four of them became Barristers at the same time and returned to India together in 1912.

On his return from the United Kingdom, T.A.K. Shervani settled down at Aligarh and started practice in the District Court and in a very short time he built up a lucrative practice. His contact with Pandit Jawaharlal Nehru was maintained and he attended the session of the Indian National Congress in 1914 and became a regular member of the Indian National Congress from 1916.

During 1916-20 he came in contact with Mahatma Gandhi, Motilal Nehru and C.R. Das and was greatly influenced by them. He was arrested for the first time in the Civil Disobedience Movement in 1921. His arrest had a profound effect on his two younger brothers Nisar Ahmed Shervani, who was Superintendent, Posts and Telegraphs, in the Government service, and Fida Ahmed Shervani, who was studying in the Intermediate class at Aligarh.

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At about the same time, Mahatma Gandhi came to Aligarh and gave the call for resignation from Government service and boycott of the educational institutions. Nisar Ahmed Shervani resigned his post and Fida Ahmed Shervani gave up his studies. Both the younger brothers were also arrested and sentenced to imprisonment—the longest term having been awarded to Nisar Ahmed Shervani, as he was the first Civil Service officer to have revolted and the Government wanted to make an example of him.

On his release from jail, T.A.K. Shervani found that his practice had been disrupted. Pandit Jawaharlal Nehru influenced T.A.K. Shervani to Allahabad in 1924, and practice in the High Court. After he moved to Allahabad in 1924, he became more actively involved in the political struggle and held various posts in the Provincial Congress Committee.

In 1929-30, he became the President of the U.P.C.C. and held that post for several years. He was also a member of the Working Committee of the Indian National Congress. During this period, his colleagues and friends were Pandit Govind Ballabh Pant, Sri Prakash, Mohan Lal Saxena and Rafi Ahmad Kidwai.

Shervani believed in fighting the battle of independence from outside as well as from within the Legislatures. He contested for the Central Legislative Assembly right up to his death in 1935. About a year before his death, T.A.K. Shervani was put up as a Congress Party nominee for the Presidentship of the Central Legislative Assembly. The official party consisting of the Europeans and other nominated members put up Sir Abdul Rahim as their candidate. The election, being the first in which the Congress was taking part, aroused keen interest everywhere and as time proceeded, showed every sign of being keenly fought.

As the chances of the Congress nominee improved, the Viceroy became worried as it would have been a great slur on the Government of India if a Congress candidate had won this most prestigious elective office in the country. There was so much keenness that even sick members were brought on stretchers to cast their votes.

M.A. Jinnah, the Muslim League leader, controlled five votes. He had given his word to vote for T.A.K. Shervani, but at midnight before the election day, under pressure from the Viceroy, he changed side and voted for the official Government candidate. T.A.K. Shervani lost that memorable election by three votes.

Till his death on 22 March 1935, T.A.K. Shervani had been sentenced to different terms of imprisonment, five times in the fourteen years of his active struggle for freedom. His youngest brother, Fida Ahmed Servani, died in 1939 at the tender age of thirty-nine. Neither of them could see India free. Nisar Ahmed Shervani, the second brother of the three brothers, however, lived in U.P. in the first Congress Government during 1946-51.

T.A.K. Shervani was by no means a firebrand. Ideologically, he was right of the Centre. But he understood Jawaharlal Nehru and his socialistic inclinations. He was against the caste system, untouchability and was keen on bringing about social reforms.

He championed the cause of widow-marriages. He supported the Hindu Child Marriages Bill in the Central Assembly which was intended to prevent child-marriages. He openly condemned the Muslims of the Assembly who opposed the applicability of this Bill to the Muslims. He condemned communal fanatics. He felt humiliated when some Muslims sought the protection of the Holy Prophet through legislation. He claimed that India was "Dar-ul-Islam" and not "Dar-ul-Harab" as orthodox Muslims sought to make out. According to him, communalism was a bigger enemy of the country than foreign bureaucracy.

Speaking at the Political Conference at Mirzpur in 1931, he said, "I assure you with all the emphasis at my command that we cannot win real freedom so long as there is even a tinge of communalism in the country. Communalism

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starts as an antidote but itself becomes a menace, for communalism in one community tends to awaken communalism in all the surrounding communities and soon becomes an epidemic of the worst type". Communalism, "he said, "was not only wicked but stupid." In his opinion bigotry in religion was a degradation of a lofty ideal.

It was his view that either a community must dominate the others or live at peace with them. "The former in the long run of history was impossible", he said, "and therefore, the latter was the only alternative". In his opinion communalism helped the self-seeker, the unscrupulous and the degenerate.

Addressing his Hindu audience he said, "Communalism in a minority community is based on suspicion. But communalism in a majority community is the outcome of hatred. The hatred may or may not have been excited by justifiable suspicion. But hatred is hatred whatever may be the cause".

Addressing the Muslims he said, "Separatist policy pursued by you got a great deal to do with the spirit of communalism. Distrust can never beget trust. Safeguards are not the cure and even if they are a cure the best safeguard is the goodwill of the sister community, which can only by secured by making a common cause with them."

T.A.K. Shervani was opposed to separate electorates for Muslims. "The advocates of a separate electorate", he said, "wanted to widen the insurmountable barriers between Muslims and Hindus." T.A.K. Shervani was intensely partriotic.

Before 1931 he believed in non-violence only as a matter of policy, but after the 1930-31 *Satyagraha* and the No-Rent Campaign in U.P. He was convinced that not only the best but the surest way to India's freedom was through non-violence. He believed that the real guarantee for the future did not lie in political agreements, pacts and treaties but in moral disarmament.

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Sheth, Chandrakant (1938 —)

Chandrakant Sheth, born at Thasara in 1938, is an eminent Gujarati poet and critic.

Chandrakant Sheth poet and critic, was born at Thasara. His poetry may be clearly divided into three phases. The first phase, represented by *Pavan ruperi* (1972), his first anthology, is the phase of writing innovating without deviating from the mainstream of traditional poetry.

Under the immaculate surface of his poems, he suppresses the violence of inner processes. He excels in metrical and rhetorical effects, and in songs, particularly, he soars up. He often uses his own name Chandrakant as a common noun and rebels against the self not to destroy but to rejuvenate it once again. The second phase of poetry in *Ughadati divale* (1974) discards traditional metrics and exploits structures mostly in a mundane language.

He tries to relate his poetry to daily

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routine. He thinks his language should not remain puritanical but emerge in a nature way. He puts on different masks of an uncouth jester, and usually mocks at himself trying to draw out meaning from meaninglessness. The most interesting element in the poems is their unsophisticated naivety. It is true that he wishes to embarrass the poets all the while who are following the metrical rules. But unfortunately on metreless tracks he sometimes runs into flaccidity.

His language, full of detritus, becomes roughcast. This flabby element of the language continues to be there throughout the third phase of his poetry also. The poem published in different periodicals since the publication of his two anthologies are poems of direct statements and metaphysical motifs, untidy in structure, but quite interesting in spite of their individual timidity.

He is a prose writer too, better known by his pen-name 'Nand Samvedi'. The essays on current situations express the thoughts of a modern man in a personal, reflective style, sometimes vague, sometimes vocal. His confessions of his own infirmities make the narrative readable. Again *Kavyapratyaksha* is a compilation of his critical essays which reveal painstaking sensibility and eclectic taste.

Though he develops every argument with utmost reasoning and sometimes dryly, his meticulous explorations cannot be neglected. *Svapnapinjar,* the collection of the plays, wants the curtain between the spectators and the theatre to be dropped. It also aims at creating peculiarly new forms of dramatisation in language, but the plays suffer on the whole at other counters. The characters are uninteresting, the situations unimaginative and the dialogues unpliant.

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Shetty, Attavara Balakrishna (1882 — 1960)

A.B. Shetty, born at Attavar in South Kanara district in 1882, was an eminent freedom fighter, a politician and minister.

A.B. Shetty was born at Attavar near Mangalore in South Kanara district in Mysore State, on 14 November 1882. He belonged to the Hindu Bunt caste. Bunts or Nadavars were a land-owning and tilling community, renowned for their study character and qualities of leadership in the countryside.

Shetty belonged to a rich land-owning family, and his maternal uncle, Ramaiya Punja, was one of the first matriculates from the community. Punja rose to be the District Judge of South Kanara. Shetty's elder brother, Seetharam Shetty, was the first graduate from his caste, and he did pioneering work in popularising English education in his backward agricultural community by founding the Bunts' Hostel for students in Mangalore.

Seetharam met with a premature death, perhaps from consumption, and A.B. Shetty was forced to discontinue his studies due to poor health when he was studying in the Intermediate Class in the St. Aloysius College, Mangalore, which he had joined after passing the S.S.L.C examination from the Mangalore Canara High School. Soon he took to social work, continuing his brother's mission, and more branches of Bunts' Hostel were opened in the district through his efforts.

He started a Kannada weekly, the *Navayuga*, from Mangalore in 1921, and he

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continued to edit it till 1932. (The magazine is still published from Udipi.) He was interested in all branches of knowledge, read voraciously and maintained a big private library. He visited all high schools in the district, lecturing on character building.

As early as 1928, he propagated family planning by writing a pamphlet on the subject, and he used to present it to the newly married. He was active in the Scout movement and was the District Commissioner of Scouts (perhaps during 1932-35).

Married to Kalyani of Marakada Guttu family (from Karkala taluka) in 1913, he had two sons (one of whom died early) and two daughters. His son, Dr. Dayananda Shetty, is at present the Professor of Radiology in Karnatak Medical College, Hubli.

Shetty became a member of the Madras Legislative Council in 1926, and continued in that capacity till 1939. Initially he was a member of the United Nationalist Party, and joined the Congress in 1937. He was a sympathiser of the Justice Party (but not a member), and considered English rule a boon to the country, and English education a blessing to the backward Bunt community. He had written a leader criticising the Flag Satyagraha, in the *Navayuga*. But slowly he was won over to the side of the freedom movement.

K.K. Shetty, a young Congressman, educated at Santiniketan, became the Assistant Editor of the *Navayuga*, and slowly committed the Editor to the cause of the Congress by writing leaders in the *Navayuga* on the Editor's behalf. Perhaps the head of a rival family being active in the SDF Justice Party also might have served as a contributory factor of this 'conversion'. Shetty was for constitutional methods, and was a supporter of the parliamentary form of government following the British model. He criticised the increasing cost of administration.

He took a leading part all public movements in the district, and was elected President of the District Local Board (1932-35). He was the Founder-Chairman of the Vijaya Bank Ltd. (1931). As President of the Harijan Sevak Sangh and Vice-President of the Depressed Classes Mission of Mangalore, he strove to improve the lot of the backward classed and the Harijans.

He was appointed Parliamentary Secretary for Public Health in Rajaji's Cabinet in Madras (1937). He participated in the Individual Satyagraha in 1941, and served a nine month jail term at Vellore. Elected to the Madras Assembly in 1946, he was Minister for Public Health between 1947 and 1956.

He was Minister for Public Health in the new Mysore State in the Nijalingappa Ministry after the State's inception on 1 November 1956. He did not contest the elections in 1957', and retired from politics in that year. He died on 12 January 1960 and is survived by his wife, two married daughters and one son.

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Shetty, K. P. Puttanna (Sir) (1856—1938)

K.P. Puttanna Shetty, born at Krishnarajapura in Banglore district in 1856, was an eminent educationist and social reformer.

K.P Puttanna Shetty was born on 29 April 1856 at Krishnarajapura, Banglore district in a well-to-do Veerasaiva family. He did not receive any University education, nor was he a

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specialist in any subject, but he possessed a good deal of common sense that brought success to him in the wide field of this activities.

He was intensely religious, daily offered worship of Siva-Parvati a silver image of whom he got specially made for the purpose. His was a spotless character, honest and pure. He was highly respected by people from all walks of life.

He took up a small job under the Mysore government at the age of nineteen. By dint of merit, he rose to occupy higher posts: Assistant Commissioner in 1886; Deputy Commissioner in 1898; and First Member of the Council; 1911. In 1911, he retired form Government service. Sir M. Visveswaraiah, the Diwan of Mysore was impressed by his high sense of duty and unique record of service and offered him the post of President, Banglore Municipal Council, which Puttannna Shetty accepted on an assurance from the Diwan that the Government would not delay matters concerning the Municipal Council.

As President of the Municipal Council (1913-20), he rendered valuable service to the people of Bangalore. Particularly noteworthy is the support he extended to Dr. Aubba Rao, the Health Officer in organising relief measures to the influenza affected people in the city (1917-18). Shetty was the President of the Bangalore City Improvement Committee for seven years (1915-22). He was elected a member of the Mysore Legislature in 1924.

He took a keen interest in the economic development of Mysore. He was one of the those responsible for the establishment of the Mysore Bank in 1912, now known as the State Bank of Mysore. As its Chairman, he induced greater public confidence in this institution. He showed great interest in the establishment of the Mysore Krishnarajendra Mills.

He was Chairman of the Chikkaballapur Light Railway Co. and also Chairman of the Central Co-operative Bank. He took a leading part in public meetings organised to dispute the right of the British government over the Bangalore Cantonment area; to argue the case of Mysore over the income from that area; and to free Mysore from the payment of the stipulated annual sum to the British government.

He strove for the development and spread of Kannada literature. He was particularly interested in secular literature. Inaugurating the special literary conference of the Kannada Sahitya Parishad in 1936, he said, "In the past, scholars wrote mainly on Caste, Sutras, Vedas, Nigamagamas and the Invisible. The visible was considered as mere illusion and false....Yet such writings were popular. Now the time has changed. We have to concentrate on the history of the society,...which are relevant to us as they help us to know the East and the West and indicate what we have to learn from them. Therefore, such studies must grow. Let knowledge be spread among us through literary propaganda. Let the Kannada progress. Let the life Kannada grow."

He donated Rs. 20,000/ to the Mysore University for the education of the villagers through Kannada. Mysore University is publishing booklets in Kannada on popular themes at cheap prices out of this end. He presided over the Seventh Session of the Kannada Sahitya Parishad at Chikkamagalur in 1921; and participated in the deliberations of the Sahitya Parishad at its headquarters in Banglore.

He was the President of the Educational Reforms Committee, a public venture. He led a public delegation to press for retaining the Medical College at Banglore, instead of transferring it to Mysore. He gave encouragement to the Amateur Dramatic Association, Bangalore. He was the President of the Vijayanagar Six-Century Celebration Committee, Hampi In 1936. He was also President of the Half-Centenary Jubilee Committee of the Indian National Congress; and of the Shri Krishnaraja Wodeyar IV

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Diamond Jubilee Celebration Committee in 1927.

The simplicity of his life, his integrity, his impartiality and the tact he displayed in handling the most delicate problems, won for him the admiration and respect of the people. No public function was held in Bangalore without his knowledge. In meetings where fear of party of communal feeling were sensed, all agreed to have Puttanna Shetty as President of such meetings.

He was a Trustee to a number of charitable endowments—Totadappa's Trust, Arcot Narayana Swamy Mudaliar Trust, etc. He was the President of the Reception Committee Veerasaiva Sammelana, held at a Bangalore, and President of the All India Veerasaiva Sammelana in 1905 and 1927. A Philanthropist himself, he gave money for the construction of a Town Hall named Sir Puttanna Shetty Town Hall at Bangalore.

He wished to start a cosmopolitan free student's hostel, but his progressive idea was not appreciated in some quarters. Instead, he started the Veerasaiva Vidyarthi Nilaya at Bull Temple Road, Bangalore, in 1938.

He had won many laurels. Shri Krishnaraja Wodeyar IVconferred on him the title of Rajya-Sabhabhushana and the Government of India "Diwan Bahadhur" both in 1911. He received the Kaiser-i-Hind Medal in 1914; C.I.E in 1927; Knighthood in 1925 and LL.D from the Mysore University in 1936. Many roads in Bangalore are named after him.

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Shetty, Madan Rangaiah (1908 — 1966)

Madan Rangaiah Shetty, born at Kuthyar in South Kanara district in 1908, was a great freedom fighter and a good orator in Marathi, Gujarati and Hindi.

Madan Rangaiah Shetty was born in 1908 in Kuthyar, Udupi taluka , South Kanara district in a rich zamindar family of Bunt or Nadavar Caste. Later in life he made his mark in the Bombay Presidency. He married Kalyani Bai in 1934.

He was educated in the Christian High School, Udupi. In 1926 he went to study Engineering at the Victoria Technical Institute, Bombay. He had association with M.R. Masani, Jaya Prakash Narayan, Acharya Narendradev, M.N. Roy and Subhas Bose and was one of the founders of the Congress Socialist Party.

A great orator in Marathi, Gujarati and Hindi, he could speak seven languages. He joined the 1930 Independence struggle as Secretary 'F' Ward Congress Committee, Bombay, and suffered two years' imprisonment. He was the Secretary, Bombay Pradesh Congress Committee for one term in 1932; General Secretary, Bombay Dock Workers' Union (1934); General Secretary, Bombay Municipal Workers' Union (1934-39); Secretary, Hawkers' Union (1934-39); Treasurer, Bombay Girni Kamgar Union (1929); General Secretary, All India Unemployment Union ; and Member, Executive Committee, All India Trade Union Congress up to 1937.

He resigned from the labour movement due to differences with the Communists and Royists about their anti-Congress activities. He became Secretary, E and F Ward Election Committee, Bombay, in 1937. He was the printer -publisher of the *Independent India* in 1937-47.

Though associated with extremists he was

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a moderate and wanted the Congress to pursue Socialistic policies. He believed that any reform, administrative or otherwise must have the village as base.

As the President of Banto Yane Nadavara Sangha he served the poor. He stated the Karnataka Free Night School to impart free education to about 700 office sepoys and hotel boys and the school is still running successfully. In 1936 he started a Night School through the Bharat Seva Mandal to give free education to the workers' children of Umarkandi area of Bombay City, a free adult -education experiment and example copied by the Bombay Government for adult education in the city.

After the integration of the Mysore State, the Mysore leaders pressed him to settle down in Mysore State and serve his own State. He left Bombay in 1966 which was his home for forty years with high hopes. Alas! he was not destined to serve the State. The cold reception he received in his home State was felt heavily by Shetty. A heart patient already, he died on 4 August 1966.

Madan Shetty was one of the foremost labour leaders in India and served the labour's cause for three decades.

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Shilimukh, Ramkrishna (1901— 1958)

Ramkrishna Shilimukh, was born in 1901, was an eminent Hindi critic, fiction writer, playwright and essayist.

Ramkrishna Shilimukh, critic, fiction writer, playwright and essayist, did his M.A. from Allahabad University. He taught at Allahabad for sometime before moving to Maharaja College, Jaipur. Influenced by Acharya Ramchandra Shukla, he wrote his critical essays on the pattern of the master. *Sukavi-samiksha* is his collection of critical essays.

He contributed articles of great critical acumen to *Sammelan patrika* and *Saraswati,* the famous Hindi journals of the time. Among those articles the best known are his analysis of Premchand's *Sewasadan* and *Kaya-kalpa* and his assessment of Premchand's art and craft as a novelist. These essays established him as an unconventional and controversial critic.

He held that though Premchand's novels offer realistic picture of society, they are superficial—the novelist's perception does not go very deep. He also maintained that Premchand's novels suffered from many literary flaws, and argued that their popularity among the readers was not because of any artistic excellence but because of their portrayal of social and political movements of the time.

Shilimukh was a creative writer too. He write two novels, *Amrit aur vish* and *Thokar,* and a number of short-stories, later published as *Swarna rekha.* He has also a volume of essays *Kala aur saundarya* to his credit.

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Shinde Vithal Ramji (1873 — 1944)

Vithal Ramji Shinde, born at Jamkhindi in the Mysore State in 1873, was an eminent social and religious reformer.

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Vithal Ramji Shinde was born on 23 April 1873, at Jamkhindi in the Mysore State. He belonged to the Maharashtra caste and his father, Ramji, was a store-keeper in the service of the former ruler of Jamkhindi. Ramji was a deeply religious man, with liberal ideas about caste restrictions. Shinde was married in 1882 to Rukminibai.

Shinde got his B.A. and LL.B. in 1898. He got the Diploma in Comparative Religion from Manchester College, Oxford, in 1903. He was a man of ascetic and scholarly temperament, and also a man of action. He dedicated his life to religious, social and political ideals.

He was influenced by the ideas of J.S.Mill and Spencer, and also by the tenets of the Prarthana Samaj. His main field of work was religious and social reform, education and uplift of the untouchables. He had also an abiding scholarly interest in sociological investigations into the caste system.

He began his public life in 1903 as an active member of the Prarthana Samaj and Secretary of its Bombay Branch. He was well-equipped for this task because of his stay in Oxford, from 1901 to 1903, where he studied the Pali language, Sociology and Comparative Religion. He attended the International Liberal Religious Conference at Amsterdam in 1903.

He organised the young Theist Union and, in 1904, he organised a religious Conference. He also devoted himself to practical social reform, such as organisation of an orphanage at Pandharpur, and agitation for the removal of disabilities imposed on the Mangs, an untouchable caste, by the British rulers. He also successfully stopped the practice of dedicating girls to certain temples in Maharashtra.

His main work was the establishment of the Depressed Classes Mission in Bombay in 1906. By 1912, the Mission was running twenty-four schools and five hostels in different parts of India. The Mission developed its work in Poona and by 1919 it had its own buildings and hostels, known as 'Ahalyashram'.

In the political field he took part in the Satyagraha of 1930. Earlier, in 1928, he had organised peasants against increased land revenue. He died on 2 January 1944 after a long life of devoted service to the people.

Shinde has written mainly on religious and social subjects of current interest. His book 'Bahishkrita Bharat' testifies to his scholarship and sociological insight into the problem of untouchability. He has written 'A Directory of the Brahmo Samaj' and 'The Untouchables' (in English).

His writings have a place of unique importance in the ferment of thought in Maharashtra in the first half of this century. His life of devoted social work has rightly earned for him the title of 'Karmvir' by which he is known and remembered.

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Shraddhanand, Munshi Ram Mahatma (1856 — 1926)

Swami Shraddhanand, born at Talwandi in the district of Jullundur in 1856, was a prominent nationalist politician and educationist reformer.

Swami Shraddhanand was born at Talwandi, district Jullundur, in the Punjab in 1856. His father Nanak Chand belonged to a middle-class Khatri family, engaged in business in a small way. Nanak Chand received some education in Persian. When he had finished his education he left home in search of some lucrative job. It was not till after the birth of

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Munshi Ram that his father succeeded in getting a good job.

He became a Police Inspector in the North-Western Province (modern U.P.) in 1857. He had four sons including Munshi Ram and two daughters. Young Munshi Ram joined his father in the North-Western Province after sometime.

His father was a devout Shaivite and Munshi Ram followed in his footsteps. But no one could live long in the land of Rama without being attracted to Tulsi Das's 'Ramacharitmanas'. Munshi Ram was a devout attendant at its *Katha* whenever he heard of one in the neighbourhood.

In 1877 Munshi Ram married Shiv Devi, daughter of Lala Salig Ram, a big landlord of Jullundur City. He had matriculated by then and had a good chance of getting a Government job.

On account of his father's frequent transfers from one place to another, his early education was often interrupted. He received his secondary school education at Benares and passed his Matriculation examination in 1877 when he was twenty-one. He joined the Queen's College for higher education but the fast life he led in the hostel brought about a breakdown in his health which compelled him to discontinue his studies in 1878.

Back at Bareilly with his father, he spent sometime in idle ease. In 1882 he persuaded his father to allow him to study Law at the University Law College, Lahore. The medium of instruction here was Urdu, which was then the official language of the Province. He passed the Law examination in due course.

He had begun life as a devout Shaivite. But the time he spent at college turned him into a loose-living atheist. In 1882, however, he happened to be in Bareilly when Swami Dayanand visited the place. His father, as Kotwal, was deputed to keep order at the public meetings which the Swami addressed. He persuaded Munshi Ram to come to one of these meetings.

Munshi Ram listened to what the Swami said about Godhead and was drawn to the speaker. A little closer contact followed, which made a serious breach in Munshi Ram's atheism. When he joined the Law classes in Lahore, he was soon converted to Dayanand's views after he read the 'Satyarth Prakash'. He joined the Arya Samaj at Lahore.

Dayanand and his works influenced him most. He came in close contact with several prominent Arya Samajists at Lahore and elsewhere. He travelled widely throughout the length and the breadth of the country and visited Burma.

After obtaining his Law degree he started practising as a lawyer at Jullundur in 1885. Here he soon built up practice as a successful District town lawyer. But much more important than that was the high status which he soon acquired among the Arya Samajists at Jullundur and in the Punjab. He was the President of the Representative Assembly of the Arya Samajists in the Punjab in 1889.

When the Arya Samaj split in 1893 into two sections, the College Section and the Gurukula Section, he was the acknowledged leader of the Gurukula Section. But before this he had, in association with his brother-in-law, Lala Devraj of Jullundur, ventured out into another field, that of girls' education.

He had been shocked to find one of his daughters, who was studying at the Mission Girls' School, Jullundur, singing songs in praise of Christ. The result was the foundation of the Kanya Maha Vidyalaya, Jullundur, as a residential school for girls where they were brought up in an atmosphere intensively Hindu or Aryan, as he would have liked to call it.

The split made more strenuous demands on his time for Arya Samajist work. He started a weekly newspaper, the *Satya Dharam Pracharak,* from Jullundur, of which he became the Editor. The split had ostensibly been caused by the insistence of Munshi Ram and his associates on the establishment of a Sanskrit

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Academy alongwith the D.A.V. College at Lahore.

Whether or not any of his associates was very serious about the matter, Munshi Ram took up the cause of a Gurukula seriously. In 1902, abandoning his lucrative law practice, he left home and declared that he would not return till he had collected sufficient to start the institution. He was as good as his word and in 1902 he founded the Gurukula at Hardwar. Cynics declared that he would attract no students to such an outlandish scheme of studies.

So, he had to get the students as well. Out of the four students who joined the institution in 1902 two were his own sons. It was a very difficult experiment he was trying. To ensure its success he gave up his practice and became the Governor Director of the institution and continued in that position till 1917. He was then persuaded to enter upon the last stage of a Hindu's life, becoming a Sanyasi with the name of 'Shraddhanand'.

Naturally, he could not now continue his active association with his pet child, the Gurukula, but was content to leave it in the hands of one of his lieutenants.He now left Hardwar and moved to Delhi.

He was already acknowledged as the leader of the Gurukula Section of the Arya Samaj. At Delhi, he plunged into its work as never before. He organised famine relief in Garhwal in 1918. When Mahatma Gandhi gave the call for a strike in Delhi in April 1919, as a protest against the enactment of the Rowlatt Act, Swami Shraddhanand made a dramatic entry into the political field.

A furious mob was going in a procession in the Chandni Chauk; it was fired upon and it got out of hand. With a staff in his hand, Shraddhanand guaranteed the peaceful behaviour of the crowd, provided the parade of force was removed. The authorities happily saw sense and agreed. It was then announced that a memorial meeting would be held at the Pataudi House to mourn the death of the person who was killed in the police firing.

In a panic the authorities banned such a demonstration against their ill-deeds and barred the way with Gurkha Rifles. Undaunted, the Swami proceeded on his way at the head of the procession. It was a tense moment. In good time the bureaucracy remembered that he had pacified the crowds earlier. The bayonets were lowered and the procession was allowed to pass on its way.

When the meeting was over, the Muslims were so moved by the action of the Swami that they carried him into the Jama Masjid. Here from the pulpit, which had never had a non-Muslim speak from it, he delivered a fiery speech on Hindu-Muslim unity. Followed the martial law in the Punjab. Like other outsiders, the Swami was not allowed to visit the Punjab. But when it was withdrawn, he was back at Lahore organisating relief for the distressed. He persuaded the Punjab nationalists to invite the annual session of the Congress to the Punjab and as the Chairman of the Reception Committee of the Amritsar session in December 1919, he was greatly responsible for its success.

He was invited to take charge of the Gurukula once more and served as its Director for two years again.

Meanwhile as one who had demonstrated the strength of non-violent Satyagraha he was elected a member of the Congress sub-committee on Satyagraha.

Towards the end of 1922, a movement started for taking back into Hinduism, Malkana Rajputs who had probably been converted by force long age but who still clung to their Hindu ways. He became President of the Shuddhi Sabha. When the Muslims branded the campaign as communal he was able to convince the Congress sub-committee that toured the areas that the Malkanas were more Hindus than Muslims and their full admission into Hinduism could not be reasonably considered as disruptive of Hindu- Muslim unity.

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The last years of his life were mostly spent in the cause of the uplift of the depressed classe, reconversion of the former Hindus to Hinduism and bringing Hindus of various views together . In 1926 a Muslim, Abdur Rasheed came to him ostensibly seeking to be converted to Hinduism. Swamiji gave him shelter at his own residence and he repaid it by shooting him dead.

As Munshi Ram, he started life as a loose living young man. But his conversion to the Arya Samajist view of life entirely changed his way of life. He became a disciplined and enthusiastic puritan. He became a *Vanaprasthi* in 1902 when he took over as the Governor of the Gurukula, thus renouncing all worldly passions and possession. As a Sanyasi he lived an austere and well regulated life.

He was above all an educational reformer. He experimented successfully with the use of Hindi as the medium of instruction even at the college level at a time when the idea was not even mooted a distant project. He believed in training the entire nation before this idea had even been born elsewhere in India.

His attitude towards social problems was that of a liberal reformer. He favoured giving women equal status with men in society. He favoured widow-marriage and warred against early marriage, both of boys and girls. He firmly believed that the depressed classes—Harijans of today—had been give a raw deal by the Hindus and felt that they owed it to them to ameliorate their condition.

He entered politics late in life, swept into it by Gandhiji's call for Civil Disobedience in 1919. His speech as the Chairman of the Reception Committee of the Congress breathes a spirit of realism so far as the political question before the country were concerned. He resigned from the Satyagraha Committee when Gandhiji called a halt to it after the Chauri Chaura incident. A nationalist to the core he believed that nationalism must be based on a virile Hinduism.

As an Arya Samajist he believed that Hinduism must be emancipated from the grip of the evil practices that had been sapping its vitality.

Shraddhanand's greatest contribution lies in the field of education. The Gurukula movement is a living monument to his work in that cause. He was a fearless worker in whatever cause he espoused. His persuading the Delhi authorities to let him deal with aroused Mob his barring people whom he happened to lead were molested were dramatic acts of a life in which fear had never dictated his line of action.

His belief in Hindu-Muslim amity pitched him into the pulpit of the greatest mosque in India, an honour never paid to any Hindu before with all that he died a martyr to his faith at the hand of a Muslim fanatic. Not given to guile, he could not see it in others and died happy.

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Shiv Prasad Singh (1929 —)

Shivprasad Prasad Singh, born at Jalalpur in district Varanasi in 1929, is a famous Hindi Short-story writer, novelist, essayist and critic.

Shivprasad Prasad Singh, Short-story writer, novelist, essayist and critic was born at village Jalalpur in district Varanasi. He did his M.A. and Ph.D. from Benaras Hindu University, and joined the University as lecturer in Hindi and rose to be Professor and Head of Department. His acumen as researcher is revealed in his Doctoral dissertation *Sur-purva Brajbhasha aur uska sahitya* as well as in his other works, *Kirtilata aur Avahattha bhasha*

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(1955) and *Kavi Puhukur-Krit Rasaratan* (1963).

His very first story 'Dadi-ma' (Grandmother, 1951) brought him into limelight. In his stories he has depicted the struggle of the downtrodden and the decadence of feudal values. Collections of his short-stories are *Aar par ki mala* (1955), *Karmnasha ki har* (1958), *Shakha mrig* (1958), *Inhen bhi intezar hai* (1961), *Murda sarai* (1963), *Andhera hansta hai* (1975), and *Byhediye* (1977).

He has written three voluminous novels also. In his first novel *Alag alag Vaitarani* he tries to sketch the contemporary milieu by depicting the chaos in value systems, yawning generation gaps, and continuous bickerings among castes and creeds. Each section of society, he believes, lives in a self-created hell.

His second novel *Gali aage murti hai* (1974) deals with students' movements and their anger, depicting the life of Benaras in its totality. His latest novel *Neela chand*, which won him the Sahitya Akademi award for 1990, is set against the backdrop of medieval kashi - a saga of conflict between two powerful kingdoms, depicting the social, cultural and religious upheavals of the period.

His personal essays are collected in *Shikhron ke setu* (1962), *Kasturi mrig* (1972) and *Chaturdik* (1972). They show the same understanding of the contemporary situation as the novels but their style is intimately personal. They are examples of 'lalit nibandh' (personal essay), combining erudition with a romantic exploration of folk-life and its patterns.

He has also attempted reportage as in *Antriksh ke mehman* (1963) and has one play *Ghantian gunjti hain* (1963) to his credit. His critical works are *Vidyapati* (1957), *Adhunik parivesh aur navlekhan* (1970), *Adhunik parivesh aur astitvavad* (1973), and a biography *Uttaryogi Sri Aurobindo* (1972).

In Shiv Prasad Singh's creative writings we find often an encounter between individualism and existentialist realism or Marxist ideology. He is aware of this encounter and tries to seek an all-embracing approach to life.

His book of essays *Chaturdik* (1972) is particularly relevant in this context. His short-story collections too offer a varied fare, ranging from dark existentialist gloom to transcendental glow revealed pre-eminently in *Uttar-yogi Sri Aurobindo.*

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Shiv Prasad 'Sitare-Hind', Raja (1823 — 1895)

Raja Shiv Prasad, born in 1823, was an eminent Hindi writer and scholar.

Raja Shiv Prasad 'Sitare-Hind' came of a Parmar Kshatriya family that had moved from Ranathambhor to Murshidabad. Later, his grandfather shifted to Benaras where Shiv Prasad was born. He lost his father, Gopichand, at eleven, studied at Benaras and took up service at seventeen in the court of Bharatpur but resigned.

He joined government service and served the British in various capacities. In 1856, he was appointed Joint-Inspector of schools and later became Inspector. In 1870, the title of C.S.E. (Sitare-Hind) was conferred on him for loyalty and distinguished services to the government, followed by the title of Raja in 1874.

Scholar of many languages such as Hindi, Urdu, Persian, Sanskrit, Bengali, English,

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Sitare-Hind's services to Hindi are of historical significance. He was editor of *Benaras akhbar* (1845) and *Simla akhbar* (bi-weekly). He also contributed poems to *Awadh akhbar* (Urdu weekly) published from Lucknow.

His influence with the government was helpful in countering the progpaganda against Hindi. He upheld its cause by writing numerous books,including primers for children and an anthology of Hindi prose and poetry for civil servants.

He has some thirty-five titles to his credit, including readers in Hindi, Urdu and English, beside books of miscellaneous kinds like those on geography, history, religion, and grammar, and adaptations or translations from English, Bengali, and Sanskrit. He wrote also a history of India, *Itihas timir nashak* (in three parts), which reveals his daring nature in pointing out various glaring errors made by famous historians. Equally firm was his conviction in a liberal language policy:

> "I may be pardoned for saying a few words, here, to those who always urge the exclusion of Persian words, even those which have become household words, from our Hindi books, and use in their stead, Sanskrit words, quite out of place and fashion, or those coarse expressions which can be tolerated only among a rustic population."

Shiv Prasad made sustained efforts to establish simple Hindi as the medium of literary expression. The age in which he lived and wrote was the age of the growth of Hindi as a language. His importance lies in the fact that he gave serious thought to the cause of the language. He tried to evolve a language which did not shy away from adopting common words used in the Hindi belt in such languages as Sanskrit, Arabic, Persian, English and Hindi.

Not that he could not write chaste, Sanskritised Hindi—he did so in such books as *Manav-dharma sar, Yog-vasishtha* and *Upanishad sar.* He could write, with equal facility, a language laden with Arabic and Persian words as may be seen in *Itihas timir nashak, Sikhon ka udai aur asta* and *Kuchch bayan apni zubaab ka.*

But, in the main, he wanted to make Hindi a language of the elite; he wanted it to enjoy a certain status. In his opinion the language of the court was the language of the elite—a position enjoyed by Urdu which was equally popular in government offices. Even educational institutions in his time opposed the teaching of Hindi. He, therefore, exerted himself to promote the cause of Hindi.

The importance of his work lies not in any literary excellence, but in shaping Hindi as a language, in popularising the Devanagari script, and in developing a variety of literary forms. Indeed, it was pioneering work.

Shiv Prasad's important works, other than those mentioned above, include: *Bhugol hastamalak* (1855); *Vir singh ka vrittant* (A tale; *Benaras*, 1855); *Aalsiyon ka koda* (1856); *Vama manoranjan* (1856); *Man-bahalav* 1860); *Vidyankur* (1865); *Raja Bhoj ka sapna*; *Bachchon ka inam* (18960); *Larkon ki kahani* (1861); *Gutaka* (1870).

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Shivani (1923 —)

Shivani, born in Rajkot in 1923, is an eminent Hindi novelist and short-story writer.

Shivani, pen-name of Gaura Pant, eminent novelist and short-story writer, was born in Rajkot, Gujarat, in an affluent family of Kumaoni Brahmins. Her grandfather, Pt.

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Hariram Pande, was a distinguished scholar and a close friend of Pt. Madan Mohan Malviya, and her father served as Home Minister in various princely states in Gujarat, Bundelkhand and U.P. She wrote her first story in Bengali, when she was a student at Santiniketan, and was advised by Rabindranath Tagore to do her creative writing in her own mother-tongue.

Her first short-story was published in *The Times of India* Hindi weekly, *Dharmayug*. This magazine was to serialise many of her famous novels such as *Chaudah phere*, *Krishnakali* and *Pootonwali*. Shivani has so far published some dozen novels, fifteen collections of short-stories, four collections of stories for children and eight collections of her reminiscences of places, journeys, and people.

The fictional microcosm of Shivani's novels and short-stories usually delineates her native country, Kumaon, in its many-faceted variety of culture, tradition and lore. The closely interlocked communities, even in relatively backward regions, offer social alignments and aberrations which Shivani examines in depth; they help the writer act out the traditional role of a critic as well as reconciler of human kind.

It also enables her to grasp firmly the transitional changes overtaking the Indian society which is basically a unit of such regional cultures. Bengal and Bolpur, where she grew up, is another region that surfaces again and again in her writings.

Shivani is often strongly and rightly critical of society, but in the end, like most great writers, she supports it, and it is her involvement in both the failures and achievements of her heroes and villains, her women and vamps, her scoundrels and social outcasts, that makes Shivani's novels and stories some of the most broadly based pieces in the fictional game of her time. Hers is a vision of a world tempered with realism.

She makes her readers look at the world we all live in, and recognise tradition not merely as given, but as a volatile product of innumerable choices, decisions and adjustments. Her rebellious young women question the validity of a reductionist view of life time and again.

India after independence is a country where a tradition-bound, caste-based society has undergone massive upheavals. Large families have broken up both in the urban and in the rural areas. The young have often abandoned their families in their search for a brighter future, and the old suddenly face a bleak and lonely life full of the traumas of ill-health and domestic and street-violence. All this occurs again and again in the fictional world of Shivani.

A predominant theme in her later novels and short-stories is the passing away of a traditional way of life, the transition of a whole middle-class society from a basically rural ethos to a haltingly urban one.

Having established a distinctive and largely informal and relaxed personal voice in her fiction, Shivani has been able to step around those time-consuming and basically artificial exercises in experimental techniques of story-telling. She does not indulge in a flag-waving call for revolution either.

She faces the fact central to all good writing that the writer in the modern urban set up is ultimately the establishment and represents its values. Good writing, after all, reacts to the existing situation. It does not seek to create it, and therefore the total denouncement of the middle-classes by some of the modern writers is ultimately a revolt against the cramping circumstances of their own society and not the comprehension of a historical moment. Shivani's popularity is a salient proof that her readers agree, by and large, with her point of view.

Shivani has received a number of literary awards, and has been honoured with a 'Padma sri' by the President of the Republic.

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Shridharani, Krishnalal Jethalal (1911 — 1960)

Krishnalal Jethalal Shridharani, born at Umarala near Bhavnagar in 1911, was a prominent Gujarati poet, playwright and journalist.

Krishnalal Jethalal Shridharani a poet, playwright, and journalist, was born at Umarala near Bhavnagar. He spent his childhood in Junagadh, and the scenic beauty of the Girnar found its reflection in his poetry. He was educated at Dakshinamurti in Bhavnagar, Gujrat Vidyapeeth and Shantiniketan. His mental make up was an admixture of love of country and love of beauty. He studied in the USA during 1934-1936, and took a doctorate from an American University. After his return to India, he worked for sometime in the Ministry of External Affairs, and later was a correspondent to *Amrita Bazar Patrika* till his death.

Shridharani started writing poetry from his adolescence. He participated in Dandi-March and was jailed. During his imprisonment he wrote a beautiful children's play, called *Vadlo.* His first collection of poems *Kodian* was published in 1934, and bore the impact of Ghandhi and Tagore. Those poems were greatly appreciated by Umashankar Joshi. Punarani (1961) is his second collection of poems which is very different from the previous one, the poem in it being rich in new symbols and images.

He also adopted new techniques of expression to convey his feelings of revolt against the meanness and ugliness of life prevailing around. However, his love of nature and beauty and his urge to discern the meaning of life can be found in all his poetry, early or later.

His poetry may, however, be divided broadly into two distinct groups—one belonging to the period before he went abroad, and the other which he wrote after his return from abroad. A close study of the two types will show the development of his personality as well as bring into focus the new trends in Gujrati poetry. The early romantic fascination gives way to biting satire. His rhythm, symbols and images undergo a change with the impact of the contemporary reality.

The poet becomes more realistic and more direct in his expression. Shridharani tries many forms—sonnet, lyrics, songs, dramatic poems, narrative pieces, short compositions in the 'mukataka' style, and a novel type of poem called 'Aatlmun Delhi' which lends an enjoyable touch to his poetry. He has also written memorable poems on Gandhiji and Vinoba and deserves a mention for writing charming poems for children.

If Shridharani is a poet of beauty, he is a poet, he is at the same time, a poignant playwright. Apart from *Vadlo,* he wrote children's plays like *Peelan palash* (1933) and *Sonapari ane bijan tran natako* (1957). He also wrote plays like *Mornan eendar* (1934) and *Padmini* (1934) and a collection of one-act plays called *Piyo gori ane beeji natikao* (1946).

In the words of the veteran theatre critic, Chandravadan Mehta, these plays have the essence of drama and fragrance of poetry. The salient features of his plays are richness of sentiment and concern for life, and a combination of music and visual effects. Evidently, Shridharani's interest in the performing and plastic arts shaped to a certain extent his creative writing.

Shridharani enriched the Gujurati short-

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story with his collection *Insan mita doonga.* As a journalist he wrote many articles in Gujarati and English for journals and periodicals like *The New York Times, Vogue, Current History, De Wilt Hamburg, saturday Review of Literature, New York Herald Tribune, Tokyo Shimboon*, etc. Some of his books written originally in English are *War Without Violence* (1939), *My India, My America* (1941) *Warning to the West* (1943); *The Mahamta and the world* (1946), and *The Adventure of the Up-side down Tree.* These books reveal his sensitivity, deep human love, and respect for 'Indianness' In view of his outstanding contribution to literature he was awarded the Ranjitram Gold Medal for 1958.

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Srivastava, Ganga Prasad (1891 — 1976)

Ganga Prasad Srivastava, born at Chhapra in 1891, was an eminent Hindi satirist, dramatist and novelist.

Ganga Prasad Srivastava satirist, dramatist and novelist, was born at Chhapra in Bihar. After passing his B.A. and LL.B. examinations from Lucknow and Allahabad respectively, he joined the Bar and started practice at Gonda (U.P.). He enriched the tradition of humorous writings beginning with Bharatendu Harischandra's well-known play *Andher nagari chaupat raja.*

Ganga Prasad presented satirical portraits of people and castigated social evils. He tried his hand at several genres - drama, novel, short-story, and purely humorous tales. Among his novels *Latkhori Lal* (1913) drew the attention of readers, and was very popular. So far, some twenty-two editions of the novel have come out.

Among his important works are - Short story: *Lamba dadhi* (1913); Drama: *Ulat-pher* (1918), *Chal bedhab* (1934), *Patan* (1937), *Mardani aurat* (1947), *Bauchhar* (1953), *Sahitya ka saput* (1932), *Chor ke ghar chhichor* (1933) and *Mitti ka sher* (1934); *Novel : Diljale ki atmakatha* (1932); Poetry: *Nonk jhonk* (1919); Misc.: *Mahashay Bhadham Singh Sharma* (1920), *Mohini* (1922), *Prannath* (1925), *Ganga-jamuni* (1927), *Vilayati ullu* (1932), *Dil ki aag, urf Diljaleki aah* (1932), *Swami Chaukhatanand* (1936).

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Srivastava, Parmanand (1935 —)

Parmanand Srivastava, born at Gorakhpur in 1935, was an eminent Hindi writer, poet and critic.

Parmanand Srivastava was born at Gorakhpur (U.P.). He was awarded D. Litt. for his thesis on 'Khariboli Poetic Language' by the University of Gorakhpur in 1975. He taught Hindi literature at St. Andrew's College, Gorakhpur, from 1956 to 1968, and is now a Reader in the Hindi Department at Gorakhpur University.

Associated with the 'New Poetry' (Nayi Kavita) Movement, he influenced some of the later trends in poetry, 'Pratibaddha (committed) Kavita', in particular. His first collection of poems *Ujali hansi ke chhor par* was published in 1960; the second collection *Agali shatabdi ke bare mein* came out after a long gap in 1981

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which shows a definite change in the poetic temperament of Parmanand.

He turned consciously towards the authenticity of poetic experience. As a poet of sensibility and yet of emotional tension, he concentrates on personal images to communicate deeper human concern towards social reality. Tragedy of woman, as part of human destiny, is one of his familiar concerns.

He has a good control on the poetic idiom as well as the poetic structure. Wit and irony characterise many of his poems. Parmanand has also published more than a dozen short-stories in journals. His critical works include *Hindi kahani ki rachana prakriya* (1965), *Nayi kavita ka paripriekshya* (1968), *Kavi-karma our kavya bhasha* (1975), *Upanyas ka yathartha aur rachanatmak bhasha* (1976), *Jainendra aur unke upanyas* (1976), *Samakalin kavita ka vyakaran* (1980) and *Jayasi* (1981).

His *Kavi-karma aur kavya bhasha* and *Upanyas ka yatharth aur rachanatmak bhasha* have received the Uttar Pradesh Hindi Sansthan Awards. He has also edited several books on literary criticism, including one on Nirala (*Nirala ki kavitayen,* 1977), a volume of criticism and analysis by creative writers. Parmanand has made use of the tools of New Criticism like poetic language, irony and tension.

However, he has his own doubts on the hypothesis of New Critics regarding the autonomy of a literary work. In *Samakalin kavita ka vyakaran,* he lays stress on 'Poetic Realism', a concept examined in a social perspective with emphasis on poetic relevance.

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Srivastava, Pratap Narayan (1904 — 1978)

Pratap Narayan Srivastava, born at Kanpur in 1904, was an eminent Hindi short-stories writer, novelist and journalist.

Pratap Narayan Srivastava was born at Kanpur, and studied at the local Christ Church College and Lucknow University. He took a degree in law also, and served the princely state of Jodhpur as a Judge till 1949.

He started his literary career as a writer of short-stories and novels. His earliest stories were published in various journals, such as *Manoranjan, Indu, Maryada, Prabha* and *Savita.*

His novels may be divided into two classes - social and historical. Among his social novels *Vida* (1927), *Vijay* (1931), *Vikas* (1938), *Bayalis* (1947), *Visarjan* (1949), *Vishmukhi* (1958), *Vedna* (1959), *Vanchana* (1962), *Vinash ke badal* (1963), *Vipathga* (1964), *Bandhanvihina* (1964) and *Vyavartan* (1964) are famous. His two historical novels are *Behasi ka mazar* (1957) and *Vandita* (1968).

Like Premchand he is a realist in presenting social problems, and again like him his approach is that of an idealist in presenting characters and offering solutions to the problems raised. Most of his novels deal with the people of higher and middle classes. In his earlier novels like *Vida,* the women characters, not satisfied with their lot, revolt against the old social structure, and cherish a desire to lead a prosperous and rich life.

In *Vijay,* he advocates the cause of widow-remarriage. In *Visarjan,* he offers the Gandhian solution for ameliorating the conditions of the poor. In his novel *Bayalis,* he presents a picture of the times when Gandhi gave the call for freedom struggle. In *Vishmukhi,* he suggests inter-caste marriage as a remedy to fight the virus of casteism in Indian society.

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Vishwas ki vedi par deals with the Chinese aggression against India. The main theme of his historical novels is the Independence of the country. He does not consider the 1857 struggle as sepoy-revolt or mutiny, but a struggle for freedom which he depicted in *Behasi ka mazar.* The plot of *Vandita* is based on the Nepal War of 1814. Both the novels are suffused with patriotic fervour and spirit of sacrifice for the motherland.

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Madan, Indranath, *Modern Hindi Literature.* 1939.

Shroff, Khusroo Ratanji (1878 — 1972)

Khusroo Ratanji Shroff, born in Bombay in 1878, gave the market code of rules, bye-laws and regulations, standardised its usages and trading practices, revolutionised the settlement procedures, established a clearing house for the safety of members and the investing public.

Khusroo Ratanji Shroff was born in Bombay in a middle-class Parsi family. He was educated at the New High School and the Byramjee Jeejeebhoy College of Commerce, Bombay. By choice and inclination he became a school teacher at the age of twenty-two. He also conducted classes in mathematics for school and college students, although he had not passed the matriculation examination.

Out of a sense of filial duty, Shroff abandoned his chosen profession in 1902 and joined his father in his business as a share, stock, finance and exchange broker. After his father's death in 1916 he became a member of the stock exchange; in 1920 he was elected as a Director; in 1921 he became Joint Honorary Secretary and Treasurer; and finally he was elected president in 1923.

Shroff's long term of office as President from 1923 to 1966 was crowded with events. 1920 to 1966 was a decade of recurring difficulties and emergencies. The Great Depression in 1929, the Currimbhoy Ebrahim Group crash in 1933, the Indian Iron crisis in 1937-38, the Japanese attack in 1942, the Liaquat Ali Khan Budget in 1947, the Commercial Markets crisis in 1951 and the Chinese aggression in 1962. Shroff steered the course of the market through these difficult ties with remarkable success.

His collaboration was gratefully appreciated by the Atlay and Morison Stock Exchange Equiry Committees appointed by the Government in 1923 and 1936. In the field of stock market legislation, the basic provisions suggested by Shroff were incorporated in the Bombay Forward Contracts Control Act (1947), as well as in the subsequent Central Legislation when the Forward Contracts (Regulation) Act was passed in 1956.

The Securities Contracts (Regulation) Rule promulgated by the Government in 1957 were almost wholly in accordance with his recommendations and so were the bye-laws and regulations sanctioned by the Government for all the recognised Stock Exchanges. The Chairman and the Secretary of the Gorwala Committee on Stock Exchange Legislation (1951) acknowledged that there was no greater authority than Shroff on the subject of Stock Exchanges.

He gave the market a code of rules, bye-laws and regulations, standardised its usages and trading practices, revolutionised the settlement procedures, established a clearing house for the safety of members and the investing public, and gradually built up the exchange to its pre-eminent position as the best organised trade association position as the best organised trade association in India.

He jealously guarded the interests of the

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Exchange and its members, but only by reconciling them with public interest which he always respected as of paramount importance. He was no respecter of persons and refused to be brow-beaten by even the biggest industrial houses and successfully withstood all pressures when the interests of the exchange demanded strict and impartial enforcement of its laws and regulations.

He graced the boards of some well-established banking, insurance, shipping and other joint stock companies .

His outstanding simplicity and kindly disposition made him a popular figure in the business and official world. A staunch disciplinarian, he displayed a profound sense of justice, but always tempered justice with mercy.

He was conservative in character; he was a staunch Zoroastrian and disapproved of inter-marriage. He was a J.P. and a recipient of the Silver Jubilee and Coronation Medals.

In 1929, he toured the whole of Europe for six months, utilising the occasion to visit the Stock Exchanges of the important European countries.

The contribution made by the exchange under Shroff's guidance during the country's struggle for independence was noteworthy. The exchange then spared neither men nor money, nor itself in the national cause , with the result that on 26 January 1932 the Exchange was threatened by the Government with dire consequences through the withdrawal of the statutory recognition granted to it under the Bombay Securities Contracts Control Act. It was Shroff's courage, diplomacy and astute strategy which saved the day. He espoused many a charitable cause and served on countless public committees .

It is rare that in an under-developed economy there should be a well-developed capital market such as we have in India today. The credit for this achievement undoubtedly belongs to Shroff who presided over the destinies of the Stock Exchange at Bombay for an unbroken period of forty-three years, a record unparalleled anywhere.

If the Bombay exchange enjoys a pride of place and is the only one among all the recognised Stock Exchanges deemed worthy of permanent Government recognition, that is because Shroff dedicated his life to its development.

It was in the fitness of things that the Government of India should have rewarded the services of this patriarch of the Exchange and father of the Stock Market in India by conferring on him the Padma Bhushan award in 1967. Among his publications may be mentioned: 'Elementary Arithmetic and Algebra' for P.E. Students; and ' A Treatise on the Construction of Perpetual Calendars'.

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Sukhlalji (1880 — 1978)

Sukhlalji, born at Limali in Saurashtra in 1880, was a profound scholar of Indian philosophy and an ardent reformer of Jain society.

Sukhlalji full name Sukhlal Sanghavi, was a profound scholar of Indian philosophy and an ardent reformer of Jain society. He was born in the village of Limali in Saurashtra. At the age of sixteen, owning to an attack of small-pox, he lost his eyesight. This made him more introspective, and he devoted himself to learning.

He attended discourses of Jain Suris, and studied scriptures with the help of a reader. In

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1904, he joined Shri Yashovijay Jain Sanskrit Pathshala at Benaras. Within three years he committed to memory the whole of *Siddha-Hema-vyakarana.* Besides grammar, he studied *Tarkasamgraha, Muktavali,* and *Vyaptichakra* with various commentaries. He also became well-conversant with epics like *Raghuvamsha, Kiratarjuniyam, Maghakavya,* and *Naishadhacharitam,* besides Alamkarashastra and Kosha.

For further studies he went to Mithila in 1911, and then to Kashi where he devoted himself to a study of philosophy and literature. Later, he went to Agra where he edited important Jain works like *Pancha-pratikramana,* the first four *Karma granthas* of Devendrasuri, and *Yogavimshika* of Haribhadrasuri.

In 1922, he joined the Puratatva Mandir of Gujarati Vidyapith as professor of Indian Philosophy. Here he edited *Sanmatitark* of Siddhasena Divakar, the most renowned author of a treatise on logic in Jainism. He was assisted by Pandit Bahechardasaji in this task of editing, and his five volumes contain valuable indices and appendices, including Abhayadeva's commentary.

In 1933, pandit sukhlalji joined Benaras Hindu University as Professor of Jain Philosophy and remained there up to 1944. Here he edited *Tattavarthsutra* of Umaswati, and *Nyayavatara* in Gujarati with text and translation. He devoted most of his time to writing and editing a number of valuable works in Sanskrit, Hindi, and Gujarati.

He edited *Pramana-mimamsa* by Hemachandracharya, with detailed introduction and notes. This work gave a new direction to editing and research. He not only corrected the original readings with the help of the xerox copies of the original manuscripts but also gave other comparative readings.

He critically edited Jayarashi's *Tattavopaplava*—a systematic work on *Charvaka darshan* which brought him wide recognition. He threw new light on the history of Buddhist philosophy by editing Archata's commentary on Dharmakirti's *Hetubindu.*

After retirement from Benaras Hindu University in 1944, he came back to Bharatiya Vidyabhavan where he worked with Acharya Jinavijayaji.

In 1957, Sukhlalji was invited by the M.S.University of Baroda to deliver five lectures on Indian philosophy, which were published in Gujarati (1951), Hindi (1971) and English (1977). His scholarly lectures on 'Atma-paramatma' and 'Sadhana' delivered at Gujarat Vidyasabha were also published in Hindi and Gujarati under the title of *Adhyatma vicharana.* The University of Bombay also invited him for lectures on Acharya Haribhadra, which were published both in Gujarati (1961) and in Hindi (1966).

In 1957, Sukhlalji was felicitated in Bombay at a public meeting under the chairmanship of Dr. Radhakrishnan, and he was presented three volumes of his collected writings together with a purse which enabled him to start the Jnanodaya Trust for the expansion of Indian philosophy and religion.

In 1947, he was awarded the Vijaydharmasuri Jain Sahitya Gold Medal by Yashovijay Granthamala for his services to Jain philosophy and Prakrit language. Honours and laurels came to him in full measure, including the conferment of 'Padmabhushan' by the President of the Republic in 1961 and the award of D.Litt. degrees (*honoris causa)*—by several universities. His book *Darshan ane chintan,* a volume of philosophical essays, received the Sahitya Akademi Award for the year 1958.

Panditji was a scholar and philosopher of great range and depth. For him religion was a living force, which could be used with a sense of discernment for the reconstruction of society as a whole. His insight into different schools of Indian thought was remarkable, and he believed it was up to a genuine scholar to seek the essence of truth in conflicting religions.

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All his life he made an earnest endeavour to live up to his ideal. In the words of Dr. Radhakrishnan, his life was that of an ascetic, performing Jnanayajna (ritual of knowledge).

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Shukla, Bishnu Datta (Pandit) (1877 — 1921)

Pandit Bishnu Datta Shukla, born at Shiora in Jabalpur district in 1877, was a loyal politician and one of the pioneers of the co-operative movement in the country and under his guidance the first Central Co-operative Bank was started.

Pandit Bishnu Datta Shukla was born in October 1877 at Shiora in Jabalpur district in the aristocratic family of Pandit Shiva Dutta Shukla who was Talukadar of about sixteen villages. His mother Hinota Devi also came from an aristocratic family of Patna tahsil. The founder of the family was Hitkar Shukla who settled at Pipariya as a money-lender after having migrated from U.P. some time in the eighteenth century.

After the advent of the British rule in the year 1818, he also acted as Subedar and Tahsildar of the Bhonslas. The Shukla family belonged to the Saryupari sect of the Brahmin community which was held in great esteem in this part of the country.

His education started in a *pathshala* where he studied Sanskrit in the orthodox way. During his minority his estate was held under the management of the Court of Wards. As Government ward, he was educated in the Princes College at Jabalpur. After Matriculating from this institution, he was sent for further education in the Christ Church College at Lucknow. The College was affiliated to the University of Allahabad. From this college he passed his B.A. examination with honours and was awarded a gold medal for passing in Sanskrit with distinction. He was very fond of books and maintained a well-stocked library on various subjects in his house.

He led the life of an aristocrat. According to the ways of the old nobility he took pleasure in riding horses watching games and sports, organising poetry symposiums, etc. He started his daily life with *puja* and wore a *tilak* on his forehead. Churidar *payjama* and *achkan* with a turban on his head were his usual dress. On suitable occasions he also appeared in English dress and wore a tie as well. But for his headdress he always used a turban.

He was a loyal subject of His Majesty's Government. Under the guidance of local officials he started the Co-operative movement. The co-operative moment in Sihora was started long before the enactment of the Co-operative Act in 1904.

He was one of the pioneers of the Cooperative movement in the country and under his guidance the first Central Co-operative Bank was started in this country at Sihora in the district of Jabalpur. The movement of co-operation then was in the experimental stage and the Sihora Co-operative Central Bank had the distinction of serving as a laboratory for this movement in this country. He held the Office of Chairman of this Bank since its inception till his death in 1921.

He rendered meritorious services to the Government during the years of the First World War as Recruiting Officer for the whole of the then Central Provinces and Berar. In recognition of the services the Government conferred on the title of Rai Bahadur and made him a first class Honorary Magistrate with powers to hold court

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at home. He derived his political views from the Tilak School of thought.

Later on, he was much influenced by Pandit Madan Mohan Malaviya . Alongwith Malaviya he was also a member of the Imperial Legislative Council of Lord Chelmsford . This was the august law-making body for the country and eminent personalities like Sir Surendranath Banerjea, Sri B.N Sharma, M.A. Jinnah and Vitthal Bhai Patel were its members.

After the First World War the British Government in India introduced a Bill in the Imperial Legislative Council known as the Rowlatt Bill which was vehemently opposed by every section of the people in India. The Government was bent upon enacting this Bill and in protest Pandit Madan Mohan Malaviya and Shuklaji tendered their resignation from the membership of the Council.

After the tragedy of the Jalianwala Bagh, the country entered into the extremist phase of its politics and Mahatma Gandhi became the idol of the day. Under his leadership Shuklaji became a Congressman and at his behest he returned the title of Rai Bahadurship and gave up his power of First Class Magistracy .

In the year 1921, a session of the All India Congress Committee was held at Nagpur. In this session a resolution for the launching of the non-cooperation movement was adopted . Shuklaji attended this session as a prominent Congress worker.

In the Congress Nagar at Nagpur he caught influenza and breathed his last, thus laying down his life in the service of the country. By his early death the country lost a great leader and Mahatma Gandhi, eulogising his services, declared in a public meeting that in Shuklaji's death he had lost his left hand.

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Shukla, Chandrashankar Pran Shankar (1901 —)

Chandrashankar Pran Shankar Shukla, born at Godhara in 1901, is an eminent Gujarati writer and scholar.

Chandrashankar Pran Shankar Shukla writer and teacher, was born at Godhara. After his Matriculation in 1919, he joined Gujarat College for further studies, but during the Non-cooperation Movement left college to join Gujarat Vidyapeeth, where he taught for many years. His first book *Sitaharan* (1923) was well-received in the literary circles. He translated G.L.Dickinson's *Letters from John Chinaman* (1972) into Gujarati.

With a view to bringing into Gujarati the classics of world literature he translated representative works from ancient Egyptian literature and published them under the title *Pyramidni chhaya* (1943), which also contains a learned article on the Egyptian civilisation and literature.

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Shukla, Durgesh (1911 —)

Durgesh Shukla, born in 1911, was a great Gujarati poet, prose-writer and playwright.

Durgesh Shukla was a poet, prose-writer and distinguished playwright. His first experiment with poetic drama entitled *Urvashi* (based on a mythological episode and written in Prithvi metre) earned him great reputation. His collection of plays entitled *Prithvinan ansu* (Tears of the earth) was equally famous.

Later, his numerous one-act plays collected in *Utsavika, Ullasika* and *Ahladika* enjoyed great popularity in both literature and theatre. Most of his plays can be successfully staged in towns as well as villages, as they require a minimum of stage properties and have an effective style of presentation.

It is commonly observed that his plays on the one hand, are exclusively expressive of lyrical impulses and, on the other they are full of thought-provoking laughter. So far as plots, characterisation, dialogues and stageability are concerned, his original as well as adapted plays, such as *Sundarvan, Pallavi parani gai, Rupam prathamam, Ugti pedhi* and *Ante-gharbhani* have been quite noteworthy.

Ibsen's play *Peer Gynt,* translated by him into Gujarati, displays his excellent dramatic talents. He made an ambitious experiment on the theme of love in his sonnet-sequence, *Anadarano yatri. Jhankriti* is another collection of his poems.

He has also written short-stories and novels. *Pujanan phul* is his first collection of short-stories. Subsequently, he contributed a few more volumes, such as *Pallava* and *Sajivana jharanan.* His *Vibhang katha* displays his creative ability as a novelist.

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Shukla, Rajendra Anantrai (1942 —)

Rajendra Anantrai Shukla, born at Bantwa in Junagarh district in 1942, is an eminent Gujarati poet.

Rajendra Anantrai Shukla was born at village Bantwa, Junagarh district. He did his M.A in Sanskrit, and taught the subject for sometime at a college in Dahod. His very first collection of poems *Komal Rishabh* (1971) received an award from the State Government. This volume was followed by *Swavachak ni shodh* (1972) and *Anani Gandhar* (1981).

Rajendra's poetic career spans over two decades having had its beginning in the late sixties. His contemporaries Ramesh Parekh. Madhav Ramanuj, Anil, Manoj and Adil Mansuri, almost all came out with simultaneous publications of their poems.

A break from the traditional lyric was achieved by Ramesh, Madhav and Anil, whereas Manoj and Adil gave a new look to the form of the Ghazal. It is not easy to categories Rajendra's contribution, for his poetry, although a product of the same period, is different in more ways than one.

Rajendra, not so obsessed with a particular genre, creates his own style. Perfecting a particular form is not that important for him as it is to find the right expression. Diction flows effortlessly, and we come across new coinages very often.

Interlaced with the dialect of Saurashtra the language shapes up in fine poetry. Experimentation with the form or the metre is more often out of sheer necessity than just for the sake of it. Spontaneity of expression is

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disciplined so much so that the poet hardly takes any licence.

Rajendra's poetic sensibility is open and receptive. Nostalgic memories are often given vent to as if things are happening right now. The day-to-day situations as in *Swavachak ni shodh* leave behind myriads of impression for the poet. Some shape up to make poetry which has its root in the humdrum, mundane life.

In one of the poems the poet expresses life's uncertainty by taking a familiar situation: people waiting for a public bus are not sure as to when the bus would come, and if it comes at all then who would be allowed to enter. Further, Rajendra's sharp observation finds fresh images from many a source.

He has a modern sensibility at all times, even when he has to draw a reference or two from mythology. His is an arrow-like flight, swift and to the point, and his poetry is for poetry's sake.

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Shukla, Ramchandra (1884 — 1940)

Ramchandra Shukla, born at Agauna in the district of Basti in 1884, was an outstanding critic and essayist of Hindi literature.

Ramchandra Shukla was born in Agauna village, district Basti. In 1892, the family moved to Mirzapur where his father was appointed chief land record officer. He studied at the local Mission School and then joined Kayastha Pathshala Inter College, Allahabad. He was weak in Mathematics and therefore left his studies to appear at the 'pleadership' examination in which he failed.

Unperturbed, he continued to study literature, psychology and history independently. His contact with Kedarnath Pathak and Badrinarayan Choudhary 'Premghan' of Mirzapur gave him strength of mind and purpose, and he seriously studied literature—Hindi, Urdu, Sanskrit and English—which gave him a strong base for his writings later.

After some initial odd jobs at Mirzapur, he came to Kashi as an assistant for the Hindi *shabda-sagar* project. He also edited the *Nagari pracharini patrika* for sometime. After the editorial work of the dictionary, he joined the Hindi department of Benaras Hindu University.

Shukla was an outstanding critic and essayist. His essays are compiled in the two volumes of *Chintamani.* He also wrote some poems, both in Brajbhasha and in Khariboli, and translated Edwin Arnold's *Light of Asia* in Brajbhasha poetry under the title *Buddha charit* and addison's 'Pleasures of Imagination' as 'Kalpana ke anand'. He also translated Rakhaldas Bandopadhyaya's *Shashank.* He, however, did not follow the originals strictly and altered the versions to suit his liking.

Shukla's essays on the theory of literature were compiled after his death in *Rasa-mimansa.* He also wrote exhaustive introductions to the collective works of Jayasi and Tulsidas and to Surdas's *Bharamar-geet.* His long introduction to *Vishwa- prapanch,* a translation of *Riddle of the Universe,* is an original piece of study in the field of philosophical writing.

He also wrote the first systematic and authentic History of Hindi literature. It gives not only biographical and literary details about poets and trends, but also offers a critical evaluation and ordering of the tradition of Hindi literature.

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Shukla is unique as a critic. He gave a certain depth to Hindi criticism which hitherto was confined to pointing out merely merits and demerits of a work in question. He tried to probe the working of the writer's mind, analysed the work in depth and interpreted it on the basis of objective criteria. He re-interpreted Indian poetics with a sound grasp of its theories; and even incorporated elements of Western thought and techniques in a basically Indian framework of criticism.

His greatness lies in the fact that he provided a testing ground to the tools and norms of literary criticism which he himself evolved. There is no gap or inconsistency in his theory and practice which is a rare quality. There is a profound coherence of ideas in his essays on human emotions and on theoretical subjects, and his evaluation of literary works.

There is a well-defined perspective in which he judges literature; the norms applied by him constantly define literature in relation to life. On the one hand he emphasised the social context, on the other he looked into the sensibility and creative faculty of the writer. Whatever fell outside his norms, he did not hesitate to reject.

It was on this account that he shifted the centre of Hindi criticism from Riti to Bhakti poetry. He thus re-arranged the entire literary tradition. It was with courage of conviction that he citricised Kuntak, Croce, Tagore, Blake and Spingarn. Be was perhaps, the first critic to introduce to the Hindi world critics like Eliot and Cummings. His essay ' Kavya mein abhivyanjanavad' shows the depth of his understanding of Western thought.

Besides his emphasis on the social context, Shukla stressed the communicability of emotions in literature. The communication of feeling, to him, was the main objective of literary writing. It was, therefore; obligatory for the poet, he argued, to empathise with the outside world.

Since there was more scope for the exercise of this empathy in narrative forms, he placed the epic, rather than short poems and lyrical compositions, on a higher pedestal. He, therefore, did not appreciate much the work of romantic and mystical sensibility.

His emphasis on empathy or transpersonalisation came in the way of his appreciation of the extraordinary or works with 'supra-perception' themes. And his classical approach to rasa theory did not allow him to appreciate the role of imagination beyond a certain point. That explains his attitude to a poetic movement like 'Chhayavad'.

He advocated emotion but not subjectivity, emancipation but not pseudo-mysticism. He had scant respect for mere thoumaturgy and embellishment in literature. It followed that the aim of literature is not to provide mere recreation; it must survey a more serious purpose of establishing 'an emotional tie with the rest of the world'.

He termed the literary experience as 'Bhava yoga' and placed it parallel to 'Jnana yoga' and 'Karma yoga' on the plea that this experience is self-emancipating.

In his history of literature he has not only taken note of the emerging new forms and genres like essay, short-story, novel, drama, etc., but has also made significant and comprehensive comments on them. As a historian of literature, he made a departure from mere compilation of facts and offered a proper periodical division of literature on the basis of various trends.

For determining the validity of literary trends, he accepted the criterion of the cultivated taste of the educated class of readers. Besides correlating literature with this taste, he examined the social background also. For him poets were not mere individuals, they were representatives of the behaviour pattern and thought of a whole race.

Acharya Shukla's essays reveal his profound scholarship, capacity for analysis, and

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terse style. They are not personal essays, but essays on theories of literature, and on human instincts and emotions. He constantly moves from one area to another, showing that there is always a common link between the various types.

Acharya Shukla put literary criticism in Hindi on a sound footing. He was neither overwhelmed by the high-sounding concepts of Indian metaphysics or Western philosophical systems, nor startled by the discoveries and revelations of psychology and psycho-analysis.

He studied them judiciously, sifted the essentials from the non-essentials in Indian poetics and revised them to suit the modern cultural and literary contexts by assimilating such elements of Western thought as were rationally tenable and conformed to the Indian world-view.

He believed in an inherent relationship between poetry and life, and defined poetry as an emotive expression of life. Its primary function, he believed, is to refine human sensibility. He accepted life in its totality and believed that poetry is not just an expression of individual experience but of the collective consciousness of the people as a whole. 'People', here, of course, does not mean the total population or the masses as a whole but the elite.

Collective consciousness, therefore, meant the consciousness of the cultured section of society whose sensibilities were receptive and responded to the emotive beauties of life. The distinction was cultural and not economic.

With his strong bias for the emotive appeal of poetry, Acharya Shukla is obviously an exponent of the theory of rasa. He defined rasa not as a mere emotion or emotive experience but as a state of mind; as such, he has given it an objective basis.

Rasa is not a personal but a universalised, a collective human experience. It has a social bias, and is linked up with the welfare of society in general. Aesthetic or poetic values are thus integrally related to moral and socio-cultural values of life.

In socio-cultural interpretation it is not possible to considers aesthetic experience as purely pleasurable, and yet it cannot be defined as a painful experience under any circumstances. To solve this problem, Acharya Shukla defined aesthetic experience as a state of liberation of human sensibility in which the reader's mind becomes free from personal infatuations and selfish involvements.

With his positivist approach to art and literature, which was composed of the subjective and the objective element in due proportions. Acharya Shukla has shown a natural preference for narrative poetry—with rich emotional content—over the lyric, and for the thematic lyric over the purely personal one.

His wit and satire was powerful, style lucid, criticism penetrating and expressions significant and profound. He disliked diction for its own sake and was incapable of writing in a mystic or modern vein. His style was simple, austere and painstaking.

Human character modelled on Tulsi's *Rama Charitmanas* was his cherished ideal and therefore, the basis of his human philosophical approach. Synthesising all that was best anywhere and frowning at hyprocrisy he could be called an enlightened orthodox Hindu with faith in the Lok Dharma. Pained by the nation's plight he gave expression to his feeling in poetry.

His tone was most pathetic when the Surat Congress faced a split. His essay "Goswamiji or Hindu Jati" proves his broadmindedness. *Chintamani* and *Vichar Vithi* were collections of his essay and *Triveni* comprises his three great critical studies.

At the age of sixteen his poem "Manohar Chata" was published in the *Saraswati.* He was a regular contributor to the *Samalochak* and the *Anand Kadambari.* His English article "What

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has India to do" was published in the *Hindustani Review*. *The Indian People* was another journal in which he often wrote. He was the editor of the *Nagri Pracharini Patrika* and the *Hindi Shabda Sagar*. Among the numerous works edited by himmay be mentioned "Tulsi Granthawali", "Sur Ka Bhramar Gita", "Jayasi Granthawali', "Vir Singh Dev Charit", etc.

His *Hindi Sahitya ka Itihas* is the first and the best yet. 'Shishir Pathik' and 'Basant Pathik' are his well-known plays. He translated Edison's *Imagination*, Megasthenes's 'Description of India' Sir T. Madho Rao's 'Minor Hints', Arnold's 'Light of Asia ', as well as 'Plain living, and High thinking' and 'Riddle of the Universe' from English and 'Shashanka' from Bengali into Hindi.

He wanted complete independence of India from British rule. His short tenure as Naib Tahsildar roused his short spirit against the "Ji Huzur" tendencies; and this spirit of self-respect is evident in all his works. His name stands out as an inspiration to anyone who has the slightest to love for the Hindi literature.

In the context of poetic diction also he prefers metaphoric language which operates through images to a spontaneous overflow of words or 'electrified' language

In the light of an integrated philosophy of life and literature, deduced directly from his own appraisal of classics, he examined every trend and genre of poetry. He made proper use of the ancient philosophical doctrines, but all that was to re-affirm his own thesis.

This empirical method of criticism gave him courage of conviction, and he would not bow down to any authority. He appreciated the value of the context but would not lose his grip over the central idea.

The difference between the circumference and the centre, between the reference and the meaning, was always clear in his mind, with the result that his feet were always planted on solid ground.

Acharya Shukla has, indeed, pride of place among the classical critics of the world - with Aristotle and Anandavardhana among the ancients and Matthew Arnold among the moderns.

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Shukla, Ravi Shankar (Pandit) (1877 — 1956)

Pandit Ravi Shankar Shukla, born in Sagar in 1877, was one of those leaders who played a notable role in the national freedom struggle from 1919 to 1947 and shaping the administration of Madhya Pradesh.

Pandit Ravi Shankar Shukla was one of those leaders who played a notable role both in the national freedom struggle from 1919 to 1947 and shaping the administration of Madhya Pradesh in early years of freedom. He chose the former Central Provinces and Bihar as his area of work during the freedom struggle and later as the Chief Minister of the State, he laid the foundation of its education and industrial progress. After the States Re-organisation in 1956 he became the Chief Minister of the new Madhya Pradesh and remained so till his death on 31 December 1956.

Shuklaji as he was popularly known was born in Sagar on 2 August 1877. His family

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originally hailed form Unnao district of Uttar Pradesh. His great grandfather made sugar in the then Central Provinces his home in the beginning of the nineteenth century. His grandfather Pandit Ramchandra Shukla was known for his great personality and for his sense of devotion to work. Shuklaji's father was a sub-agent in Rally Brothers.

Ravi Shankar was brought up in the loving care of his grandfather, his parents, Pandit Jagannath Shukla and Tulsi Devi and his uncle Pandit Gajendhar Shukla.

Shukla had his primary education at Sagar and his secondary education at Raipur. After Matriculation in 1895, he joined the Hislop College at Nagpur and took the B.A. degree of the Calcutta University in 1899. Later when he was a teacher in the Hitakarini School at Jabalpur in 1901-02 and the Headmaster of the State High School at Khairagarh in 1903-04 he studied law and took the degree form the Allahabad University in 1904.

It was during his college days at Nagpur that Shuklaji began taking interest in public life. The inspiration came from his teacher Pandit Bhagirath Prasad Dubey and Shuklaji attended the 13th All India Congress Session at Amravati in 1897 as a volunteer.

Since that year till his death Shuklaji was a staunch Congressman and he made the organisation strong in Central India. Another person who left a profound impression of patriotic zeal on young Shuklaji's mind was Pandit Vishnu Dutt Shukla.

After graduation Shuklaji entered government service in 1899 but resigned the job to become a teacher at Jabalpur in 1901. He was married. It was in December 1902 that Shuklaji's courage was truly put to the test. Plague broke out in Jabalpur and his young wife Bhavani Devi caught the infection. Shuklaji personally nursed his wife during the terrible illness and saved her life.

Shuklaji took upon himself the ordeal of nursing a patient of plague a second time when he attended on the second son of the Diwan of Khairagarh. As the Headmaster of the State School at Khairagarh in 1903-04, Shuklaji was very popular both as a teacher and a cricketer—a left-handed bowler.

Shuklaji began his practice as a lawyer at Rajnandgaon in 1907 and soon moved to Raipur where he made his home all his life. He made his mark in the legal profession and was known as an outstanding lawyer of the region both on the criminal and the civil side. When the Congress was split into two groups —the Moderates and the Radicals in 1907 Shuklaji joined the Radicals.

His close associated then were Pyarelal Misra, Wamanaro Lakhe, Moolchand Tiwari, Thakur Hanuman Singh, Madhavrao Sapra, Jamnalal Bajaj, Shri Krishnadas Jaju and Govind Das. They remained his life-long friends. Pandit D.P. Mishra, who was associated with him later, was also a close friend of Shuklaji.

In 1914, Shuklaji began taking an interest in civic affairs. He was elected a member of the Rajpur Municipal Committee that year and he held the office without a break till 1924. In 1921 he was elected a member of the AICC and in the same year he was also elected a member of the Raipur District Council and remained so till 1934.

It was in response to Gandhiji's call that Shuklaji sacrificed a very lucrative legal practice and plunged into the national freedom movement. He was attested in 1921 but the Government was forced to free him as huge crowds surrounded the police station where he taken in custody and citizens from all walks of life demanded his immediate release. It spoke of his popularity. Shuklaji was jailed again in 1930,1932,1941 and 1942 during the freedom movement.

Shuklaji's career as a legislator started in 1922 when he was first elected to the Legislative Council of the Central Provinces. He was a

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member of the Swarajya Party in the Legislative Council in1924 and in 1926.

In the first elected Congress ministries in the Provinces, Shuklaji became the Education Minister of C.P. and Berar and after the Khare episode he was sworn in as the Prime Minister (as the Chief Minister was then called) of the province. When the Congress ministries resumed office in 1946, Shuklaji again became the Chief Minister of Madhya Pradesh even after the reorganisation of the states till his death in 1956

Shuklaji was a man of deep convictions. He was opposed to India being dragged into the Second World War on the side of the British without national consent, but at the same time he declared in his speech in the Legislative Assembly (4 November 1939) that the Congress would remain a second Himalaya for the nation protection against Nazi and Bolshevik totalitarianism. In 1947 in a moving speech he expressed himself against the partition of India. Gandhiji made a reference to this speech of his in the prayer meeting on 16 June 1947.

A fact not widely known was Shuklaji's strong opposition in 1946 to the British move to lease out Bastar to the Nizam for ninety-nine years. He took Sardar Patel's help to foil the move.

Shuklaji had a commanding personality. His tall stature, big grey moustaches, the traditional Indian dress of khadi, dhoti and kurta and the white cap and his quiet, yet friendly manners created a very favourable impression on everyone who came in contact with him. He was generous by nature and never had any hard feeling for any one.

Shuklaji's impact on the social, educational and political life in Madhya Pradesh was great. He brought about social reforms in the Kanyakubja community. As the Education Minister, Shuklaji introduced the Vidya Mandir scheme in C.P. and Berar.

He encouraged the study and development of Hindi as the national language. He had also a abiding interest in literature. He wrote "Rastra Bhasha ki Samasya aur Hindustani Andolan" and the "Lingua Franca" in 1945. He derived spiritual guidance from the Gita and he was greatly influenced in his political career by the relentless fight put up against the British by Eamon de Vakera of Ireland.

One of the most notable contributions by Shuklaji during the freedom struggle was his organising the teachers to make the national freedom movement very strong on Raipur district when he was the President of the District Council in the late twenties and the early thirties.

His work in the rural areas with the help of the teacher's organisation created a mass awakening in the district and he set up what was almost a parallel Government in the area. It was during those years that he developed faith in democracy.

Those years also made him look to the people as one and he made no discrimination on grounds of caste or religion. In fact when allegations were made against his ministry for ill-treatment of the Muslims in 1937 to 1939 during the Hindu-Muslim riots he immediately ordered a full-scale inquiry and Justice Maclean held the Ministry was completely free from blame.

Inside the Legislative Assembly a representative of the Muslims, K.S. Abdur Rehaman Khan spoke highly of Pandit Shukla's generous attitude and said that the allegations against his Ministry were baseless.

Shuklaji left a deep impression of the old Madhya Pradesh in particular by making parliamentary democracy a success and by making the administration less rigid and more and more popularly oriented.

In the post-Independence era, Shuklaji laid the foundation of industrialisation of Madhya Pradesh by being largely instrumental in having the first public sector steel plant set up at Bhilai. It was his monumental gift to the region he loved and served all his life.

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Shukla, Shrilal (1925 —)

Shrilal Shukla, born at Atrauli in the district of Lucknow in 1925, was a prominent Hindi short story writer, novelist and essayist.

Shrilal Shukla was born at Atrauli, district Lucknow. He graduated from Allahabad University in 1947 and joined the State Civil Service.

Shrilal Shukla has written short-stories, novels and essays, but is best known for his work *Raag darbari* (1968), which won him the Sahitya Akademi Award for 1969. It is a sharp and witty novel which demolishes romantic myths that adhere to the image of an Indian village as an idyllic land of innocence and piety. He reveals the post-Independence rural life in India with all its festering sores and Internal politicking.

Shrilal Shukla is known for his incisive wit and pungent sarcasm with which he analyses men and institutions. A career bureaucrat, he has had a close encounter with the official machinery which he exposes in his novel *Makan* (1976). The hero of this novel is a music teacher who tries to find a house for his family in State capital, and faces varied situations ranging from horrendous to hilarious.

In this work, as in his stories he reserves his sharpest digs at the dilettante sahibs and memsahibs, who have since Independence become self-proclaimed patrons and connoisseurs of Indian art, while appealing the white sahibs in their speech, mannerisms, and life-style.

While Shukla has written a good deal about life in Indian villages, he would not like his writings to be dubbed as regional literature. Village and city, to him, are interconnected entities with cultural ripples from one reaching out to the other.

The language used in these essays, short-stories and novels is rich, racy and colloquial. He makes equally effective use of the popular rural phrases and the Sanskritised official 'bureaucratese' used in files and meetings all over the country.

The constant juxtaposition of the two leads to interesting results, and serves to highlight the satirical intent of the writer. In his essays he has caricatured the hollowness of the intellectual scene to the great delight of the reader.

His other important works include: (Essays and Sketches) *Angad ka paon* (1958), *Suoni ghati ka suraj* (1957), *Agyatvas* (1961); *Yahan se vahan* (1969); *Simayen tutati hain* (1973); *Admi ka zahar* (1974); *Arpit meri bhavna* (1974).

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Shukla, Yogendra (1896 — 1966)

Yogendra Shukla, born at Jalalpur in Muzaffarpur district in 1896, was a revolutionary freedom fighter.

Born in a respectable Bhumihar family in October 1896, at Jalalpur in Lalganj, Muzaffarpur district where his ancestors had migrated from a village of the Gorakhpur district in U.P. Yogendra Shukla was the son of Jnan Shukla, a small cultivator. He lost his mother at the age of nine. His nephew, Baikuntha Shukla, was a famous revolutionary of Bihar, but his uncle had to work in the police force for the maintenance of the family.

He married Chandrama Devi of a cultivator's family of the Hajipur sub-division at the age of eleven. She died in 1936 when Shukla was serving a sentence in the Andaman island.

As an intelligent boy, Shukla took an active interest in the events of national and international importance. Right from his boyhood he showed signs of a revolutionary spirit with an interest in wresting and hunting of wild animals.

He first studied in the Jalalpur Lower Primary School. Then at the age of ten he was admitted in the Lalganj Middle English School and at the age of sixteen into the G. B. B. Collegiate School, Muzaffarpur where he studied up to the Matriculation stage. He could not however complete his education: he fled his home when asked by his uncle to join the police force.

During the early life he was influenced by the writings and speeches of Bal Gangadhar Tilak. While a student at Muzaffarpur he came into close contact with J. B. Kripalani who soon became his political guru. Shukla also came into contact with the Anusilan Party and its workers whose leader in Bihar was Phani Ghose. It was under their influence that Shukla became a revolutionary.

It was again at Muzaffarpur in 1914 that he heard a highly patriotic speech of Satyadeva Paribrajak which created in him an intense hatred for the British, which was strengthened by the execution of Kshudiram Bose.

Among his close associates were Acharya J.B. Kripalani, Suraj Narain Singh, Prakash Narayan, Phani Ghose, Prasanna Singh, Birchand Patel, Kedarmani Shukla and Bhagat Singh. Several active revolutionaries were his personal friends.

At Satyadeva Paribrajak's suggestion he went to Calcutta to escape to America to bring arms. This attempt having failed, he returned to Varanasi where he came under the influence of Dhirendra Mazumdar at the Kashi Vidyapith and joined the Indian National Congress. In the Benares Distinct Jail he met Chandra Shekhar Azad.

Shukla joined the non-cooperation movement and suffered a six months' term of imprisonment. Of release, he devoted himself to propagating the use of khadi.

He once again tried to escape to America by getting a porter's job in a ship. But in return for insult by a European gentleman he beat him up and fled to the Ashram of Kripalani in Sind. He was arrested at Faizabad in the middle of 1923 and was released after fifteen days.

In the early stage of the nationalistic career he worked in the Plague Relief Committee, getting himself trained in the organisational work.

He made his greatest contribution to the cause of Indian freedom between 1930 and 1942; and it was in North Bihar and U.P that he worked as one of the top revolutionaries looting trains and treasuries and becoming almost a legendary figure for his many exploits. He propagated the message of revolutionary nationalism through secret societies.

He was a close associate of Bhagat Singh and Batukeshwar Datta. He was convicted in several sensational conspiracy cases serving prison terms for a total of more than sixteen and a half years.

But Shukla organised at Hajipur a revolutionary organisation like the Anusilan

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Party of Bengal only after he got disillusioned with the constructive programme of the Congress. This party supplied arms to the revolutionary organisation in different parts of India.

In 1928 Shukla unsuccessfully tried to throw a bomb at the Simon Commission at Madras. He and his party however succeeded in obtaining handsome booties by political dacoities and helped the Hindustan Socialist Republican Party with money and arms.

He was the principal absconder in the Maulania dacoity of Champaran. He once confessed that he had committed dacoity at Maulania, evaded arrest by jumping from the Sonepur bridge and swimming to Marufganj in Patna City and sent money to Dr. Satya Narain Singh in Germany for bringing arms. He was sentenced to twenty two-years' imprisonment.

He went on hunger strike several times in jails to get his grievances redressed. On his release on 2 March 1938 he joined the Congress Socialist Party but was soon arrested in connection with the Madras Bomb Case. On his attempt to escape he was transferred to the Deoli Camp Jail and then to the Hazaribagh Jail.

On 7 March 1942 he alongwith Jaya Prakash Narayan and others fled the jail. The Government announced a reward of Rs. 5000/- for his arrest. Ultimately he was attested at Muzaffarpur on 7 December 1942 and brought in chains to Patna and then to the Buxar jail to serve a term of three year imprisonment till November 1946.

During a total of sixteen years' imprisonment in different jails of India he was subjected to extreme figures and restraints which corroded his iron constitution. Even so the fire of nationalism continued to burn in his heart.

Shukla was a member of the Congress Socialist Party. During 1958-59 he became a member of the Bihar Legislative Party. In 1960 he was taken seriously ill and in his old age lived in poverty. He died in November 1966.

Shukla denounced caste restriction and untouchability. He entertained modern ideas and wanted radical social reform. Initially he had faith in the Hindu religion but later he had no faith in any religion. Western education he thought made Indian physically weak and mentally degraded with a hankering for a life of ease.

He had an intense desire to free his country from the foreign yoke for its economic and political regeneration. He placed his country above everything and would not hesitate to make the highest sacrifice for this cause. An urgent believer in violent nationalistic activities and in a policy of blood and iron , he had no faith in the non-violent movement. He denounced communalism of all sorts.

He believed that the Second World War had weakened the British Empire proving opportunities to the Indian revolutionaries to speed up resistance movements in the country. He hated the brutish bureaucracy which ruled tyrannically and fleeced this country for the benefit of Great Britain.

He also denounced the racial policy of the British who treated the freedom fighters of India as animals and who ruled India only to use it as a market. He did not like the Congress demand for Domination Status, he was for complete self-government for India and nothing short of it.

Shukla has been held in high esteem by the revolutionaries of India. He ranks almost equal to the freedom fighters like Bhagat Singh and Batkeshwar Dutta because of his daring and heroic exploits. He suffered terribly during the freedom struggle and yet after independence he was not granted even a bare subsistence allowance.

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Shunmugam Chetty, R.K.

——See under Chetty, Shunmugam R.K.

Shyam Kumari (active in 1931)

Shyam Kumari was an eminent freedom fighter, advocate and parliamentarian.

Shyam Kumari was an advocate, Allahabad High Court. She participated in the Freedom Movement and was convicted for leading the banned Congress procession, 1931. Krishna Nehru alongwith Shyam Kumari were fined fifty rupees or in lieu of it to under go one month's simple imprisonment. She was the Founder General, Secretary and Teasures, Children's National Institute, Allahabad.

She was Founder and President, Fed. of University Women in India, Vice-President Bharatiya Grameen Mahila Sangh, New Delhi ; General secretary, Indian Council of Child Welfare. Member Rajya Sabha 1963-68. She was Editor of the *Democrat.* She was incharge of Swaraj Bhawan and Raj Bhawan Allahabad. She died in the age of sixty-five.

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Shyam Lal (Lala) (1909 —)

Dr. Shyam Lal Thapar, born Moga in the district of Ferozepor in 1909, is an eminent freedom fighter and political leader.

Dr. Shyam Lal Thapar, son of Telu Ram Thapar of Moga (District Ferozepore), Punjab, was born on 14 October 1909. He had his primary education in the Dev Samaj School, Moga. Then he joined the Mathra Dass Anglo-Sanskrit High School, Moga in the 5th class and studied there up to the Matriculation examination in 1927 in the first division.

After finishing school he joined the Medical College , Amritsar, and passed the Punjab State Medical Faculty Final Examination in 1931. Thereafter, he settle as a medical practitioner at Moga.

Shyam Lal joined the Indian National Congress in 1935. He took part in the freedom struggle in 1941 during the Individual Satyagraha started by Mahatma Gandhi, and was sentenced to fifteen months' imprisonment with a fine. Again in 1942, during the Quit India Movement, he took an active part in the struggle when all over India there was a movement for paralysing the government by all possible means like the cutting of telephone wires, removing of rails burning of Government records and other violent disturbances.

Under the instructions of the District workers, he left for the Frontier. One night's stay with the Frontier Gandhi, on or about 15 September 1942, was a memorable event. He left the place in the early morning with the help of the Khudai-Khidmatgars', arrived at Mansra by bus and, then via Rawalpindi, at Lahore and Moga. He gave all necessary instructions to the nationalist workers who decided to jump into the movement with the 'Do-or -die ' slogan of Mahatma Gandhi.

It was decided to hoist the Indian National Flag and remove the Union Jack from the building of the Tehsil Offices on 2 October

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1942— the birthday of Mahatma Gandhi. Jathas were arranged from the Illaqa, but the police wanted to arrest the demonstrators.The whole town was under military guard. However , the police could not make any arrest.

While underground, Shyam lal, toured the whole district, went to Lahore, organised strikes the colleges at Lahore and was ultimately arrested at Moga. He was detained for two months in police lock-up and was interned from 20 February 1943 for two and half years in Moga town under the defence of India rules.

A strong believer in Gandhian ideology, he took an active part in 'bhoodan' movement of Sant Vinobha and joined his *padayatras*. He was a member of the Indian National Congress since 1935, a member of the District Congress throughout and of the Provincial Congress Working Committee for some years.

He was an elected member of the Punjab Legislative Council from the year 1970. During this period he was appointed Deputy Minister for Medical Health, Food Supplies and Taxation in the first ministry on the formation of Punjabi Subha in November 1966. He was the Vice-President of the Punjab Harijan Sevak Sangh; a life member of the Indian Red Cross Society; an Associate Member of the Servants of the People Society founded by Lala Lajpat Rai; and a member of the Lala Lajpat Rai Birth Place Memorial Committee under the Chairmanship of Lal Bahadur Shastri.

He was a member of the D. M. College Managing Committee for over ten years, and a member of the Moga Municipal Committee from 1951 to 1964, He is a staunch believer in the socialistic pattern of society and peaceful revolution on Gandhian lines. He has also been taking keen interest in the country's development activities.

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Shyamaji, Krishnavarma (Pandit) (1857 — 1930)

Pandit Shyamaji Krishnavarma, born at Mandavi in the Cutch State in 1857, was an eminent freedom fighter, politician and radical thinker.

Pandit Shyamaji Krishnavarma was born on 4 October 1857—the year of the Indian War of independence—at Mandavi (in the old Cutch State) which was connected with Bombay by a steamer service. His father's name was Krishnavarma Bhansali. It was a poor Hindu family in which Shyamji was born.

Shyamaji was educated at the Primary School at Mandavi and received English education at a High School at Bhauj.

Shyamaji lost his mother in 1867, and was taken to Bombay by a rich Bhatia friend of the family and was admitted to the Wilson High School.

Topping class in the High School, Shyamaji joined a Sanskrit *Pathshala* (private school) where he learnt Sanskrit under a Shastri. in 1875 Shyamaji secured Gokuldas Kahandas Prize in Sanskrit in High School and joined the Elphinstone High School, where he soon secured the first rank.

Shyamaji became friendly with his co-student Ramdas, the son of a rich merchant. Soon after, Shyamaji was married to Ramdas's sister, Bhanumati, in 1875.

Shyamaji joined the widow-marriage movement at the house of a leading social reformer—Madhavdas Raghunathdas. In 1875 Swami Dayanand founded the Arya Samaj in Bombay and scored a great victory over the orthodox Pandits at a big meeting. Shyamaji saw the Swami and was spell-bound. Soon he agreed to carry on propaganda for the cause of the Arya Samaj.

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Shyamaji started his propaganda tour in 1877. He spoke in Sanskrit at Nasik in April, and at Poona and Ahmedabad in May. He also visited Baroda, Broach and Surat in June. He spoke at Bhuj, Mandavi and Lahore in 1878. His propaganda tour was a great success, and secured golden certificates from great scholars and Pandits.

Introduced to the great British Sanskrit Professor, Monier Williams, in 1874, he entered into correspondence with him with a view to get some help for further studies in England. Finally he sailed for London in April 1879, after borrowing some money from his father-in-law and other friends.

He was admitted to the Balliol College, Oxford, in April and to the Inner Temple in June for studies in Law. Shyamaji received some help from Professor Williams and some tuition in Sanskrit from British students.

Before Shyamaji secured the degree of B.A. at Oxford in 1883, he represented India at a Conference of Orientalists in Berlin. In 1884 Shyamaji was called to the Bar in London and returned to India in 1885.

Shyamaji was then enrolled in the Bombay High Court. But he soon left Bombay on his appointment as a Divan at Ratalam. He liked the old Indian States as the old citadels of the freedom of India.

The Indian National Congress was founded by Hume in December 1885 after the Madras Mahajana Sabha and the Bombay Presidency Association had been founded a year earlier.

In 1888 Shyamaji resigned his post in Ratalam due to ill-health. Shyamaji began legal practice at Ajmer in 1888 but soon quarrelled with the local Arya Samaj people. In 1893 Shyamaji joined service as a member of the State Council at Udaipur (Rajasthan). In 1895 Shyamaji accepted the post of Divan at Junagadh, but had to leave his service due to the; conspiracy of a British Officer with some local politicians.

Disillusioned with his British friend, Shyamaji fought for his dues from the Junagadh State and carried on his fruitless campaign from the Rajkot Agency to the British government in London.

In September 1895, Shyamaji was reinstated in the service of the Udaipur State. But Shyamaji's faith in British justice was destroyed, not only by his experience in Junagadh but also by the arrest of Tilak and Natu Brothers in 1897, after the murder of two British Officers in Poona.

Shyamaji left India in 1897, under the influence of Swami Dyanand and Tilak, as well as of Mill and Spencer, the great British sociologists. In 1899 Britain declared War on Transvaal when gold was discovered in that State, Shyamaji immediately supported the Boers' fight against the British.

Shyamaji attended the funeral of Spencer on 14 December 1903. After tributes were paid by some leaders to his memory Shyamaji got up to announce his offer of one thousand pounds to the Oxford University for establishing a Spencer Lectureship. The offer was accepted by the University which appointed a Committee to carry out the scheme of the founder.

On 8 December 1904 Shyamaji announced his scheme for founding Indian Fellowships on condition that the recipients do not accept any officer under the Indian Government. The offer was rejected by the Indian National Congress to which it was made.

In 1905, Shyamaji took a plunge in politics. Lord Curzon, the new Viceroy, had become unpopular in India due to his oppressive laws. In January 1905 Shyamaji published his first English monthly, *The Indian Sociologist,* as an "organ of freedom and of political, social and religious reforms". He adopted Spencer's words "Resistance to aggression is not simply justifiable but imperative" as his motto.

The object of the paper was to meet the need for a genuine interpreter of the Indian point

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of view in England. Shyamaji supported radical leaders like Frederick Harrison and Hyndman. He also praised Japan's victory at Port Arthur. The new paper created a stir in Indian circles. In the second number Shyamaji denounced the British and their rule in India.

In February 1905 in the Indian Home Rule Society was formed at a meeting under the leadership of Shyamaji, for securing for India a government of the people, by the people and for the people. He also criticised their Congress leader for their timid policies. Shyamaji announced the opening of the India House in London as a residential centre for Indian students and political workers.

The new paper had a very powerful effect on Indian politics. Congressmen denounced it but extremists like Tilak supported it. In the October number of his paper Shyamaji proposed a peaceful passive resistance movement for India's freedom. He stated that the Government would be brought to a standstill by Indians as there were no Britishers serving as policemen, postmen,clerks, drivers, etc., in the country.

In October 1905 Bengal was partitioned by the Government. The country opposed that act as one man. The cries of "Swadeshi", "boycott" and 'Peaceful Resistance' rang out every where. The Government started repression. In December 1905, the Congress meeting at Benares, under the presidentship of Gokhale, passed very ;mild resolutions which were criticised by Shyamaji.

In the same year, a brilliant student named Bapat—who later became famous as Senapati Bapat—left his studies in Scotland and gave up his Government scholarship after he made a speech on self-government of India. Bapat then became a whole-time worker with Shyamaji for Indian freedom. The well-known patriot Vinayak Savarkar also began his work at the 'India House' in the same year.

With the approach of the Congress session at Calcutta, Shyamaji supported the election of Tilak against Dadabhai Naoroji who was proposed by the old leader. Dadabhai was finally elected as President. He gave a new slogan: "Swarajya is my birthright". But Shyamaji criticised Dadabhi as a leader "facing both ways", as he did not support any radical policy. The year 1907 saw a great political fight between the old and new leader—the extremists and the moderates—in the Congress.

On 10 May 1908, the fifty-first anniversary if the Indian war of independence, was celebrated at the India House, under the leadership of Savarkar. About this time two Punjab leaders, Lala Lajpat Rai and Ajit Singh, were deported by the Government of India. Due to new repressive policy of the Government Shyamaji had earlier left London in 1907 for Paris to continue his work with greater freedom. Shyamaji reacted to severe personal attacks in the British press by publishing the French revolutionary national anthem in Gujarati and many other Indian languages.

In August 1907, Shyamaji's friend, Rana, and Madame Cama represented India at the International Socialist Conference at Stuttgart. Madame Cama unfurled the first Indian national flag at the meeting.

When the Government stepped up repression in India Shyamaji urged the people to adopt the policy of non-cooperation and strikes on peaceful lines. Eventually, Shyamaji affirmed the right of a subject people to adopt an armed struggle to overthrow an oppressive Government.

When the Congress broke up at Surat in December 1907, due to acute difference between the extremists and the moderates, Shyamaji supported Tilak's part and denounced the moderates in the paper.

On 30 April 1908, an Indian youth, Kshudiram Bose, threw the first bomb at two English ladies who were killed by the explosion. Tilak's article on this incident were pronounced seditious by the Bombay High Court which sentenced him to jail for six years. Shyamaji criticised the sentence on Tilak in the strongest terms.

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While the Government put down the movement in India with a heavy hand, Savarkar published in 1909 his great work on the 'War of Indian Independence' of 1857.

He had also sent an English copy of a manual for making of bombs and some revolvers to friends in India during 1908 and 1909. Then Madanlal Dhingra, a companion of Savarkar at the India House, shot at and killed a British Officer, Sir Curzon Wylie, in London. Naturally Shyamaji disowned all responsibility for this murder.

A warrant was issued for the arrest of Savarkar in connection with the murder of a British Officer in Nasik with a revolver sent by him. Finally, Savarkar was arrested in March 1910 in London and sentenced to a long term of imprisonment. Savarkar's arrest and sentence naturally weakened the activities of Shyamaji in Paris.

New revolutionary papers were published by spirited young men in Paris and naturally eclipsed Shyamaji's old paper. No doubt Shyamaji supported all revolutionary movements in Egypt, Turkey, China and elsewhere. But when he knew from his study of international affairs that war was inevitable he left Paris for Geneva in 1914, again for his personal safety.

Shyamaji no doubt sympathised with and the revolutionary movements carried on in Berlin for the freedom of India. He also supported Gandhiji's campaign of non-cooperation. He published the last number of his paper in 1923 and died in Geneva on 31 March 1930.

His widow Bhanumati died three years later. The good sum of money left by them has enabled their trustees to found a lying-in-hospital in Mandavi, Cutch, the birth place of Pandit Shyamaji Krishnavarma.

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Shyamsundar Das (1875 — 1945)

Shyamsundar Das, born at Varanasi in 1875, was an eminent Hindi critic, writer and editor.

Shyamsundar Das, critic, editor and academic, was born at Varanasi in U.P. His ancestors belonged to Lahore. Shyamsundar Das took his B.A. degree in 1897. Right in his school days he, along with two of his schoolmates, Ram Narain Mishra and Thakur Shiv Kumar Singh, founded the prestigious institution.

Nagari Pracharini Sabha, at Varanasi in 1893. He taught for sometime at Varanasi and later worked as Headmaster, Kalicharan School, Lucknow. He was appointed Head of the Department of Hindi at Benaras Hindu University in 1921.

Completely identifying himself with Nagari Pracharini Sabha in a number of capacities, he worked ceaselessly for important literary causes. He launched a movement with others for the propagation of Hindi and Devanagari script in courts, edited *Saraswati* (from 1900) and *Nagari Pracharini patrika* (1901-18), and completed *Hindi shabda-sagar* (1907-16).

He organised the work of collecting and published several of them. He was, indeed, the driving force behind the activities of the Sabha which made an all-out effort for the growth and development of Hindi literature.

Marshalling all his intellectual and academic powers and resources, he managed to collect a large body of hitherto unexplored research material in Hindi. He produced a number of important informative works in the

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form of books, monographs, pamphlets, etc., besides some significant critical works of considerable literary merit.

His language was chaste Hindi, marked by ease of expression and clarity of thought. His important works include: *Hindi kovid ratnamala* (1909), 2 vols., *Sahityalochan* (1922), *Bhasha-vigyan* (1923), *Hindi bhasha ka vikas* (1924), *Kabir granthavali* (1928), *Hindi bhasha aur sahitya* (1930), *Rupak rashasya* (1931).

These works, though not products of a profound original mind, exemplify by all measures his robust assimilative capacity, achieving a valuable synthesis of eastern and western literary principles and thought. And his greatness will be judged by the pioneering work he was able to do for the development of Hindi literature at an advanced level of study and research.

In recognition of his meritorious services to the enrichment of Hindi literature the degree of D.Litt was conferred on him by Benaras Hindu University, and that of Sahitya Vachaspati by Hindi Sahitya Sammelan, Allahabad.

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Siddheswari Devi (1903 — 1977)

Siddheswari Devi, born in Varanasi in 1903, was one of the great pillars of Hindustani light classical music.

With the passing away of Siddheswari Devi on March 18, 1977, the last of the four great pillars of Hindustani light classical music is gone. First went Begum Akhtar in 1974 at the age of 60, and then her older contemporaries. Rasoolan Bai, Badi Moti Bai and Siddheswari Devi. All four of them were inheritors of great traditions of music from a glorious era of the past when music dominated the lives of musicians from childhood to death. They were musical 'Stars' who shone brilliantly in the country ear; but when the 'darbari' era ended, they did not hesitate to step out into theglare of public acclaim.

Thumris were once sung with *abhinaya.* When classicists began to frown down on this type of music with abhinaya, the singers took to the *Bol*-Banav-*ki Thumri* in which the emotional content of songs are effectively brought our through vocal expressiveness only, that is, beauty of notes, voice modulations, swara-combinations, and a specially emotion-charged style of singing.

Bhaiya Ganpatrao, Moizuddin, and Shyamlal Khatri were some of the trail-blazers who gave this moderns orientation of Thumri. Among those who have kept up these traditions till now in full glory, the outstanding names of this century have been Siddheswari Devi, Rasoolan Bai, Badi Moti century have been Siddheswari Devi, Rasoolan Bai Badi Moti Bai, Begum Akhtar, Mahadev Prasad Misra, and Girija Devi, Girija Devi is far younger than the others, and is of a different generation.

Born into a famous musical family in Varanasi in 1903, Siddheswari traced her musical lineage to her maternal grandmother Mina Devi, a reputed singer of Kashi of nearly a century age. She was the inheritor of great musical traditions from a family which produced several famous singer like Maina Devi, Vidyadhari Devi, Rajeswari Devi and Kamaleshwari devi, As Siddheswari lost her mother when she was barely 18 month old, she was brought up by her maternal aunt, Rajeswari, who was a famed disciple of Maina Devi, Mithailalm and of the great Moizuddin himself. Brought up in this musical atmosphere,

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Siddheswari absorbed a great deal of oh art right from her infancy.

Her childhood was an unhappy one as she lost her father also very soon. About this like the gramophone. But our neighbours had one; I used to go to them to listen to the records of popular singer like Jankai Bai, Gauharbai and several others. How their music used to captivate me!"

Noticing the talent and eagerness of the young girl, Siyaji Maharaj began to teach her. Siyaji's father Shyamacharan Misram and uncle Ramcharan Misra had been go musician. About her guru, Siddheswari used to say: "No one could possibly get a more generous and affectionate guru.

Having no children of his own, he treated me like his own daughter. He taught me all the basic rages and a large number of Khayals, Tappas, and Taranas. He taught me with all his heart, and I practiced my music with intense concentration and devotion. Nowadays, alas! the student are all in a hurry to acquire a diploma or a degree; they have no *lagan*."

After the deae of Siyaji Maharaj, she learnt for a while from Ustads Rajab Ali Khan of Dewas, and Inayat Khan of Lahore. However, her greatest guru, the one of whom she attributes most of her musical training was none other than Bade Ramdasji of Varanasi. Her face glowed with pride and veneration whenever she spoke about this generous guru who taught the eager disciple magnanimously.

Nostalgically recalling those times of close guru-*shishy* bonds, Siddheswari once remarked to me: "the age of such great and generous gurus seems to have gone. No longer does one some across the really devoted type of pupils either. Today they are all in such a hurry——".

Later on in life, when she joined the Bharatiya Kala Kendra in Delhi as a professor, she earned the reputation for being a sincere and conscientious teacher. When I mentioned this to her, she simply remarked: "Why not, Beti? Let something of my treasures reman with others after I am gone".

Siddheswari made her unforgettable debut at a Calcutta Conference many many decades ago. Young Siddheswari's name was billed along with those of may of the veterans of the time, such as Pt. Omkarnath Thaku, Pt. Dilip Chandra Vedi, Ustad Faiyaz Khan and others. Her khayals in Malhar and Suha-Sugharai, and her thumris, elicited high praise and medals galore from Pt. Omkarnathji and Ustad Faiyaz Khan. Another glorious performance of her's was in the All India Music Conference in Bombay in which Ustads Bade Ghulam Ali Han and Faiyaz Khan also were to sing. Siddheswari concluded her superb recital with such an intensely emotional rendering of the Bhairavi-Thumri (*Kaahe Ko darri* re *gulal Brajlal Kanhyi*) that the Aftab-e-Mausiqui refused to sing after her! He said to her : "After such music there is no room for any more. After Gauhar Malika, the crown of the Thumri rests on your head". Such was the grand magnanimity of the musical giants of the past!

After her first concert appearance at the age of 18, she began to receive invitation for performance in Rampur Jodhpur, Lahore, Mysore and various other states which used to patronise classical music during that time. In the next 4 or 5 decades, she sang in may royal durbars, music conferences, national programmes, radio concerts and so on, until she became " an institution by herself in view of her enormous repertory and heritage of a rich musical tradition,"

In recognition of her valuable contribution to the enrichment and perpetuation of the Banaras (Poorab) *ang* of light classical music, Siddhewari was honored with the Presidential Award in 1966, the Padmasri in 1967, the D. Litt from Rabindra from the Viswa Bharati University. When we felicitated her on the award, her humble and philosophical reply was; "It is all very well; but I shall continue to deserve these, only as long as I can go on singing well enough to please you all." In spite

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of all the fame that she earned, she remained simple, unassuming and homely till the end. Among contemporary musicians, Kesarbai Kerkar and M. S. Subbalakshmi were the artistes she admired most.

Few musician recent times had such a vast repertoire as Siddheswari had. Her rich storehouse included a large number of Khayals, Thumris, Madras, Tappas, Kajaris, Chaitis, and Bhajans. "A feeling heart, a fecund mind, and an expressive voice" are the prime requisites for a good light classical singer. Even when her voice had become "Temperamental and thick" in old age, she could make up for it by a rare emotional forever, and she could hold her audience by her mood of intense absorption and her ability to bring out the emotional content of the romantic or devotional themes.

Siddheswari's music brought out all the salient features of the Banaras style, such as simple charm, intensity of feeling, and effective expression of emotions through sheer purity of notes, "meends" and voice modulations. She said to me once: "Although my thumri is fully of the Banaras *ang*. I incorporate elements of the Khayal into it. You may say that my thumri-singing is Khayal *anga-prakhan*".

She added spice and charm by sprinkling short, swift *tappa*-like *taans* and trills. In her early days, she was deeply impressed by the singing of Gauharjan, Zohrabai, and Malikajan. As a member of cultural delegations, Sinddheswari gave recitals in Rome, Kabul, and Kathmandu.

Siddheswari cherished not only the songs galore that she had learnt from her revered guru Bade Ramdasji, but also the lofty principles that he impressed on his disciples. He used to advise her: "Music is the medium for pleasing and attaining God. You should never feel proud of any success. Always remain humble. The day your tears flow during your sangeet-sadhana, your music will have attained mellowness and maturity".

No wonder she always believed that both "Siddhi" and "Ishwar" can be attained through devoted sangeet-sadhana. Her deeply religious temperament had great impact on her singing. In the last years of her life, the *Pukaars* in her Thumris and Bhajans were like cries from an anguished devotee's heart With eyes closed, mind absorbed, and left hand cupping her left ear (to receive the full drone of the *Tanpura*), she used to pour her heart out through her music.

Siddheswari remained a most warm-hearted, simple, and lovable person, "an extraordinary amalgam" of innocence, courage, humour, generosity; youthful zest for life, and a rare dignity. Her life was , by no means, a happy or smooth one. She had an unhappy childhood and "an emotionally tumultuous" youth, and she had to undergo many bitter experiences in life. But all of these seem to have added to her natural dignity, strength and wisdom.

One of her admirers described her as "a vast reservoir of warmth, an unfailing fountainhead of inspiration, a manifestation of humanity at its most compelling and earthy.... and yet a being full of sparks and sudden vertical ascents to the mystic regions where inspiration has its divine origins". She did not have the facilities to devote herself to sadhana, living like a recluse. She practiced her music all the time, while she was cooking, washing clothes, or doing any of the ordinary household chores. Music was her very life.

The death of Siddheswari Devi has left a big void in the world of light classical music. Shanta Devi, her elder daughter whom she had trained up to follow her footsteps has remained in obscurity owing to poor health. Surprisingly, it is her younger daughter Savita Devi who has zoomed into the limelight as a delightful and popular singer, and it is Savita who shows every sign of taking her illustrious mother's place.

Versatile and attractive Savita is not only a graduate (an M.A, and Sangeetalankar) and a good Sitariya, but she has also shaped into a confident and popular vocalist with a wide repertoire of Khayals, and light classical varieties. Gifted with an appealing, melodious

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voice covering 3 octaves or more, she has undergone years of training in khayals under pt. Moni Prasad of the Kirana gharana.

She has a natural flair for the light classical varieties in which she was extensively trained by her mother whom she used to accompany as a supporting singer in many concerts. While working as Head of the Department of Music in Kaulatram College (University of Delhi), she is continuing her own music *riyaz* tirelessly.

Many years before her death, Siddheswari had once told me: "My greats ambition is to die while singing a perfect taan. I feel closest to God when I am lost in my music." Begum Akhtat also had expressed an almost identical wish which was fulfilled because she died in the peak of her glory, giving a memorable performance before the dropping of the final curtain.

But Siddheswari who lived till her seventies, had no such luck. She had been helplessly bed-ridden for many months prior to the sad end. In a TV interview prior to her last illness she had confessed with dignity:—"There was a time when I used to sing for the public. Now I sing to please my God. My soul craves to go back to its original abode".

Malini Menon, one of Siddheswari's pet-pupils who had become more like a daughter to her, writes:— "*Maa* remained a student all her life....She had a child-like thirst for knowledge and she was ever so generous, as she could not bear to see anybody in want... Maa was turbulent as the waves and yet calm like the distant sea. She was at peace with herself and had prepared for the journey of the soul to eternity. When the moment come, she accepted it with grace."

Siddheswari Devi's last brilliant recital was in the Radio Sangeet Sammelan (a couple of years before her end) in which she sang with a bubbling, youthful zest, accompanied on the Sarangi, by Pt. Gopal Misra (who is no more), and on the Tabla by Ramji Misra. Eyes twinkling, the solitary diamond in her big nose ring flashing points of light, a warm smile on her paan-reddened lips, Maa's homely figure emerges in one's memory. But as soon as she sat on the stage for a recital, one realised that she belonged to an entirely different world, and that her life had known "no horizons other than music". As I recall that last inspiring recital of hers in the Radio Sangeet Sammelan, memories of several other great past concerts of this music-devotee come to my mind, and her plaintive Jogiya echoes in my memory:—

"O Jogi! Constantly uttering the name of Rama, you have become one with Him, leaving your little hut so empty—".

Bibliography

Great Masters of Hindustani Music.

Sidhwa, Rustom K. (1882 — 1957)

Rustom K. Sidhwa, born in Karachi in 1882, was a fearless crusader who raised his powerful voice against injustice, oppression and corruption wherever he found.

Rustom K. Sidhwa was born in 1882 in a poor Parsi priestly family living in Karachi, Sind. He studied up to the matriculation standard. He began his life as a clerk in the General Post Office, Karachi. Because of his sincere and selfless services and his public spirit he was elected, a few years later, as President of the Sind and Baluchistan Postmen's and Lower Grade Staff Union and President of the Telegraph Men of India and Burma.

Karachi was a very small city. Its population even in 1947, at the time of partition, was just over three lakhs. The city is situated on the west coast of India. It is far from the centre of the country. It was an astounding feat from Sidhwa, an inhabitant of this city, to be elected President of a number of all India, Burma and Baluchistan associations and federations, year after year. The fact testifies to his tireless energy and the selfless services rendered by him.

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Sidhwa was known in Karachi as 'Veer' (Brave) Sidhwa. He was a fearless crusader who raised his powerful voice against injustice, oppression and corruption wherever he found them.

Sidhwa was very persevering. He would not take 'no' for an answer. If at first he did not succeed, he tried again and again until success crowned his efforts.

No one ever wants to waste his vote by backing and supporting a poor man and Sidhwa was never a rich man. When he first contested the Municipal election in Karachi, even the Parsi voters of his own community did not support him. Jamshed Nusserwanji could be elected. Dinshaw, Katrak, Mama and several other Parsi candidates were elected but poor Sidhwa suffered many defeats.

There was something irrepressible about Sidhwa. He could not be kept down or out. Defeat never discouraged or deterred him from trying again. Despair was foreign to his nature and temperament. He was a very hardworking man and a veritable tornado on two legs. He was the only loyal and faithful follower of the Indian National Congress among the Parsis in Sind.

Harchandrai Vishindas once called him the Registrar of Public Grievances. All his life, Sidhwa fought gallantly on behalf of the poor and the oppressed. By his fearless exposure of the wrongs and misdeeds of the high and mighty he did much to cleanse the atmosphere of the city.

Sidhwa rose to be a Minister of State for Home Affairs in the Government of India. He was a member of the Constituent Assembly and of the first Parliament after independence. He was a member of All India Congress Committee, Member of the Central Advisory Council of Railways, and Lower Grade Staff Union. He was Provincial Commissioner of the Hindustan Scouts Association.

In 1939 he was elected Mayor of the Karachi Municipal Corporation. He called the first Conference of the Mayors of Municipal Corporations of Bombay, Madras, Calcutta, Colombo, Rangoon and Karachi during his Mayoralty.

Sidhwa was a nationalist to the core but did not understand party politics. His was a life of ceaseless struggle and sacrifice.

Early in life, Sidhwa entered politics. He was Joint Secretary of the Citizens' Association of Karachi in 1916. He became a member of the Congress in 1920 and remained its faithful follower to the end of his life. He always answered the call of his country. He offered Satyagraha and broke the law and, whenever necessary, courted arrest and duly suffered a series of prison sentences with hard labour. In jail, because of poor lighting facilities, he almost lost his sight.

Sidhwa died in Bombay on 28 December 1957 at the age of seventy-five. The *Times of India* carried only a paragraph announcing death on the front page of its issue, dated 29 December 1957. The *Bombay Chronicle,* owned by a Parsi proprietor, devoted even less space to the news of his death in an inside page on 30 December 1957.

As Sidhwa was President of the 'G' Ward District Congress Committee, Dadar, Bombay, the crowds which had gathered to listen to V.K. Krishna Menon at Chaupathi Sands, Bombay, passed a resolution mourning his death. The resolution was moved by K.K Shah, later Governor of Tamil Nadu, and then President of the Bombay Provincial Congress Committee.

The publicity which a leader receives indicates his news value as assessed by the news, editor of a daily paper. It can never be a criterion of his worth and value, much less of the services rendered by him to the public. Sidhwa was a sincere and devoted servant of the country and her people. He scorned delights and lived laborious days to serve the least of his brethren.

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Sikandar Hayat Khan (Sir) (1892 — 1942)

Sikandar Hayat, born at Multan in 1892, was a loyal Muslim aristocrat to the British Raj. As the undisputed leader of the Unionist Party Government, he gave to the province an era of peace and stability.

Sikandar Hayat was born in the year 1892 at Multan in the western Panjab. He belonged to a highly connected family of landed aristocrats whose members were often styled as Sardars and Nawabs. His father, Nawab Muhammad Hayat Khan, was known to be the first Indian appointed as a Assistant Commissioner. Again, the Nawab was the first Punjabi to function as a Divisional and Sessions Judge (1887) under the British.

His mother's family was equally aristocratic. Sikandar Hayat's mother came from a family of reputed administrators. She was the daughter of the Chief Minister of Kapurthala State. Sardar Ghairat Hayat Khan was Sikandar's elder brother. Equally exalted was the well-known Mir family with which he was connected through matrimony in the year 1913.

Sikandar Hayat received his early education at home from a Hindu teacher. He was placed under the fostering care of Master Kala Ram, the family tutor, for the first seven years. Thereafter, he was admitted to the M.A.O. High School, Aligharh.

He proved himself a keen student by topping in the school examinations, and by participating in social and athletic meets. He played hockey and cricket. Later he acknowledged: "It was in the playground that I learnt the benefits of team and to play for the side and not for one's individual self."

After matriculating, Sikandar Hayat proceeded to England for higher studies. He joined the University College, London, to study Medicine. He failed to complete his studies, and after two years' stay in London, he returned to India.

The affluent family background, the impact of Hindu a teacher, and his stay at Aligarh were factors that must have cast diverse influences on Sikander Hayat, and tended to mould his character and temperament. His father, Nawab Mohammad Hayat Khan, was a trusted friend and supporter of Sir Syed Ahmed and the latter's powerful influence must have filtered down to Sikandar Hayat.

His stay in London was another factor. No sensitive youth from India could have remained immune from the strength and glow of England's academic, parliamentary and other institutions. Besides, England in those days was a base of Indian revolutionaries like Savarkar. There are indications that Sikandar Hayat came in touch with such Indian militants, and developed appreciation for their fearless patriotism. He was, however, not fully involved.

As a non-official, Sikandar Hayat gave ample proof of his organising capacity. Through careful management and modern methods he turned the family estate of tea plantations at Palampur into a very profitable concern. He acted as the non-official President of the Small Town Committee of Hassan Abdal. Sikandar was on the Board of Directors of about eleven different concerns including three Railway Companies.

On the outbreak of the First Great War, Sikandar Hayat offered his services to the British government. He was appointed Honorary Recruiting Officer, and was also granted a Commission. In 1919, during the Third Afghan War he acted as a Company Commander. He was the first Indian to command a Company on active service.

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In the post-war period, he held the rank of a First Class Magistrate up to the year 1929. In 1921 he had been elected to the Punjab Legislative Council. In 1926 he served as a non-official Member of the Police Inquiry Committee. In 1928 he became the Chairman of the Punjab Reform Committee to work with the Simon Commission.

Next year (1929), Sir Sikandar Hayat was honoured by being taken on the Governor's Executive Council. He was called upon to officiate as Revenue Member for a period of three months. In 1930 he became a full-fledged Revenue Member of the Governor's Council.

New heights were scaled in quick succession. In 1932 and again in 1934, Sir Sikandar acted as the Governor of the Punjab. But he did not move the Government House. Already an M.B.E. (Military), he was Knighted in the year 1933.

In February 1935 Sir Sikandar Hayat was appointed Deputy Governor of the newly created Reserve Bank.

When the Second World War started, he was the Chief Minister of the Punjab, and undoubtedly a very powerful and sagacious personality in the Province. He did his best in providing recruits and resources for the War. He sent his sons to the army. He visited the Indian soldiers at different theatres of the War thrice, and thus encouraged and inspired them through personal contact.

His Chief Ministership of the Punjab lasted for about six years ending in 1942, and is regarded as a memorable period in the annals of the growth and governance of the Province.

As Revenue Member and as Chief Minister, Sir Sikandar worked hard to improve the condition of the peasantry. A Rural Reconstruction Movement was launched. Irrigation facilities were extended, roads were laid and the Panchayats were established and strengthened. Communal amity was fostered.

Sir Sikandar possessed a towering and noble personality. He was a devout Muslim, observing the duty of prayer and fasting. He considered Islam a religion of love and not bigotry. His faith in God was unshakable, and most of his important decisions were taken after the morning prayers. "He was," according to H.C. Kathpalia (a modern educationist), "the last word in gentlemanly deportment".

His attitude towards other religions and social reforms was liberal. He supported the cause of female education. Islam, according to him, did not prohibit it. Rather, "Our Prophet enjoined that it is the duty of every male and female to seek education". Likewise, he was for compulsory primary education. In the Punjab Legislative Assembly he declared, "We will try to make it as effective as possible..."

Sir Sikandar believed firmly in communal harmony and regarded "the communal problem as our biggest misfortune". About separate electorates he remarked, 'communal electorates had been imposed upon us to our utter shame." Sikandar Hayat believed in regional and not communal cultures. He wanted the solution of the Indian political tangle on a regional basis. His viewpoint on the issue of Pakistan remained constantly obscure.

During his lifetime, the Muslim League could never get a hold on the Province or from a League Ministry. Even Jinnah had to remain on the fringe, biting his nails and biding his time. Maybe, in all-India matters, Sir Silkandar accepted the lead of the Muslim League. But in the Punjab, the Unionist Party of Sir Sikandar, having members from different communities, held the post.

It remained always debatable how far Sir Sikandar was prepared to go with the Muslim League. He shattered the Khaksar Party of Allama Mashriqi, a para-military Muslim organisation, in one day through a terrific use of force in Lahore. After him, the Province slithered gradually into the ditch of communal frenzy and violence.

On the question of participation in the Second World War vis-a-vis Indian indepen-

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dence, the views of Sir Sikandar Hayat were quite specific. He said, "it is our duty as the sword-arm of India to protect our country and our homes and hearths against the onslaughts of invaders.

We shall fight the ruthless and unscrupulous enemies of liberty, justice and religion, and incidentally win freedom for our motherland not by political maneuvering or bargaining, but by virtue of (our) deeds and by extending whole-hearted and honourable cooperation to a friend when he needs our support". Finally, he expected India to become "an influential and dominant partner in the British Commonwealth."

According to Sir Chhotu Ram, Sikandar Hayat wanted to rely upon the moral strength of India's unconditional support during the War as supporting India's demand for freedom. After victory in the War, he was willing to fight for freedom if a fight for the purpose became necessary at all.

The period before and during the Second World War was one of scarcity, distress and intense political unrest in the country. In such times, Sir Sikandar Hayat Khan steered the Punjab with sobriety, judgement and circumspection. As the undisputed leader of the Unionist Party Government, he gave to the Province an era of peace and stability.

In the ranks of titled aristocrats loyal to the British Raj, there may have been greater supporters of a foreign rule but not many as outstanding for solid and constructive work. He formed a Ministry in which Hindu, Sikh and Muslim Ministers worked harmoniously for the good of the Province. He contained the vicious forces of communal poison with matchless success. His Ministry introduced forward-looking reforms.

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Silva, Bernardo Peres Da (1775 — 1844)

Da Silva, born at Neura in Goa in 1775, was an eminent governor and physician of Goa.

Da Silva was born in the village of Neura in theTiswadi (Goa) taluka of the Union Territory of Goa on 15 October 1775. The village of Serula in the Bardez taluka is also said to be his birth place, probably because it was his mother's native village. His father, Barrister Jose Thomaz da Villa Nova Peres, and his mother, Marianna Velloza, belonged to a middle-class family of Goa.

Probably his father was a legal practitioner or a Government servant. He had one uncle, the Rev. Caetano Peres, Vicar of the Parish of Colva (Salcete), and a brother, Fr, Salvador, a Dominican Friar. The name of his wife is not known. He had two sons—Joao Baptisa Peres who died at an early age and Caetano Antonio Peres Da Silva who later became Sub-Prefect of Daman.

He was a devout Raman Catholic and lived religious life. However, he was opposed to the domination of the Portuguese Church authorities in religious matters and was against orthodoxy in religion. He supported modernism and advocated the cause of equal rights for Goan or native Christians in Church matters.

He studied Latin, Philosophy, etc., in the ancient Seminary of Rachol in Salcete taluka and Medicine in the Military hospital at Panaji under Antonio Jose de Miranda, who was also the Chief Medical Officer of Goa. He completed his medical studies successfully and was licensed to practise. He was then appoint as Deputy Professor of Medicine in the Military Hospital.

He soon became famous as one of the best physicians of his time in Goa. He was appointed

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by the Government (Goa) as the Procurator of the Senate of the City of Goa, which was the first Political post held. After the Napoleon wars and the end of the British occupation of Goa, he took an active part in political activities and constantly advocated a liberal and constitutional government for Portugal and Goa. He was one of the leaders of the agitation for deposing the despotic Viceroy of Goa, Daman and Diu, the Count of Rio Pardo, who was deposed on 16 September 1821.

Under the Constitution proclaimed in Portugal in 1821, rights of election were granted to Goa, and the representatives of the three Municipalities of Ilhas, i.e.., Goa, Salcete and Bardez elected in 1822 Bernardo Peres Da Silva Constancio Roque Da Costa and Dr. Lima Leitao as Goa's deputies of the Cortes(Parliament) in Lisbon.

On their arrival at Lisbon the three deputies found that absolutism had been re-established and Da Silva continued his fight for the cause along-with other liberals. He demanded the restoration of the Constitution and the Cortes. In 1827 the Portuguese King, D. Pedro IV, proclaimed a new Charter, but Goa was given only one seat. Da Silva was again elected to the Cortes in 1827, defeating his opponent, the Governor of Goa, Portugal-e-Castro.

But before he reached Lisbon to attend the Cortes, D. Miguel usurped the Portuguese throne and abolished the Constitution and the Cortes. Da Silva strongly protested against D. Miguel's despotic rule and carried in an agitation to depose him and to enthrone D. Maria II, the legal heiress to the Portuguese throne. Being persecuted by the Government, he went to Plymoth (England) and worked from there for the restriction of the Constitution and the legal heir to the throne. D. Maria II, her father and the court left Lisbon and went in exile to Rio de Janeiro, Brazil.

Da Silva also left Plymotuh and reached Rio de Janeiro and worked there as a school teacher. To support the case of D. Maria II, he wrote a pamphlet which was published in 1832 under the title 'O Dialogo enter um doutor em philosophiaeum Portuguez na India sobre a Constituilcao politica de Portugal". It was dedicated to the Youth of Goa, calling upon them to fight for their rights as liberals.

For his unfliching support and loyalty to her, D. Maria II, on coming back to the throne of Portugal in 1834, appointed Da Silva as the Prefect or Governor-General of Goa, Daman and Diu. Da Silva returned to Goa and took over as the Prefect on 14 January 1835 from his Portuguese opponent, D. Manuel de Portugal e Castro.

The administrative, religious and social reforms introduced by him were supported by the people, but the military and civil officers and the Portuguese priests affected by them strongly opposed his rule. The Portuguese at Goa organised a coup d'etat under the leadership of the Military Commander and overthrew him only after eighteen days of rule on 1 February 1835.

Da Silva had to seek asylum in British India at Bombay, He then went to Daman and maintained his authority over Daman and Diu till 1837, while Goa was affected with every kind of disorder. He returned to Goa and was elected as a deputy from Margo in 1838. As a Member of the Standing Committee for the Colonies he defended the rights of the Goans.

His proposals about trial by jury and abolition of the practice of transporting Portuguese convicts to her colonies were voted by the members of the Cortes in his favour. He was also elected as a Deputy at the election held in 1838 and again in 1842. He died in Lisbon on 14 November 1844, while attending the Sessions of the Portuguese Parliament where he fought ceaselessly for the progress of the Goans.

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Singh, Ajit

——See under Ajit Singh

Singh, Amar (1812 — 1860)

Amar Singh, born in Shahabad district in 1812, was a great revolutionary freedom fighter of the great revolution of 1857.

Amar Singh was a scion of the Parmar Rajputs who had migrated from the Ujjain area to Bihar in the fourteenth century. They settled at different places in the area now constituting the Shahabad district, and came to be locally known as Ujjainiya Rajputs. Amar Singh belonged to the Jagdishpur branch of the family. He was the youngest son of Sahabzada Singh and the youngest brother of Kunwar Singh.

The exact date of his birth is not known, but it is recorded that at the time of the Rising of 1857 he was forty-five years of age. His knowledge of reading and writing was rudimentary. However, he had memorised the full text of 'Udwant Prakash', a versified history of the family written in Hindi in the eighteenth century.

In ascending the *gaddi* (ancestral patrimony)in 1826, Kunwar Singh granted some *jagirs* to his brothers—Dayal Singh, Rajpati Singh and Amar Singh for their maintenance. However, there was protracted litigation among the brothers about the right of the younger brothers to pay their revenue directly to the Government.

Ultimately, Kunwar Singh won the suit, and the temporarily ruffled feelings among the brothers quietened down subsequently. In fact, Amar Singh's loyal and courageous co-operation with his elder brother during the Rising of 1857 indicates the continuance of fraternal love (the other two brothers had died earlier).

During the earlier part of his life Amar Singh lived with Dayal Singh at Dalippur, but later on he shifted to Matahi (Shahabad district) where the family residence still exists. No information in available about his wife, but he died childless on 5 February 1860.

Like Kunwar Singh's Amar Singh's great moment arrived with the revolt of the Danapur Regiments in July 1857. After some initial hesitation he joined Kunwar Singh in the RisingWhen Kunwar Singh marched out of Bihar towards the end of August 1857, Amar Singh established himself in the Kaimur Hills and began a prolonged guerrilla war against the Government's forces.

His activities caused much concern to the district authorities who apprehended that "so long as Amar Singh is allowed to remain in the neighbourhood of Sasaram, the Arrah district will continue in a feverish state....if Arrah goes, it will be impossible to keep a large portion of Patna and probably Gaya quiet."

After the death of Kunwar Singh in April 1858, Amar Singh was acknowledged as the leader of the Rising in Bihar and he conducted his operations with the assistance of an able compatriot, Harekrishan Singh. During the next three months, he had several encounters with Government forces under Lugard, in the course of which his home at Metali was destroyed, and a reward of Rupees 5,000/- was announced for his apprehension.

During these clashes he made good use of the extensive thick jungles around Jagdishpur. He established supply depots in the jungle where provisions were secretly supplied by the neighbouring villagers. Some interior parts of the district came under his virtual control, and he set up an improvised administration in those areas.

The Divisional Commissioner reported the Amar Singh "ape(d) our Government in the appointment of Commissioners, Judges and Magistrates. They even copy our revenue system....and sell all the estates of our friends for arrears of revenue with as much punctuality as the Collector himself could evince." More

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significantly, the Commissioner observed that Amar Singh had ordered one of his own troopers to be hanged for having murdered a grocer—"which shows that the rebels are compelled to conciliate the people by occasionally giving them justice, even when the offending party is one of themselves."

In October 1858, a strong offensive was launched under Douglas against Amar Singh's forces, estimated to be about 4,000 sepoys and 500 cavalry. He, however, managed to escape into the neighbouring Palamau district. A year later, he went into the Nepal Terai to assume the leadership of Nana's forces there.

He was arrested in December 1859 by the forces of Jang Bahadur and lodged in the Gorakhpur jail. The Government of Bengal considered that his trial in his home district would be "exemplary", and wanted him to be transferred, but before the order could be implemented he died in the jail hospital on 5 February 1860.

A skilled warrior and an adept in the use of various weapons, Amar Singh had a strong physique, fair complexion and a mole on the right side of the nose. Like his brother, he was very found of hunting. At the same time he had a deeply religious temperament. He had the Mahabharata recited to him every night. He travelled widely with his wife and made pilgrimages of Puri, Rameshwaram, Kashi, Prayag, Vindhyachal, Chitrakut and Kathmandu.

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Singh, Ananta

——See under Anantalal Singh

Singh, Awadesh Pratap (Captain) (1888 — 1967)

Captain Awadesh Pratap Singh, born at Rampur-Baghelan in Satna district in 1888, was an eminent freedom fighter and a former chief minister of M.P.

Captain Awadesh Pratap Singh was born in the village of Rampur-Baghelan in Satna district of Madhya Pradesh in October 1888. Son of Lal Chandra Shekhar Singh, Awadesh Pratap Singh had the honour of belonging to a branch of the illustrious Chalukya dynasty of Gujarat, which came and settled at Tedum village in Sohagpur Pargana of the erstwhile Rewa State.

This family of Chalukya Rajputs had played a significant role in the history of the Rewa State, occupying position of great authority and wielding wide powers. At one time two brothers of this family Chen Singh and Nahar Singh—were the Dewan and Commander-in-Chief, respectively of the Rewa State.

While this brave Rajput family was in the forefront of almost all the battles fought on behalf of the Rewa State, occasions were not wanting when on matters of principle members of the family rose in open rebellion against the ruling house of Rewa.

Captain Awadesh Pratap Singh was married in 1907 to Maharajkunwar, belonging to a leading Gaherwar Thakur family of Kolpur village in Mirzapur district (U.P.). He had one son and one daughter. His son Govind Narain Singh , later became the Chief Minister of M.P. in the Samyukta Vidhayak Dal Government formed on 30 July 1967.

Captain Saheb was educated at the Darbar High School, Rewa; Kayastha Pathshala

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College, Mayo Central College, Ewing Christian College and University College of Law, Allahabad; and St. John's College, Agra. Although he was an M.A. (Prev.), L.L.B., he could pursue studies only intermittently. Soon after passing the Matriculation examination he was conscripted into the Rewa State Army as a Lieutenant in 1906, was promoted as an Adjutant in 1908, Captain in 1911 and Officiating Major in 1913. He however, threw up the job and again joined the college.

The tremendous revolutionary fervour with which Awadesh Pratap Singh was imbued for his early youth remained unsullied and undimmed till his last breath. In the army he came into contact with revolutionary ideologues and in 1907 joined the Anarchist Party, of which he remained a member till 1913. Later he came into contact with the famous revolutionary, Rajendra Nath Lahiri, and was involved in the Kakori Conspiracy Case. The British demanded Awadesh Pratap Singh's extradition, but he was saved by Maharaja Venkatraman of Rewa.

When he was in the army he was attracted to B.G. Tilak whom he often went to meet. He was able to enlist the support of Maharaja Venkatraman Singh for waging, under the leadership of the Maharana of Udaipur, an armed rebellion against the British.

Diagrams and sketches of the type of arms required for the purpose were prepared at Rewa and sent to Tilak for approval through Awadesh Pratap Singh. The construction of an ordnance factory was also started. In the meanwhile some documents fell into the hands of the British. Later, the death of the Maharaja combined to frustrate the plan of an armed rebellion against the enemy.

Later, Awadesh Pratap Singh accepted the creed of the Congress and started producing Khaddar in the village and at Mauganj in 1921. While still in the army he helped in forming an organisation of *Pawaidars* (zamindar). The memorandum presented to the ruler included not only demands of the Pawaidars but such demands of the people like limited panchyats, elected Assembly grazing rights in forest, reduction in land revenue, etc.

The action helped to creating a new consciousness amongst the masses. Captain Saheb later used to say that it was difficult to reach the people without taking the Pawaidars into confidence.

He participated in the Non-Cooperation Movement of 1921, The Civil Disobedience Movement of 1931 and the 'Quit India' Movement of 1942 and suffered imprisonment for four years. In 1932 he was imprisoned in Bandhogarh fort which was unfit for habitation.

When one of his colleagues fell ill, Captain Saheb resorted to hunger strike. On the recommendation of the British Medical Officer, the prisoners were transferred to Madhogarh fort and were allowed to meet their family members. He also resorted to hunger strike for eighteen days in 1942 in protest against the maltreatment of student agitators.

The honour to hold the first-ever and the biggest assembly in the Rewa State belongs to Captain Awadesh Pratap Singh. On his invitation, between twelve to fifteen thousand people converged on Rewa from the rural areas of the State. Alarmed at this new development the state authorities arrested him.

This created a stir in the army and the police force, and a number of officers, including Lal Vanshapati Singh, Lal Shankarshan Singh, Dadan Saheb and Rajbhan Singh Tiwari, resigned in protest. Everyday processions were taken out and Satyagraha offered at the jail gates. But observing the signs of revolt in the army, the authorities hastily released Captain Saheb within a month.

In 1931 he attended the session of the Congress as a delegate form Ajmer and founded the Baghelkhand District Congress Committee, of which he was President from 1932-36. He was a member of the Provincial Congress Working Committee since 1932 and a member

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of the A.I.C.C. from 1934 till death (6 June 1967).

He was elected in 1934 a member of the Congress Constitution Framing Committee, of which Gandhiji was the convener, a member of the 5 member of the All India Congress Parliamentary Board and President of the Mahakoshal Congress Committee in 1937. From the years 1937 onwards he was in charge of the Congress activities in the Bundelkhand region as well.

Awadesh Pratap Singh was a member of the Constituent Assembly of India (1946-50), and a member of the Provisional Parliament of India and of the Standing Committees accredited to the Ministries of States, Information and Broadcasting and Defence. He had also the distinction of being the first Prime Minister of Vindhya Pradesh (1948-49). During his short tenure of office he was responsible for carrying out the integration of the services, establishment of the Secretariat and offering free grazing rights and other facilities to the people. He was re-elected to the Rajya Sabha in April 1954 and continued to be its member till 1960.

He wrote articles in the contemporary magazines on reverse subjects, e.g., Military Organisation in Ancient India, Pauperism, Compulsory Military Service and Education, Kalidasa, and on the current political problems. A devout Vaishnavaite, religion and religious rituals were a part of Awadesh Pratap Singh's life. Recitation of the Bhagvat Gita and the Ramayana was his favourits pastime.

He stood firmly for the eradication of untouchability since 1908. While in the army he had arranged a community dinner with the sweepers and the menials. Another example of his earnestness in this regard is worth-mentioning. He threw open in 1920, in spite of his father's vehement opposition, two temples belonging to his family to the Harijans in honour of the birth of his son, Govind Narain.

He had studied Marxian literature voraciously and had a staunch faith in Dialectical Materialism and Economic Interpretation of History. Faith in religion did not prevent him from being drawn to Marxism, for he did not find any contradiction between faith in God and faith in revolutionary change. After spending a lifetime in the Congress, pursuing struggle through non-violent methods, in the evening of his life the old fire of revolutionary zeal in him burnt again with renewed vigour.

There was a touch of sadness when, from 1962 onwards, he often gave expression to disappointment at the degeneration of the Congress and the "mire of lust and power in which it had sunk". The disillusioned patriot used to say, "When I see black-marketeers and other corrupt persons entering the Congress and enjoying the fruits of freedom, my blood boils. Now I have grown old. I do not have energy left in me; otherwise, I would have joined the Communist Party of India or any such Party. India, he advocated, should take to the path of social democracy rather than tread the way of democratic socialism.

Captain Saheb was very much devoted to the cause of education. During his short tenure of one year as Chief Minister, he opened 700 primary schools in Vindhya Pradesh and earmarked Rupees twenty-five lakhs for opening a University at Rewa. After his death a University, bearing his name, has been established at Rewa. About twenty-five boys, for whom he arranged free boarding and lodging always used to stay with him.

Captain Awadesh Pratap Singh was short statured and powerfully built. Although belonging to the affluent landed aristocracy of Baghelkhand, he led a life of extreme simplicity, wearing only a *dhoti*, a *kurta* and a jacket. His simplicity was in fact a revolt against poverty, for he believed that before levelling up we must level down.

A man of infinite courage and fortitude, he had the courage of his convictions. Once he was convinced of the righteousness of a cause, he would stand firm like a rock and would

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neither yield nor compromise. Caustic in comments and quick at repartee, he could spell out his stand, even at the cost of annoying the big bosses of the Party or the Government. For example, in 1938, he picked a quarrel with no less a person than Sardar Patel on the question whether the Party should be called Praja Mandal or the Congress in the Princely States. But beneath his rustic exterior he hid a benevolent heart, talking of poverty and lack of opportunities, he was moved to tears.

This indefatigable campaigner in the cause of freedom passed away on 6 June 1967. He was, undoubtedly, one of the foremost leaders of the freedom struggle in the erstwhile Vindhya Pradesh and Mahakoshal regions of Madhya Pradesh. For about half a century, he was the moving spirit behind almost every endeavour to galvanise the masses of Baghelkhand into action.

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Singh, Balwant (Bhai)

——See under Balwant Singh (Bhai)

Singh, Bhagat

——See undr Bhagat Singh

Singh, Bhagwan (Giani)

——See under Bhagwan Singh

Singh, Bisheshwar (1849 — 1899)

Bishewar Singh, born at Kulharia in Shahabad district in 1849, was a scion of respectable Kshatriya zamindar family and leading public man of Bihar in the last quarter of the nineteenth century.

Bishewar Singh, a scion of a respectable Kshatriya zamindar family and a leading public man of Bihar in the last quarter of the nineteenth century, was born in 1849 at Kulharia in the Shahabad district of Bihar where his ancestors had migrated from Marwar in Rajasthan about two centuries earlier.

Even though his father, Mitrajit Singh, had received a *jagir* and a certificate of honour from the British government in recognition of his services during the Indian Revolt of 1857, Bisheshwar Singh and his illustrious brother, Shaligram Singh turned out to be great nationalists, presumably because they were inspired by their relation, Kunwar Singh, the great Shahabad hero of 1857.

They might also have been inspired by the great nationalist Maharaja of Darbhanga, Lakshmishwar Singh, whom they helped in his unanimous election to the Imperial Legislative Council in 1897 (vide Bengal Judicial Proceedings, December 1897/14-17).

Bisheshwar Singh married Rampyari Devi who came of a poor but respectable family of Bindaul in the Patna district and who survived him.

Even though English education was not popular in those days, Bisheshwar Singh was educated at the Arrah Zilla School, the Patna, Collegiate School, the Patna College and the Presidency College, Calcutta. He also acquired a working knowledge of Urdu and Persian and after passing the District Court Law examination joined the Bar even before graduation.

Bisheshwar Singh was closely associated with two great nationalists of Bihar, Gadadhar Prasad and Rai Bahadur Mahesh Narain, the father of English journalism in Bihar. Two books which influenced him most were the *Ramayana* and the *Mahabharta* which he read regularly.

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Bisheshwar Singh started his public career as a lawyer at the Calcutta Small Causes Court, later shifting to the Patna Bar and earning a huge fortune. He held a high position among the early national workers of the province. He worked as an Honorary Magistrate and as a member of the Arrah Local Board for quite some time. With a view of building up a healthy social life he founded the Victoria Club as a forum for discussing matters of public interest.

It was in the 1880's that made his most significant contribution to the growth of political consciousness in Bihar, and in the 1880's he did his best to build a public life in the province in collaboration with his brother and their friend Govind Charan. For the purpose of a wider diffusion of higher English education among the people of Bihar and bringing it within the reach of the poor people, Bisheshwar Singh founded in 1883 a High School at Patna which was later elevated to the status of a first grade College, the Bihar National College, which did pioneering work for the spread of higher education in the Province. He not only built a two-storeyed house for the College but also provided free board and lodging to many poor and meritorious students.

Bisheshwar Singh was associated with the Bihar People's Association, the premier political organisation of the Province, as well as with the foremost national oragnisation, the Indian National Congress. Between 1887 and 1899 he attended the annual sessions of the Congress ideals in the Province, his house being a regular meeting place for the Bihari nationalists. He and his brother formed the first batch of delegates from Bihar to join the 1886 session of the Congress. He represented the Bihar Land Proprietors' Association of Gaya at the third session of the Congress.

As pioneers of English journalism, Bisheswar Singh and his brother started the first Bihari journal in English the *Indian Chronicle* with one Chick of Calcutta as editor to ventilate the grievances of the people. Eventually Govind Charan and then Mahesh Narayan edited it. The two brothers also contributed to the funds of the *Bihar Times*, and the two papers later became the main instruments of building up the political life of Bihar.

Bisheswar Singh led a simple life. A man of generous and kind disposition he was universally loved and respected. Even though he believed in Varnashram Dharma he did not look down upon low castes and did not believe in untouchability. He also supported the cause of female education for the sake of social progress. Even though he lived a strictly religious life, observing all Hindu ceremonies and rituals and admiring India's ancient cultural heritage he was a great protagonist of English education.

As an advocate of territorial nationalism he was for the economic and political development of Bihar and he was for achieving the political aims through constitutional means. He was free from racial hatred and he was friendly to several British officials at Patna and Gaya.

As one of the makers of modern Bihar and as one of the fathers of the modern educational development, Bisheshwar Singh has been remembered by posterity with gratitude. Soon after his death the Bisheshwar Memorial Committee was set up to perpetuate his memory. This Committee has been celebrating his death anniversary regularly till the 1920s. But the greatest memorial to him is the B.N. College which he built and nurtured with his life's savings.

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Singh, Budh (Mahatma)
——See under Budh Singh, Sardar

Singh, Chatar (Atriwala)
——See under Atriwala, Chatar Singh

Singh, Dayal (Majithia)
——See under Majithia, Dayal Singh

Singh, Dip Narayan (1875 — 1935)

Dip Narayan Singh, born at Bhagalpur in 1875, was an eminent freedom fighter and politician of Bihar.

Born at Bhagalpur in the illustrious Jayaswal zamindar family on 26 January 1875, Dip Narayan was the son of one of the greatest philanthoropists of Bihar, the late Rai Bahadur Tej Narayan Singh whose love for education stands epitomised even today in the shape of Tej Narayan Jubilee (now Banaili) College, Bhagalpur. Tej Narayan Singh had interests both in zamindari and indigo plantations. He was a prominent member of the All-India Congress Committee and with him Dip Narayan had attended the Allahabad Session in 1883 at the age of thirteen.

Dip Narayan married the daughter of another Philanthropist of Bengal, Tarakanath Palit whose donations to the Calcutta University are well-known. Dip Narayan's wife, Lila Singh was born in London in 1879. She was a very cultured, talented and accomplished lady of exceptional character and ability and she shared the political beliefs of her husband. She was instrumental in shaping the TNJ college at a time when it was facing a serious financial crisis.

After finishing his early education in India Dip Narayan Singh went to England for higher studies at the age of seventeen. He joined Trinity College, Cambridge and later qualified as a Barrister in 1898. His father largely influenced his early career and created in him an interest for public life and activities.

It was in 1888, at Allahabad that he came into contact with Dr. Sachchidananda Sinha. His friendship with him grew closer in England and that friendship continued throughout their lives in spite of their divergent views. He was also influenced by Mahatma Gandhi and Rajendra Prasad. His wife also influenced him to a great extent.

He was an invertebrate traveller and he spent the better part of his life in travelling. He travelled in almost all parts of the world. Travelling formed a part of his education. He first went to the U.K. in 1891, returning in 1898. He again left for a European tour in 1912 and stayed there for five years. He again started on a world tour in 1919 and undertook another round of world tour in 1935 just before his death.

Dip Narayan Singh, though a Barrister never cared for his practice and threw himself heart and soul into the throes of public activities. He put the TNJ College on a sound financial basis in 1897 when he made it one of the chief beneficiaries of his estate. After his return from the U.K. he was appointed an Honorary Magistrate and was also appointed a non-official visitor to the Bhagalpur Central Jail. He was also a member of the District Board.

In 1901 he presided over the Bengal Provincial Conference at Bhagalpur. He took a very prominent part in the stormy politics of 1905 and was deeply involved in the Swadeshi movement. In 1906 he was elected a member of the Subjects' Committee of the All India Congress and held that post for several years. He addressed the Bihar Conference at Berhampur in 1907, another Bihar Conference at Bhagalpur in 1909 and a third Conference at Muzzaffarpur in 1910.

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In 1909 he was elected one of the Secretaries of the Bihar Provincial Congress Committee. He also acted as the Secretary of the Reception Committee of the Second Bihar Provincial Conference. He was elected a Member of the Bengal Legislative Council and attended in that capacity the Delhi Darbar of 1911.

In 1921 he was appointed a member of the Organisation Committee set up by the Bihar Provincial Conference to carry out the propaganda work of the Non-Cooperation Movement.

He extensively toured the district, organised the Congress and created the Tilak Swarajya Fund in Bihar. In this work of Congress organisation he was greatly helped by Professor Prem Sundar Bose and Shashinath Kanth, a B.A. final Honours student of the T.N.J. College. All of them visited Madhipura, a sub-divisional headquarter town of north Bhagalpur, and stayed with Raj Kishore Choudhary for a number of days and laid the foundation of the Congress in that area.

He was appointed a member of the Board of Control of the Bihar National Volunteer Corps. He joined the Non-Cooperation Movement. It was at his instance that a complete *Hartal* was observed at Bhagalpur on 26 February 1921. He was a great supporter of the constructive work of the Congress. He addressed the Champaran District Political Conference on 12 November 1921.

In 1922 at the Gaya Congress he pleaded for the establishment of a labour organisation. He opposed entry into the Council. In that very year he was elected Chairman of the Bhagalpur Municipality as a Congress candidate. In 1924 he was elected one of the Secretaries of the Bihar Provincial Congress Committee. His wife Lila Singh, appeared on behalf of the representative of women before the Reform Enquiry Committee set up by the Government in 1924 to enquire into the working of the Reform Act.

She advocated the right of vote for women and also the right to seek election to the various bodies including the Legislature. In 1928 Dip Narayan Singh was elected President of the Bihar Provincial Congress Committee. He was also a member of the National Council of Education set up by the Congress for the control of national institutions in the country.

In 1930 he delivered inspiring speeches at Arrah and Buxar and joined the Salt Satyagraha. He was in charge of the movements in Bihar after the arrest of Rajendra Prasad. Dip Narayan Singh was arrested and imprisoned for four months. After his release he was elected to the Indian Legislative Assembly, a position which he was holding at the time of his death in 1935.

In 1934, he was elected Chairman of the Bhagalpur Central Earthquake Relief Committee. He was the Life President of the TNJ College, Bhagalpur, and a Life Fellow of the Patna University.

He was very ostentatious in his dress and manners. He was one of the best dressed persons of India. He gave up his foreign style of dressing after 1921 and took to Khadi. He mixed with all sorts of people. He was free from communal bias and racial prejudice. He was a great supporter of Hindu-Muslim unity but was opposed to a separate electoral college for the Muslims.

He wanted the issue to be approached in a spirit of patriotism and was in favour of giving any number of seats to the Muslims. He was well-known for his broadmindedness and cultured outlook which few of his contemporaries in the Congress possessed. His foreign tours were intended not only to study conditions of the Indians abroad but also to place before the British Empire a true picture of India's nationalistic ideas.

He suggested the appointment of an independent Enquiry Committee to go into the conditions of the overseas Indians. He supported Gokhale's resolution on the Transvaal

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Indians at the Twenty-first Session of the Congress. He also studied the education system of foreign countries and it was only after his return from Japan that he worked upon the establishment of a Technical Institute. He created a fund for it out of his own estate. He was convinced of the fact that Swadeshi in its economic aspect was the only hope of India's dying home industries.

He studied the course of national movements of different countries and was greatly influenced by the Egyptians. As a result of his long stay abroad he was greatly influenced by the British political thinkers. He had deep admiration for Western knowledge and science but he was opposed to the wholesale adoption of the Western education which to his mind, had a denationalising effect on Indian life.

He was in favour of universal primary education and economic improvement of the conditions of the masses. He was also a supporter of female education. He believed that if India had to learn much from the West, she had more to teach. He believed that it was only through nationalism that the regeneration of a country was possible.

He was one of the most well-informed Indians of his time. He knew many languages. He agitated for the separation of Bihar from Bengal. He stood for the federation of Indian States. As early as 1907 he said: " India may present on course of time a congress of nationalities, each fitted for self-government and federated for a common purpose in the United States of India. "Formerly he was in favour of Dominion Status but after his second world tour he advocated full Independence. He blamed England for India's ills.

"A paragon of aestheticism, elegance and refinement", a man of charming and winning manners, Dip Narayan Singh was regarded as an apostle of culture and sociability. Born in the purple, brought up in ease and comfort, he considered no sacrifice too great for the cause of the country and preferred a life of service, trial and tribulation to that of ease and luxury. He was a most interesting conversationalist.

If Indian music lost its warmest patron in this virile and energetic personality, Bihar lost in him a great patriot and a man of culture. He was an accomplished orator and was marked out as such as early as 1908 when he made a brilliant speech at the Madras Congress. He ceaselessly worked for Hindu-Muslim unity, Swadeshi, universal primary education and national integration.

He stood for the improvement of agriculture and development of Industries, and the Lila-Dip Narayan Technical Institute at Bhagalpur is a standing monument to his liberality in the cause of technical education. He had no faith in violent nationalism. He insisted on self-reliance, self-respect and independence of spirit.

He sympathised with the Swarajya Party's efforts for Parliamentary activities but also helped the "No-Changers" with money. He was well-known for his sincerity of purpose and the Congress always found him a ready helper and a supporter through out its struggle.

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Singh, Ganesh Dutt (Sir) (1868 — 1943)

Ganesh Dutt Singh, born at Chatiana in the district of Patna in 1868, was an eminent freedom fighter and politician.

Ganesh Dutt Singh was born in a Bhumihar Brahmin family in February 1868 in a village

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named Chatiana in the district of Patna. His ancestors hailed from a village near Allahabad in Uttar Pradesh. His father, Deonarain Singh, was a zamindar, who passed away when Ganesh Dutt Singh was only five years old. So the boy was brought up under the care of his mother, who greatly influenced his way of life. Under her inspiration he took a keen interest in devotional literature and participated in religious gatherings.

He was married in 1880. Ganesh Dutt Singh had two sons, Jalgovind Singh and Hargovind Singh. The former rose to be an Advocate, and the latter a District Judge. On account of his charities the sons were not happy with their father. Ganesh Dutt Singh died on 26 September 1943.

Ganesh Dutt started his education at the age of twelve with Persian. Later he learnt Hindi and studied the Hindi version of the Ramayana and other sacred books. His English education began at the age of eighteen. When he was twenty, he was admitted to the fifth class of the Patna Collegiate School, from where he passed the Entrance examination in 1891 in the first division and secured a scholarship. In 1893 he passed the Intermediate examination in Arts from the Patna College, and in 1895 he passed his B.A. In 1897 he passed the B.L. examination from the Calcutta University.

Ganesh Dutt Singh never put on any Western dress. But he was a great advocate of the spread of English education. He vigorously supported the introduction of technical, medical and commercial education, which, in his view, was essential for the advancement of the country. He also advocated education for girls but only up to the secondary standard. He held that women should devote most of their time to house-hold work.

Immediately after coming to Patna from Calcutta in 1916, he opened a school for the education of the poor children. He started the Pataliputra High School at Patna in 1916, and founded the Kamala Sanskrit Vidyalaya at Chatiana, which was named after his mother.

He donated fifteen thousand rupees in cash and twenty-five bighas of land to this institution. He also established the Kamala Middle English School at Chatiana and gave sixty thousand rupees for its maintenance. He contributed about four lakhs of rupees to the Patna University for the promotion of higher technical education in Bihar.

Ganesh Dutt Singh was associated with the Bihar Provincial Congress Committee for a long time. In 1912 he was elected a member of the Subjects Committee of the All India Congress Committee. In 1922 he was elected a member of the Gaya session of the All India Congress. But he belonged to the moderate school of nationalists and opposed mass movements and direct action.

Throughout his life he remained a constitutionalist. He favoured the moral and political union of England and India, in which he visualised the prosperity of both the countries and of the whole world. He sincerely believed that it would be a great calamity to transfer power to the Indians, who were incapable of running their government by themselves.

Ganesh Dutt Singh began his career in 1898 as a Pleader in the Patna District Court. In 1904 he joined the Calcutta High Court where he practised for twelve years. From 1916 to 1920 he practised at the Patna High Court. In 1921 he was elected to the Bihar and Orissa Legislative Council. In 1923, he succeeded Madhusudan Das as Minister for Local Self-Government and held this post for fourteen years.

As a Minister he helped the establishment of the Prince of Wales Medical College at Patna, the Medical School at Darbhanga, the Indian Mental School at Ranchi, the Ayurvedic and Tibbi School at Patna in 1926, the Tuberculosis Santatourium at Itki and the Pasteur Institute of Patna.

During his tenure were founded a Blind School and a Deaf and Dumb School at Patna.

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He was also associated with the establishment of the Radhika Sinha Institute of Patna and the Patna Veterinary College. He sponsored the Local Self-Government Act, which improved the administration of municipalities, and district and local boards.

In June 1928, the British government conferred a Knighthood on him in recognition of his abilities as an administrator and a public worker. In 1933 he was awarded the degree of doctorate *honoris cusa* by the University of Patna.

A man of great character and integrity, Ganesh Dutt Singh was easily moved by human sufferings. On being appointed as a Minister, he decided to contribute three thousand rupees from his salary per month to the Bihar and Orissa Public Health Fund. In 1926 he started at Patna the Central Hindu Orphanage, which looked after the health, comfort and education of orphans. Later he opened the Central Hindu Orphan School in order to educate the helpless widows from higher classes.

Ganesh Dutt Singh was very much interested in the uplift of the people of his own caste. He laid great stress on the people of English education among the Bhumihars, and extended generous financial help to poor Bhumihar students out of his own earnings. But he did not want them to cut off their connections with land. A strong supporter of the zamindars whose interests he represented in the Council, he did not believe in absentee landlordism. At the Bhumihar Brahmin Conference in 1922, he asked the Bhumihars to plough their land with their own hands.

In grateful memory of Ganesh Dutt Singh, several educational institutions were set up after his death. The most important of them is the Ganesh Dutt College, Begusarai, which was made in 1970 a consituent college of the Bhagalpur University.

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Singh, Ganga (Maharaja) (1880 — 1943)

Maharaja Ganga Singh, born at Bikaner in 1880, was the twenty-first ruler of the Bikaner State.

Maharaja Ganga Singh was the twenty-first ruler of the Bikaner State, which was founded in 1486 by his ancestor Rao Bika, a scion of the chivalrous clan of the Rathore Rajputs. He was born on 3 October 1880 at Bikaner.

Claiming descent from the Solar line of the Epics, the Rathores or Rastrakutas came first to be known in Indian history as the great imperial dynasty in the Deccan. By the tenth century we find the Rastrakutas again establish as the leading power in northern India, with their capital at Kanauj. When the invasion of Muhammad Ghori in 1194 A.D completed the ruin of the empire of Kanauj, the Rathore migrated to the desert lands of Rajputana where they established the kingdom of Marwar in the fourteenth century. Under Rao Jodha who founded the city of Jodhpur, the new kingdom attained a position of eminence. Rao Bika, the founder of the Bikaner State, was his son.

Maharaja Ganga Singh whose father Lall Singh was renowned for his piety was adopted by his elder brother the late Maharaja Dungar Singh after whose death in 1887 he succeeded to the throne of Bikaner.

The mother of the Maharaja was a lady of remarkable personality and charm. She was the

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second wife of Maharaja Lall Singh. The Maharaja cherished utmost love and veneration for his mother and always claimed that one of the most important influences in his life was the character and pious disposition of his mother.

Having received his early education under Rai Saheb Pandit Ram Chandra Dube, he joined the Mayo College, Ajmer, in 1889, and studied there up to 1894, having the credit of winning seven medals and several prizes. He received his administrative training at Bikarner from his tutor, Mr. Brian Egerton, and then went to Deoli in 1898 for his military training. Having regined as a minor for eleven years, while the administration was carried on by the Regency Council on his behalf, he assumed full powers of government in December 1898.

His first wife, whom he married in 1897, was Maharani Ranawatji, daughter of Prince Pratap Singh. In 1902 she gave birth to Maharajkumar Sadul Singh, the heir-apparent. She died in 1906. As she had no issue by his second marriage in 1908 he married Maharani Bhatiyanji, who became the mother of Prince Bijay Singh, who died in 1932.

The personality of the Maharaja found expression in four main directions—as a soldier, a statesman, an administrator and a patriot.

Soldiering was in his blood. In 1900 he went to China in command of his Imperial Service Regiment to take part in the campaign in that country. During World War I the Ganga Risala of Bikaner army helped to defend the Suez Canal against the onslaught of the Turks. The Maharaja himself went to England as a member of the Imperial War Cabinet, accompanied King George V as A.D.C., during His Majesty's tour of inspection of the Western Front, and for a time fought against the Turks in defence of Suez. For his yet more important work in the War Cabinet and at the War Conference in formulating Imperial Policy, the Maharaja was highly praised by the King, by Field-Marshal Earl Haig and by Mr. Lloyd George, the then Primer of Great Britain. After the War, the Maharaja was deputed to the Versailles Peace Conference in 1919 and was privileged to put the first Indian signature to that treaty. On the outbreak of World War II in 1939 he offered his personal services to Great Britain and later on, in 1941, proceeded on a tour of the War front in the Middle East.

As an administrator the Maharaja's work for his own people was no less significant. He reformed the judicial system, put education on a liberal basis and expanded it in all parts of his state, built 700 miles of railways, big hospitals, good roads, parks and fine public buildings and, above all, raised the revenue of the State tenfold from about Rs. 20 lakhs to more than 200 lakhs, in course of his fifty years of rule.

The most notable of his administrative achievements was the opening of the Ganga Canal in 1927, a vast irrigation system which converted an arid desert into a land of fruitful plenty. On the occasion of the Golden Jubilee of his rule in 1937 the elected majority in the State Council was increased, the beginning of a representative government having been made much earlier, in 1913, when the Legislative Assembly was inaugurated.

As a statesman, his efforts led to the foundation of the Chamber of Princes in 1921. As a prominent exponent of the State's point of view, he was elected as its Chancellor and held that post for five years. He supported the federal scheme on behalf of the Princely Order at the Round Table Conferences held during 1930-32 in London. In 1924 he attended the meeting of the League of Nations as a member of the Indian delegation.

His patriotism found expression several times on public occasions when he voiced freely the claim of India for self-government. In his historic Rome Note, addressed in May 1917 to Mr. Austin Chamberlain, the Secretary of State for India, he stressed the need for the declaration of self-government for India by Great Britain.

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He died on 2 February 1943, after a short illness, at his residence in Bombay.

He was splendidly built, with the carriage and manner of a soldier. Riding and shooting before breakfast, study during the day, polo in the evening and at a later date, roller skating to finish up with, was his usual programme. He was also a keen enthusiast of tiger-shooting.

As an orthodox Hindu with no communal feelings, the Maharaja had been a pillar of strength to his community. He was one of the earliest advocates of the Hindu University, Benares, and in the Sanskrit inscription on the foundation stone his name appears next to that of the venerable Pandit Madan Mohan Malaviya.

Paying tribute to him, S. Radhakrishnan, the then Vice-Chancellor of the Hindu University, said that so far as the promotion of Hindu ideals was concerned, the late Maharaja was second to none in his enthusiasm. He used to get up early in the morning and perform his Puja. He never left Bikaner for an important tour or journey without first visiting the shrine of his family deity, Karniji, at Deshnoke. His achievements both in his State and in the wider fields of Indian and Imperial politics constituted an important chapter of modern Indian History.

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——See under Dit Singh, Giani

Singh, Giani Kartar

——See under Kartar Singh, Giani

Singh, Gulab

——See under Gulab Singh

Singh, Gurdit (Baba)

——See under Gurdit Singh (Baba)

Singh, Gurmukh (Laliton)

——See under Gurmukh Singh Laliton

Singh, Hukam

——See under Hukam Singh

Singh, Kunwar (1778 — 1858)

Kunwar Singh, born at Jagdishpur in Arrah district, was a great revolutionary leader of 1857 revolution.

Kunwar Singh belonged to the Parmar branch of Rajputs. Originally belonging to the Ujjain area, they had migrated eastwards in the fourteenth century and settled at different places in Bihar-Dawa, Matila, Bhojpur and Jagdishpur (all in Shahabad district). They were locally known as *Ujjainya* Rajputs because of the place of their origin. Kunwar Singh, the eldest son of Sahabzada Singh was more inclined to strenuous, martial sports and to outdoor life than to education.

Kunwar Singh married the daughter of Raja Fatah Narain Singh of Deo, a wealthy zamindar of Gaya district. He had a son named Dalbhajan Singh, who predeceased him. He also had some concubines, including one Dharman Bibi, who accompanied him on his journeys outside Bihar during the Rising of 1857-58. Two

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mosques built by her at Arrah and Jagdishpur are still extant.

Kunwar Singh succeeded to the *gaddi* (ancestral estate) sometime in 1826. He owned a large, valuable landed estate comprising two *parganas* and several talukas of the Shahabad district. The total annual income of the estate was about rupees six lakhs. But several factors, including family litigations, extravagant living, generosity beyond his means and, above all, the machinations of his own staff with unscrupulous creditors, combined to put the estate under ruinous debts which amounted to rupees twenty lakhs on the eve of the Rising of 1857.

On the recommendation of some European district officials, with many of whom Kunwar Singh was on friendly terms, the Government made some arrangements in 1854-55 to regulate and ease the financial burden of Kunwar Singh. An Agent was appointed to administer the estate and collect the revenue. After paying the Government's rent and defraying the collection charges, he was to repay the debts by instalments.

The arrangement proved helpful to Kunwar Singh, for just a month before the Rising. He wrote to the Government that the arrangement might be continued for some time more so that all his debts might be repaid. But the Government sat over the matter, and this was according to the Divisional Commissioner of Patna, one of the contributory causes of Kunwar Singh's joining the Rising.

The great moment of Kanwar Singh's life began with the revolt of the Indian Regiment stationed at Dinapur on 25 July 1857. Marching on to Arrah, where were they joined by Kunwar Singh they besieged the European district officials and some civilians in the 'Arrah House'— a two-storied, fortified house in Arrah—and beat back a relieving force sent from Patna under Captain Dunbar.

But the besieged garrison was relieved by Major Eyre on 23 August and Kanwar Singh withdrew to Jagdishpur. Subsequently, he marched out of Bihar and made earnest efforts to organise the anti-English forces at some places in the Uttar Pradesh and Madhya Pradesh. Passing through Mirzapur and Rewa, he arrived at Banda in September with a view to joining Tantia Tope. He was joined by the Gwalior forces at Kalpi, and fought in the battle of Kanpur in December. Subseqently he arrived in Lucknow, where the king of Oudh awarded him a robe of honour and a *farman* for the area comprising the Azamgarh for sometime.

Pressed by the government forces, he decided in April 1858 to return to his home district. Fighting a careful rearguard action and actively supported by the local people he crossed the Ganges at Sheopur Ghat, ten miles below Ballia and re-entered Jagdishpur on 22 April 1858. He was grievously injured during the retreat and lost his right hand. The next day a force under Captain Le Grand proceeded to attack the old injured veteran but it was repulsed. Three days later, Kanwar Singh died of injuries and exhaustion.

A man of generous disposition, Kunwar Singh gave numerous grants to individuals and for the maintenance of shrines, including a Muslim shrine in the Patna City. On the establishment of the Arrah Zilla School in 1846, he not only donated the land for the building but also gave a cash donation of rupees one hundred. He got a Shiva temple and a tank constructed at Jagdishpur. He was an admirer and a patron of men well-versed in martial sports, such as riding, shooting, archery, etc. He invited such experts to Jagdishpur and retained them for long periods to train his men in those arts.

Paying a tribute to Kunwar Singh, a contemporary English writer described him as a man "who at eighty years old.... inflicted on us a defeat complete and tragical; who exacted from the unruly mutineers an obedience which they paid to none other; who led his force in person to Lucknow and took a leading part in the struggle which decided the destinies of India," and expressed relief over the fact that

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"it was uncommonly lucky for us that Coer Singh was not forty years younger" (George O. Trevelyan-'Competition Wallah', 1866).

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Singh, Lakshmiswara (Maharaja) (1858 — 1898)

Lakshmiswara Singh, born at Laheriasarai in 1858, was a leading landlord of Bihar and a great patron of education, art and culture.

Born at Laheriasarai in the illustrious Khandawala family of the Srotriyas of Mithila on 25 September 1858, Lakshmiswara Singh was the son of Maharaja Maheswara Singh, well- known for his patronage of learning and his loyalty to the British government. At the time of the death of his father, Lakshmiwara Singh was a minor and as such his estate came under the Court of Wards.

His father was a liberal ruler and his munificence had made the Darbhanga Raj almost bankrupt. Lakshmiwara was married twice in Srotriyas manner, the details of which are not known. He was a devout Hindu and believed in Hindu Dharma. He lived the life of a Brahmin and his faith in Hindu religion remained unshaken throughout his life.

In the early years of his life he was given a liberal oriental education in the Sanskrit language at the Queen's College, Varanasi. Messrs. Chester and Mac Naughten were his private tutors at Varanasi. After his return to Darbhanga, he was placed under Mr. Alexander. His English tutors greatly influenced his thinking and moulded his intellectual bearing.

Lakshmiswara Singh was equally conversant with Sanskrit and English. Lord Ulick Brown, the then Under-Secretary to the Government of Bengal, got him interested in the affairs of his estate. Lakshmiswara Singh had a remarkable originality of approach and independence of decision and he possessed great strength of character. He was influenced by Brown in his thinking and outlook.

He took over charge of his zamindari estate, one of the biggest in India, at the age of twenty-one in 1879. Though his sphere of activity was limited to his zamindari spread over the greater portion of north Bihar, popularly known as Mithila, he took an active part in contemporary Indian politics and was considered to be a great force, both in matters of culture and of politics.

Even before the establishment of the Indian National Congress, he associated himself with the nationalistic activities. When the Indian Association was formed in Calcutta and tried to raise funds to secure the political advancement of the country by constitutional means, he lent his support to this movement and his correspondence with the Rev. K.M. Banerji in this respect (dated 28 July 1883) is evidence of this fact.

In that very year he was nominated to the Legislative Council of the Governor-General of India. In 1884 he took a bold stand in the Imperial Legislative Council on the issue of the Ilbert Bill. His stand on the Ilbert bill is indicative of his attitude towards the nationalist aspirations of the people. He was equally critical of the Protective Tariff policy of the British government.

In 1884 he vigorously protested against the Tariff Duty Bill which envisaged the exemption of imported cotton goods from

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payment of any duty. He maintained that the motive behind such a measure was to protect the British interest and harm the Indian mill owners. On the question of the Ilbert Bill he moved an amendment to the effect that the right of trial of Europeans and Eurasians by jury before a District Magistrate be extended to British Indian subjects as well as in all Sessions cases. This stand won for him applause and appreciation from the nationalists.

In 1888 when Auckland Colvin made it impossible for the Reception Committee to hold the Congress session at any place in Allahabad, Maharaja Lakshmiswara Singh came to its rescue by placing at its disposal the Darbhanga Castle. He did it again for the second time in 1892.

In 1885 he took a prominent part in the discussion on the Bengal Tenancy Bill. He was too much wedded to the zamindari interest to support rather drastic legislation. The long-drawn issue of holding simultaneous Civil Service examinations both in India and England received his attention and he lent his support to this idea. In 1890 he contributed Rs. 5,000/- towards the expenses of Surendranath Banerjea's visit to England.

In 1893 the non-official members of the Bengal Legislative Council elected him to the newly reformed Supreme Council. In 1898 he opposed the amendment of the Indian Penal Code regarding sedition. The amendment sought to throw the responsibility of proving innocence on the prosecuted. He was associated with the Indian National Congress since its inception. He paid a sum of Rs. 10,000/- to A.O. Hume.

During 1885-98 the Congress accounts used to show on the receipt side a sum of Rs. 10,000/- by a friend in the first week of each year. At the time of his death he instructed his brother, Rameswara Singh, to continue this help to the Congress. The Congress organ, the *India,* could become a weekly paper largely due to the munificence of the Maharaja. His interest in politics attracted the notice of Mahatma Gandhi who was then in South Africa. Gandhi wrote to him in 1897.

The Maharaja assured support to Gandhiji for his struggle in connection with the anti-Indian Bill in the Natal Parliament. He took an active interest in conditions of Indians abroad. He was also the Founder-President of the Bihar Landholders' Association. He also served as the President of the British India Association for a number of years. He was a member of the Royal Commission on Opium.

As a true cultured liberal of his age, Maharaja Lakshmiswara Singh held progressive views and he was half-way between orthodoxy and modernism in matters of social reforms and in religious outlook. He was a great protagonist of Hindi and gave encouragement to the development of vernacular education. He made education free in the Darbhanga Raj High School.

He also promoted the cause of Sanskrit himself, he made efforts to publish and collect published and unpublished Sanskrit works. He was the main inspiration behind the Raj Library. He was also a promoter of Western education and made liberal grant to institutions of all denominations. The Calcutta University was the greatest beneficiary. He made liberal donations to various other institutions in Bihar, Bengal and Uttar Pradesh including a sum of Rs. 10,000/- to the Calcutta Madrasa.

In 1898 he offered to bear the entire expenditure for the creation of a Chair for Hindi if the Calcutta University agreed to introduce the teaching of that subject. He donated Rs. 10,000/- to the Imperial Institute in England. He remitted the rents of his tenants in times of famine. He established a well-equipped Dufferin Hospital at Darbhanga and another hospital at Kharagpur (Monghyr) for the benefit of his tenants.

A great patron of education, art and culture, Lakkshmiswara Singh was an accomplished zamindar of his age. He was one

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of the greatest supporters of the Indian National Congress. He was a constitutionalist of great eminence and he freely voiced his opinion on all important public issues. He was second to none in demanding constitutional reform in the country.

He was a great protagonist of communal harmony and made no distinction in his donation to institution of all description. He was an enlightened and benevolent zamindar, stood for a welfare zamindari system and advocated cordial relations between the zamindar and the tenants.

A man of amiable disposition, charming manners and admirable sense of propriety, the Maharaja loved humanity in general and his people in particular. He played an important part, not only in the affairs of Bihar but of the country as a whole.

His death on 17 December 1898 was widely mourned and a marble statue of Maharaja was put up in a corner of Dalhousie Square. Among the landed aristocrats of the 19th century he was unrivalled in his munificence, public spirit and patriotism.

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Singh, Mathura (Dr.)

——See under Mathura Singh (Dr.)

Singh, Mohan (General)

——See under Mohan Singh (General)

Singh, Prithvi (Azad)

——See under Prithvi Singh (AZad)

Singh, Puran

——See under Puran Singh (Sardar)

Singh, Pyarelal (Thakur) (1891 — 1954)

Thakur Pyarelal Singh, born at Darhan in Chhattisgarh region in 1891, was an eminent freedom fighter, politician and educationist.

Thakur Pyarelal Singh was born on 21 December 1891 in the village of Darhan in the former Rajnandgaon State in Chhattisgarh region of Madhya Pradesh. His father, Thakur Deen Dayal Singh, was a Deputy Superintendent of Schools. Although an affectionate and quiet man, Deen Dayal Singh was a very strict disciplinarian.

Thakur Pyarelal Singh's mother, Narmada Devi, was a very simple and quiet lady. While yet a student at the Government High School, Raipur, Pyarelal Singh was married to Gomti Devi, daughter of Thakur Bhagwan Singh of Raipur. Thakur Saheb had four sons and two daughters. His eldest son, Ramkrishna Singh, was a member of the M.P. Service Commission and was also elected an M.L.A. in 1955.

Having received his early education at Rajnandgaon, Pyarelal Singh had to move to Raipur to complete his High School education. Later, he passed the Intermediate examination from the Hislop College, Nagpur, B.A. from Jabalpur and LL.B. from the Allahabad University in 1916. During his student days he was more at home on the playground than in the classroom.

He came into contact with a revolutionary group of Bengal at an early age. He started using only 'Swadeshi' articles as far back as 1906 and took an active part in organising 'Swadeshi

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Prachar Andolan' in Rajnandgaon area. In 1909 he established the 'Swadeshi Pustakalaya' at Rajnandgaon which later became a centre of political activities.

The Government, therefore got it closed in 1928. On the question of increase in tuition fee and compulsory use of uniform in his school, Thakur Saheb organised the students and led a movement, which succeeded. After passing Law in 1916, he started practising at Rajnandgaon.

Thakur Pyarelal Singh was one of the pioneers of the organised labour movement in the country. He had organised the workers of Bengal-Nagpur Cotton Mills, Rajnandgaon, way back in 1920 and led their strike for 8-hours-a-day work instead of 12 hours. The strike continued for thirty-seven days and was successful.

This was, perhaps, one of the earliest and the longest labourers' strikes in the country, Due to this strike, he was ordered by the State authorities to leave Rajnandgaon State. Thakur Saheb took up this matter with the Governor of C.P. and Berar and ultimately the State was to rescind the orders.

In 1920 he participated in the Non-cooperation Movement and, consequently, kept his practice suspended for four years. In the same year he established the 'Rashtriya Vidyalaya' at Rajnandgaon, with the help of Dr. B.P. Mishra and others. When the Jhanda Satyagraha was started in 1923, he toured the rural areas of Durg district and enlisted a large number of people to participate in the Satyagraha at Nagpur.

Thakur Saheb returned to Rajnandgaon in 1924. Under his leadership, mill workers went on strike again. In police firing one labourer was killed and twelve injured. Thakur Saheb was again externed from the Rajnandgaon State on a charge of inciting the workers. Later, in 1937, the working classes of Rajnandgaon were again on the war path under the leadership of their veteran leader, Pyarelal Singh. It drew the attention of the whole country, including Mahatma Gandhi.

On being externed, he moved to Raipur which remained the centre of his activities to the end of his life. In 1930-32 he actively participated in the Civil Disobedience Movement and organised picketing of liquor shops. Besides, he organised 'Patta Mat Lo' (Don't Accept *Patta*) Movement in Raipur district and asked people not to pay revenue. He was immediately arrested and imprisoned for one year and was released after the Gandhi-Irwin Pact.

When the Satyagraha was resumed in 1932, a vigorous campaign was conducted at Raipur under the leadership of Ravi Shankar Shukla, Thakur Pyarelal Singh and a few others. On 26 January 1932, Thakur Saheb was again arrested and sentenced to two years, imprisonment with a fine. On non-payment of the fine, his movable property was auctioned. The Government was not satisfied merely with this. Thakur Saheb was, perhaps, the first lawyer in the C.P. and Berar whose *Sanad* for practising law was withdrawn by the Government. And in spite of the persuasion of his relatives and close friends, he never resumed the practice.

On release he threw himself heart and soul into the freedom movement. In 1933 he was elected Secretary, Mahakoshal Provincial Congress Committee and continued to adorn the post till 1937. He re-organised the Congress in Mahakoshal during this period and instilled a new spirit and confidence in the workers.

In 1937, he was elected a Member of the Central Provinces Legislative Assembly. The same year he was elected President of the Raipur Municipality. It was a measure of his popularity that the people re-elected him twice, in 1940 and 1944.

Thakur Saheb was included as a Minister in the Ministry formed by Dr. N.B. Khare. But soon the Khare Ministry fell due to the internal dissensions in the Congress. In the same year he founded the 'Chhattisgarh Education Society', which opened the first Degree College in Chhattisgarh region and fulfilled a long-

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cherished desire of the people. He successfully conducted the Quit India Movement in 1942.

Thakur Saheb used to write and cyclostyle leaflets and got them distributed throughout the district through a devoted group of young men whom he had gathered together. His two sons, Thakur Ramkrishna Singh and Satchidanand Singh, were arrested and imprisoned, while the third son, Hari Narayan Singh went underground.

Thakur Sabeb after being relieved of the Municipal Presidentship, took up the work of propagating message of co-operation in this backward region. Thus he was one of the pioneers of the co-operative movement in Chhattisgarh. On 5 July 1945, Thakur Sabeb laid the foundation of the Chhattisgarh Weavers' Co-operative Society with a view to improving the economic condition of the weavers in this region. He also founded the Chhattisgarh Consumers' Society and organised Rural Co-operative Societies all over the district.

In 1945, Weavers' Co-operative Societies were organised under his guidance in Raigarh, too. The same year he was elected President of the M.P. Non-Ferrous Metal Manufacturers' Cooperative Society as also the President of the M.P. Homeopathic Board in 1946. He organised the carpenters of Raipur and formed the 'Vishwakarma Audyogik Sahkari Sanstha' in 1948. In the following year, a Co-operative Rice Mill was opened under his guidance at Mahasamund in Raipur district.

To him also belongs the credit for awakening the people out of slumber in the backward, almost unapproachable areas in the States of Chhattisgarh. In 1946 he toured the Princely States in Chhattisgarh area and established the Congress there. He was, therefore, elected President of the Council of Action of Chhattisgarh States.

His experiences in Rajnandgaon State stood him in good stead in organising the masses of other States. In 1950 he visited Assam to get first-hand information about the difficulties faced there by labourers from Chhattisgarh, working in the tea gardens. He prepared a report and submitted it to the Assam Chief Minister.

He started a bi-weekly entitled the *Rashtra Bandhu* from Raipur in 1950. After two years it ceased publication. Being a staunch Gandhite, he was saddened to note that the Congress was drifting away from the Gandhian ideals. Feeling disgusted, Thakur Sabeb resigned from the Congress in 1951. The same year he was elected the organiser of the M.P. Krishak Mazdoor Praja Party.

Later, he was elected President, Mahakoshal K.M.P.P. and a member of the M.P. Legislative Assembly from Raipur on a K.M.P.P. ticket and later, elected as the Leader of the Opposition. Hereafter, he was drawn to the Bhoodan Movement. He took an active part in this movement and toured hundreds of miles in the various districts of M.P. on foot. The strain of these Padayatras proved too much for his health and he died on 20 October 1954, while on a tour of the Jabalpur district.

Besides being a great freedom fighter, Thakur Saheb was a leading labour leader. All through his life he fought to safeguard the interests of the lower class and depressed people. He was a firm believer in socialism. He used to say," There can be no Swaraj for the masses unless you cut at the roots of exploitation by the abolition of private ownership of the means of production, distribution and exchange..... If you don't admit Socialism, you must admit that you don't want Swaraj for 98 percent" But the purity of means was as important to him as the end.

He was a great votary of education. During his tenure as Municipal President, he got two girl's schools opened, and made arrangements for adult education. Besides, he formulated and implemented a number of welfare schemes. As stated before, he was also instrumental in

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opening the first Degree College in Chhattisgarh.

Thakur Sabeb was a deeply religious man. He was, however, not a religious recluse, but a man of action. Naturally, therefore, he considered the Bhagvat Geeta a 'must' for everybody. In one of the letters written from jail, he enjoined his sons to take to the study of the Geeta for according to him , it alone taught devotion to duty.

He was tall, had a fine physique and was very energetic. He believed in the maxim of 'simple living and high thinking'. A leading sportsman of his time, he carried the spirit of a sportsman into the political sphere as well. He was a Kshatriya in the truest sense of the term. An indefatigable freedom- fighter, he stood firm on matters of principle, irrespective of sufferings involved.

He was an able parliamentarian, an impressive speaker and above all a gentleman. His fighting role on the opposition benches is respectfully recalled.

Thakur Pyarelal Singh dedicated his life to the freedom struggle. His contribution to spreading consciousness amongst the masses of the Princely States in Chhattigarh, in building up the working class movement and organising the Adivasis will be long remembered.

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Singh, Ram (Bhai)

——See under Ram Singh (Bhai)

Singh, Ramdayalu (1886 — 1944)

Ramdayalu Singh, born at Gangeya in the district of Muzaffarpur in 1886, was an eminent freedom fighter and a man of sharp intellect.

Ramdayalu Singh was born at Gangeya in the district of Muzaffarpur in 1886 in a respectable Bhumihar family. His father's name was Chandradeo Singh. His wife Rampiyari Devi, shared the nationalistic aspirations of her husband, and during the Civil Disobedience Movement courted imprisonment alongwith her husband.

Ramdayalu Singh predeceased his wife. Intensely religious, he read the Gita regularly and lived a simple life. He died on 28 November 1944. On his death Mahatma Gandhi said: "A patriot has gone, a martyr no more breathes, a high-minded gentleman has ceased to exist, and a *Bhakta* has disappeared from our midst."

A Man of sharp intellect, he passed his F.A. examination from the City College, Calcutta, in the first division and obtained a merit scholarship. He graduated from the same institution in the Calcutta University with distinction but passed his B.L. examination from the Allahabad University.

Ramdayalu Singh began his career as a lawyer at Muzaffarpur. In 1932 he was elected Chairman of the Muzaffarpur District Board and served as Vice-Chairman of Muzaffarpur Municipality. In July 1937 he was elected Speaker of Bihar Legislative Assembly. He was a member of the Managing Committee and of the Board of Trustees of the G.B.B. College (now L.S. College), Muzaffarpur.

Ramdayalu Singh was greatly influenced by the personality of Gopal Krishna Gokhale and was associated with the Servants of India Society. He was one of the first leaders of Bihar to come into close contact with Mahatma Gandhi, and actively participated in the Champaran Movement led by him. In January 1930, according to the mandate of the Lahore

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Congress, he resigned from the Bihar and Orissa Legislative Council, gave up his lucrative legal practice, and joined the Civil Disobedience Movement.

He accompanied Mahatma Gandhi in his Dandi March. As President of the Muzaffarpur District Congress Committee he led the Salt Satyagraha Movement. On 6 April 1930 he led a procession at Sheohar in Muzaffarpur district to break the salt law, which led to his arrest on 14 April 1930 and rigorous imprisonment for a year and a half.

Ramdayalu Singh was a prominent member of the Bihar Swarajya Party. He was an able debater and a forceful speaker who could speak for hours together and still keep his audience spell- bound. He was a capable organiser and could deal successfully with people of different types. Ramdayalu Singh made an important contribution to the collection of the Tilak Swaraj Fund. He was the President of the Muzaffarpur District Congress Committee during 1921-37.

During 1926-28 he acted as the Leader of the Opposition in the Bihar and Orissa Legislative Council. In 1929 he took a leading part in the organisation of the Bihar Provincial Kisan Sabha, and at the 19th session of the Bihar Provincial Political Conference he stressed the necessity of training people in the improved methods of agriculture. In 1934 he was placed in charge of the earthquake relief operations in the District of Muzaffarpur on behalf of the Bihar Central Relief Committee.

Dominion Status for India under the British Empire was the goal of Ramdayalu Singh's nationalistic aspirations. But gradually he changed his ideas. In January 1936, in his Presidential Address to the Bihar Provincial Political Conference, he said that the Constitution of 1935 could not give India even a Dominion Status, and it was therefore necessary to implement the Lahore Congress Resolution which asked for the country's complete independence.

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Singh, Ram Narain (1885 — 1964)

Ram Narain Singh, born at Teturia in Hazaribagh district in 1885, was a leading freedom fighter and politician.

Ram Narain Singh was born in January 1885 in the village of Teturia in Hazaribagh district. He came of a respectable Vaishya Rajput family. He matriculated from the Hazaribagh Zilla School in 1908, graduated in 1913 from the Ripon College, Calcutta and passed his Law examination in 1920 from the Patna Law College.

After passing his B.A. examination, he worked as an Extra Settlement Officer for two years. He however, resigned and joined the Non-cooperation Movement in 1921. He was imprisoned for a number of years. He had close association with nationalists like Dr. Rajendra Prasad, Dr. Bhagwan Das, Pandit Motilal Nehru and others. He was the Founder-Secretary of the Congress Committee at Chatra and later became its President. He was elected President of the Hazaribagh District Congress Committee. He held this position up to August 1946.

In 1927, he became a member of the Central Legislative Council. In 1936, he became a member of Central Legislative Assembly and remained there till 1946, when he was elected

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to the Constituent Assembly of India. He showed great independence in the Constituent Assembly, moved important amendments, particularly regarding the tenure of office of the President of India, much to the annoyance of Pandit Jawaharlal Nehru.

In this background, his desertion from the Congress Party can be understood and in 1951, he joined the Krishak Mazdur Praja Party and was returned to the Lok Sabha. He was the Vice-President of the Reception Committee of the Ramgarh Session of the Indian National Congress in 1940.

He was a champion of female education and widow-marriage, but believed in caste restrictions. He did what he believed in and, therefore, after the death of his wife he married Parbati Devi who was a widow. In religion, he held liberal views and upheld the cause of religious toleration and denounced animal sacrifice.

He was a great patron of *Khadi* and *Charkha,* and helped the establishment of several national institutions in Hazaribagh. He died on 24 June 1964. The people of Hazzaribagh honoured him by founding a school after his name.

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Singh, Rampal (Raja of Kalakankar) (1848 — 1909)

Rampal Singh, born at Dharupur in the district of Partapgarh in 1848, was an eminent freedom fighter, politician and social reformer.

Born at Dharupur (district Partapgarh, U.P.) in 1848, Rampal Singh was the only son of Lal Pratap Singh and grandson of Raja Hanumant Singh of Rampur Raj (now known as Kalakankar). Fierce nationalism was the way of life with the Kalakankar family and Rampal Singh imbibed it early in his life.

Before he was ten years old, the first war of Indian Independence broke out in 1857. Lal Pratap Singh led the Kalakankar forces against the British in the battle of Chanda (district Sultanpur, U.P.) and laid down his life so that his country could be free.

In his middle teens, Rampal Singh married Subhag Kunwar, whose father, a renowned jagirdar of the Rewa State, had like-wise challenged the British authority near Mirzapur (U.P.) in the 1857 struggle, was captured and hanged.

Differences arose between Rampal Singh and his grandfather over Rampal Singh's liberal views. Rampal Singh went away to England with his wife in 1871. Rani Subhag Kunwar died in England. On his second visit to England in 1895, Rampal Singh married an English lady, Rani Alice. She died at Nainital in 1897. Rampal Singh's third wife was a Muslim lady, Rani Radha who had on her own become a Hindu. Raja Rampal Singh had no children.

Born a Hindu in one of the oldest and most respected families of U.P., Rampal Singh respected all religions. He had no caste or communal prejudices and mixed freely with all communities. He was a man with a modern outlook, deeply impressed by the scientific and technological achievements of his time and wanted India to get their benefits so that she could be strong and prosperous.

Raja Rampal Singh spent fourteen years abroad. Already proficient in Hindi, Sanskrit and Persian, Rampal Singh learnt English, Latin, Greek, Logic and Mathematics. He could also converse in French and German. He travelled widely in Europe and established for himself a position of honour in British society.

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In London, he was an active member of the Indian Association and the President of the India Society He edited the *Indian Option* for a while and then brought out in 1883 the *Hindusthan*, a quarterly in Hindi, Urdu and English simultaneously. Rampal Singh was hoping to contest a seat in the House of Commons, when the news of the death of his grandfather reached him and he had to return home in 1885.

On being installed to the Kalakankar *Gaddi*, he took up the task of improving the lot of his people. He established a silk factory and a printing press at Kalkankar, modernised his farm ,added a dairy to it and set up some twenty indigo factories. He established a co-operative bank and created a charitable trust to run two dispensaries and a High school.

While in England, he had started taking an active interest in the Political developments in India. He attacked the Venacular Press Act as an effort to "stifle the public voice". Asking the government to cut down Governmental expenditure in India, he demanded the reduction of the army and the abolition of the "British Residents or Political Agents at the Native Courts."

He attacked the ostentation of the Indian rulers and the system of their Governments. He suggested the end of "the foolish policy of maintaining in a state of quasi-independence the numerous native governments". He demanded Dominion Status for India on the lines of Canada and Australia and said: "The Councils of the Viceroy, Governors and Lt.-Governors, with high salaries attached there to ought to be abolished and replaced by Indian appointed somewhat after the manner of Members of Parliament of Ministers in this Country."

Independence of India (or Dominion Status), the rule of law, the abolition of the Indian State, the Indianisation of the Services, the abolition of the Arms Act, the reduction of the armed forces and the establishment of a citizens' volunteer army remained his political objectives throughout his life.

Rampal Singh was one of the founders of the Indian National Congress and attended the second session of the Congress held at Calcutta. Moving the 'Volunteers Resolution' there, he declared: "I think, despite the glories of *Pax Britannica,* despite all the good she may have done or tried to do us, the balance will be against her and India will have to regret rather than rejoice that she have ever had any thing to do with England. This may be strong language, but it is the truth."

Indeed, they were strong words—courageous words —for a Raja in India in 1886. In the fourth session held at Allahabad in 1888 and again in the eighth session held in 1892, Raja Rampal Singh spoke in support of the reform of the Legislative Council and demanded that at least half the members be elected. He supported the demand for trial by jury and pressed for the Anodisation of the Civil Services.

Again, at the ninth session held at Lahore in 1893, he spoke in support of Dadabahai Naoroji's resolution to arrange simultaneous selection for the Indian Civil Service. At this session, he also called for restriction on the import of foreign goods into India, especially luxury items. At the tenth session held at Madras in 1894, he spoke against the hold of foreigners over our economy and "the monopoly of trade in the hands of alien merchants.

Of his contributions to the Congress Party, Pattabhi Sitaramayya has said, "Raja Rampal Singh's was a most outstanding name for a long time in the Congress circles.

Raja Rampal Singh was an Honorary Magistrate and a non-official member of the North West Province and Oudh Legislative Council in 1893 and 1894. A true reformer, he worked for the uplift of the Harijans and women.

Raja Rampal Singh's contribution to journalism in India was unique. On his return to India in 1885, he converted the quarterly *Hindusthan* in to weeklies in Hindi and English.

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In 1887, the *Hindusthan* in India appeared as a daily from Kalakankar to become the world's first Hindi daily newspaper. Raja Rampal Singh and Pandit Madan Mohan Malaviya were close friends and Malaviyaji was appointed the Editor of the *Hindusthan* in 1887. The newspaper continued to be published till December 1908.

Rampal Singh was a forceful speaker and writer in English and a good poet in Hindi. He was a sources of inspiration to many Hindi writers and poets that followed him. The English *Hindusthan* was published thrice a week between 1890 and 1906. It became a daily from 1906 till it closed down in 1908.

Raja Rampal Singh did not keep good health after his return from England and devoted his time mostly to editing his newspapers and writing. He died at Kalakankar on 28 February 1909.

A passionate nationalist—modern in outlook and fearless in action—a pioneer journalist in India and a reformer, Rampal Singh is truly one of the most colorful personalities in the history of the struggle for Indian Independence.

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Singh, Randhir

——See under Randhir Singh

Singh, Sewa (Thikriwala)

——See under Thikriwala, Sewa Singh

Singh, Shaligram (1916 —)

Shaligram Singh, born at Hiring in the district of Hazaribagh in 1916, is an eminent freedom fighter and politician.

Shaligram Singh (of Hazaribagh) was born on 24 July 1916 in the village of Hiring in the district of Hazaribagh in a respectable Ujjainia Rajput Family. His father, Ram Raksha Singh was a small cultivator. Shaligram Singh was married to Bilas Devi in 1937, who came from a respectable Rajput family of Palamu. His wife also took part in spreading the message of the Congress to the villages of the district.

At the age of seven, Shaligram was admitted into the Huntergunj Primary School examination in 1923. He passed the Middle School Examination in 1930. As he joined the Civil Disobedience Movement of the Congress in 1930, he gave up his studies. He read the biography of De Valera of Ireland and was much impressed by his example. The political message of B.G. Tilak 's "Gita Rahasya" made him a revolutionary nationalist. He was closely associated with Ram Narain Singh, a veteran nationalist of Hazaribagh and also with Swami Sahajanand under whose influence, he joined the Kisan movement.

He joined the Civil Disobedience Movement in 1930 at the age of fourteen as a Congress volunteer. Soon, he became a member of the Congress Sevadal. He worked as Secretary of the Huntergunj Thana Congress Committee and occupied this position till 1946. In the same year, he organised a Kisan movement at Pratappur in the Hunda estate of Hazaribagh.

In 1940, he worked for the success of the Ramgarh session of the Congress. In 1941, he was selected for offering Individual Satyagraha and courted imprisonment. He participated in the Quit India Movement of 1942 and was imprisoned in the Hazaribagh Central Jail. He escaped form the Jail along with Jaya Prakash

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Narayan and others. He went underground and visited Titagarh to incite the workers to go on strike.

He did secret propaganda work in the coal-field area of Dhanbad and supplied explosives for sabotage, to the revolutionary nationalists. In October 1944, he surrendered himself to the police and was sentenced to nine months' imprisonment. In 1945-46, he was engaged in collecting funds for the I.N.A. During 1947-51, he was President of the Mica Mazdoor Sangh at Kodarma. In 1952, he joined the Janta Party and worked as its Secretary during 1954-56.

In 1957, he was elected to the Bihar Legislative Assembly as a candidate of the Janta Party. In 1966, he rejoined the Congress. Shaligram Singh is an Advocate of classless and casteless society. He stands for equal status for women in the society and is an advocate of female education. He is a supporter of widow-marriage.

He is a liberal Hindu and believes in religious toleration. He is very critical of the Western education in India. He began his nationalist career as a believer in Satyagraha, but later on he lost faith in constitutional agitation and came to believe in revolutionary nationalism.

He is an advocate of peasant propriorship and nationalisation of key industries in the country. He believed that development of cottage industries is essential for the economic regeneration of India.

He lives a simple and unostentatious life, he joined the national movement at an early age and remained an active Congress worker till 1924. He is still remembered for his participation in the Quit India Movement and his escape form the Hazaribagh Central Jail alongwith Jaya Prakash Narayan.

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Singh, Shaligram (1852 — 1905)

Shaligram Singh, born at Kulharia in the district of Shahabad in 1852, was an eminent freedom fighter and politician.

Shaligram Singh was born on 18 April 1852 in the village of Kulharia in the district of Shahabad in Bihar in a respectable Rajput family. His forefathers migrated to Bihar from Rajasthan about two hundred years earlier. His father, Mitrajit Singh, the founder of the Kulharia estate, rendered valuable services to the British during the revolt of 1857 and consequently he was rewarded with a Jagir. Shaligram was married to Rampati Devi, who came of a respectable family.

He passed the Entrance examination in the first division from the Patna Collegiate School and the I.A. examination from the Patna College. Subsequently he joined the Presidency College and took his B.A. degree form the Calcutta University in 1874 and the B.L. degree in 1877. He was closely associated with W.C. Bonnerjee, Sachchidananda Sinha, Mahesh Narain and Syed Hasan Imam.

Shortly after joining the Bar in the Calcutta High Court in 1877 he and his brother, Bisheshwar Singh, started an English Paper, the *Indian Chronicle,* which rendered valuable services in awakening political consciousness among the people of Bihar. Later on, he was also instrumental in starting the *Bihar Times.* He was a member of the Editorial Committee of the *Calcutta Law Journal.*

He joined the Indian National Congress in 1886 and since then he regularly attended the

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sessions of the Congress. In 1888 he was elected a member of the Subjects Committee of the Congress. He was Secretary of the Bihar Landholders' Association and a prominent member of the Bihar People's Association. Besides, he was also associated with the British Indian Association and the Indian Association.

He was nominated the Bengal Legislative Council twice, as the only member from Bihar, in 1897 and 1903. He was also elected to the Syndicate of the Calcutta University. He and his brother, Bisheshwar Prasad Singh, founded the Bihar National College at Patna which served the cause of higher education in Bihar. He had a distinguished public career for about twenty-five years and was connected with most of the public activities of the time. He died in 1905.

He was a staunch Hindu, but he did not suffer from superstition and orthodoxy. He was an advocate of female education and considered it essential for the regeneration of the country. He was an educationist and did his best for advancement of English education in Bihar.

He was a constitutional nationalist and believed that the Indian National Congress alone would further the cause of the people of India. His attitude towards religion was liberal and rational. He was a great advocate for the cause of Bihar, but he was free from narrow regionalism. He lived a simple life and avoided pomp and luxury.

He associated himself with the Indian National Congress from its very beginning and continued to take an active interest in its activities till the end of his life. He was also associated with other public bodies of the time. He rendered valuable services as a member of the Bengal Legislative Council. He is still remembered in Bihar as a great educationist.

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Singh, Siya Ram (1911 —)

Siya Ram Singh, born at Tilakpur in Bhagalpur district in 1911, was an eminent politician and freedom fighter.

Siya Ram Singh was born in Tilakpur in Bhagalpur district, Bihar, in October 1911. His father, Lakshmi Narain Singh, was drawn towards the Congress during the twenties. Coming of Bhumihar Brahmin family Siya Ram Singh was a cultivator and a petty landlord. In his early age his mother made the greatest impression on his mind. She had taken to Khadi and Swadeshi in 1921.

Being influenced by Sukdeo Chowdhary, Trishuldhari Chowdhary and Sibdhari Singh, Siya Ram joined the Congress and freedom movement in 1921 when he was merely ten. Having passed his Middle English School examination in 1924 he took admission in the T.N.J. Collegiate School, Bhagalpur. But he left the school in 1928 during the Simon commission agitation.

In 1924 he was married to Saraswati Devi. She took an active part in the freedom movement and was imprisoned during the Civil Disobedience Movement. Later on she became a Member of the Bihar Legislative Council.

In 1932 Siya Ram became the President of the Thana Congress Committee, Sultanganj, Bhagalpur, and in 1936 he became the General Secretary of the Zilla Congress Committee, Bhagalpur. But though in the Congress, he was not adverse to adopting violent measures to achieve independence. During the Quit India

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Movement he had formed the "Siyaram Dal' who believed in the cult of violence.

In 1946 he was elected President of the Bhagalpur District Congress Committee. In 1948 he joined the Socialist Party. However he came back to the Congress again after some time. He was again elected to the President of the Bahgalpur District Congress Committee and held that office till the beginning of 1966.

In 1952 he had been the General Secretary of the Bihar Legislative Assembly. In 1955 he was elevated as the Vice President of the Bihar Provincial Congress Committee, and in 1957 he became the Treasurer.

An active nationalist he did not exhaust his energies in politics only. He was also a great advocate of female education, widow-marriage and the abolition of the *Pardah*. The Basic education system also received his patronage and support.

His zeal for the uplift of women found expression in 1955 when he became the President of the Mahila College, Sultanganj, a post he has been holding ever since.

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Singh, Suraj Narain (1908 — 1973)

Suraj Narain Singh, born at Lakshmipur in the district of Darbhanga in 1908, was an eminent freedom fighter, politician and trade unionist.

Suraj Narain Singh was born on 17 April 1908 in the village of Lakshmipur in the district of Darbhanga. His father, Ganga Prasad, was a petty landlord. In the early years of his life Suraj Narain was much influenced by his mother. After the death of his first wife he was married to Chandrakala Devi who came of a nationalist family and took part in the freedom movement.

After receiving his primary education in his village school he was admitted into the Middle English School, Pandoul. In 1921 he had to give up his studies to join the non-cooperation movement. Two years later he tried to resume his studies but was removed from the school on account of his nationalistic activities. In 1931 he passed the Visharad examination from the Kashi Vidyapith. B.G. Tilak's Gita Rahasya', Bankim Chandra's 'Anandamath', Sachindra Sanyal's 'Bandi Jiwan' and Pandit Sundar Lal's 'Bharat me Angrezi Raj' deeply inspired and influenced him.

The execution of Bagat Singh made him a revolutionary nationalist. He was very closely associated with revolutionary nationalists like Jogendra Shukla, Baikuntha Shukla and others. At the age of thirteen he began his nationalistic career as a Congress Volunteer in 1921. In 1928, he organised a youth movement in the District of Darbhanga.

In 1930 he was sentenced to three months' imprisonment for taking part in the civil disobedience movement. In 1931, he joined the Hindustan Socialist Republican Party. In 1932, he was again sentenced to five months' imprisonment. Subsequently he went underground and was associated with revolutionary activities. He had been an active participant in almost all the leading conspiracy cases in Bihar in the 'thirties.

In 1934, he was arrested as a suspect in the Hajipur Train Dacoity Case but he had to be released for want of evidence. Subsequently, he was sentenced to two years' imprisonment under the Public Safety Act. In 1936, he joined the Congress Socialist Party and associated

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himself with Kisan and Trade Union Movements.

In 1938, he was sentenced to twenty seven months' imprisonment for launching a land reform movement at Narpatnagar. In December 1940, he was arrested under the Defence of India Rules and was sent to the Deoli Camp Jail. He was later on sent to the Hazzaribagh Central Jail. Along with Jai Prakash Narain and others he managed to escape from that jail. He went to Nepal and organized the Azad Dasta for carrying on the work of dislocation and sabotage in order to paralyse the British administration in India.

During the 'Quit India' movement he and his party raided several police stations and looted Government treasuries and post offices. On 11 November 1944 he was arrested, but was released when India became Independent in 1947. He continued to be a very praja Socialist Party. He became its Chairman in 1963 and was elected to the Bihar Legislative Assembly.

He had been a staunch opponent of the caste system and freely mixed with all classes of people. He stands for radical reforms in the Hindu society. He is a great advocate of women's education and widow-marriage. He has no faith in the established religions of the world. He believes in universal brotherhood and considers service to humanity to be the supreme religion of mankind.

He considers Western education unsuitable to the cultural heritage of India. He stands for national education. The mainspring of his nationalism was a deep-seated hatred of British imperialism. In the beginning of his nationalist career he believed in non-violent non-cooperation, but later on came to believe in revolutionary nationalism. He stood for the abolition of the zamindary system, consolidation of holdings and mechanisation of agriculture. He is very simple in matters of diet and dress. He led a revolutionary and heroic life.

He had been the foremost revolutionary nationalist in Bihar for about two decades. He had been a prominent member of the Bihar Socialist Party and associated with the Kisan and Trade Union movements in Bihar. He wrote a number of pamphlets on the Kisan movement. He was a confirmed Socialist. The districts of Darbhanga and Varanasi had been the principal regions of his nationalistic activities.

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Singh, Thakur Niranjan (1903 — 1968)

Thakur Niranjan Singh, born at Bahoripar in Narsimhapur district in 1903, was an eminent freedom fighter, politician.

Thakur Niranjan Singh, familiarly addressed as "Babooji", was born in January 1903, in the village of Bahoripar in the Narsimhapur district of Madhya Pradesh. Born in a Hindu Jat family, he was the youngest in a family of five brothers and three sisters. His father, Riddh Singh, a leading cultivator of Bahoripar, died in 1923.

Niranjan Singh's mother, Kamla Bai, belonging to the noted Killedar family of the same district, lived up to the ripe age of 108 years and passed away in 1961. Similarly, one of the sisters is still hale and hearty at ninety-one, while his elder brother Thakur Narayan Singh practised at the Bar (1919-69) and won many laurels and is now busy writing books.

Thakur Niranjan Singh was married twice —first in 1937 to Shanti Devi, a granddaughter of Thakur Madho Singh, a noted Arya Samajist of Agra; and after her death in 1940, he married, in 1947, Dayawati Sastri, a cousin of his first wife. He is survived by one son and six daughters.

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There being no school at Bahoripar, Niranjan Singh, then aged six years, had to go on foot to a village three miles away. For some years he studied at Khandwa, where his elder brother Narayan Singh came under the influence of prominent freedom-fighters like Pandit Makhanlal Chaturvedi and Thakur Lal Singh of Bhopal.

He passed the Middle School examination from the Government High School, Narsimhapur, and joined the local Mission High School, which he boycotted in 1921, when Gandhiji launched the Non-Cooperation Movement. Two years later he participated in the famous Flag Satyagraha in 1923 at Nagpur and suffered imprisonment.

From the early age of eighteen years, Niranjan Singh was deeply involved in the freedom movement of the country. His studies were, therefore, interrupted now and then, for the call of the nation always got the priority over any other demand on his time. After passing the Matriculation examination in 1224 from Bhopal, he joined Banares Hindu University for his B.A.

There he came into contact with the renowned revolutionaries, Ramprasad Bismil, Chandra Shekhar Azad, Rajguru and others. Niranjan Singh participated in looting the train near Kakori and stood guard with a revolver in hand against the passengers in order to prevent them from interfering in the revolutionaries' work.

While attending the Kanpur session of the Congress, he was about to be arrested, but he went underground and remained in hiding at Madhubani, near Banares. Naturally, therefore, he could not pass the B.A. examination before, 1930.

He moved to Agra for the LL.B. But here again he came into contact with S.D.D. Paliwal, who was so much impressed with young Niranjan Singh's zeal and organising capacity that he appointed the latter, in 1930, the Dictator of the Civil Disobedience Movement for the Agra district. He was soon arrested and jailed for six months.

In 1931 he was again arrested and incarcerated for a year in Faizabad Jail and thus could not complete the study of Law. The same year he attended the Karachi session of the Congress as delegate, and thereafter shifted the centre of his activities to Narsimhapur, When Gandhiji launched Satyagraha again in 1932, Thakur Saheb was in the thick of the battle.

He was, consequently, imprisoned in 1933, 1940, and 1942. He came into close contact and worked with Rafi Ahmed Kidwai, Acharya Kripalani, Ganesh Shankar Vidyarthi, Ravi Shankar Shukla, D.P. Misra, Seth Govind Das and others.

Honours and offices came to Thakur Saheb unasked. He was a member of the Mahakoshal P.C.C from 1934 to 1950 and a member of its Executive Committee between 1940 and 1946. He was President of the Narsimhapur D.C.G for thirteen years (1934-47) and a member of the A.I.C.C for nearly the same period (1937-50). With a view to ending his nomadic life, his brother purchased in 1934 a share of Madesur village.

Thakur Niranjan Singh, therefore took to cultivation and performed agricultural operation himself. But he could not be tied down to the village for long. In 1936 he contested for the membership of the Local Board but was defeated by a combination of feudal elements.

A years later in election to the Provincial Legislature, Thakur Saheb worked ceaselessly for the success of the Congress candidate and dealt a crushing defeat to the combination of reactionary, pro-British elements.

Niranjan Singh was elected Chairman of the District Council, Narsimhapur in 1940-42 and again in 1946-48. During the Quit India Movement of 1942 he evaded arrest, went underground and was one of the principal organisers of sabotage activities in the C.P. and Berar with Nagpur as his headquarters.

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He was ultimately arrested and imprisoned in the Nagpur Central Jail. One night during the rainy season, this dauntless crusader for freedom scaled the high jail wall and resumed his activities. Variously disguised as a *Sadhu,* a Military Officer, etc., he moved from place of place carrying a cash reward of Rs. 5000/- on his head.

He was, howeverever arrested and confined for six However, arrested and confined for six months in a dark cell with handcuffs and fetters on in the same jail.

He was a member of the M.P. Legislative Assembly for two successive terms (1946-57) and had the honour of being elected the Leader of the Opposition thrice i.e, in 1950-51, 1953-55, and 1956-57. He parted company with the Congress in 1950 and become the Founder-President of the Mahakoshal branch of the K.M.P.P. It was recognised on all hands as a blow to the Congress.

Lamenting this loss at a Public meeting at Nagpur, Dr. Pattabhi Sita Ramayya had feelingly said that when he found great freedom-fighter like Niranjan Singh sitting on the Opposition benches tears came to his eyes. He was also President of the M.P. Praja Socialist Party from 1958 to 1967, a member of the National Executive of the P.S.P. for the Court, University of Saugar (1956-58).

Later, he was elected a member of the Rajya Sabha in 1958 and continued to adorn the seat till 1968. Thakur Saheb was one of the few important leaders who toppled the Congress Ministry and installed the S.V.D. Ministry in Madhya Pradesh in 1967.

Towards the end of his life he was busy writing a book which could not be completed on the "Indian Culture Abroad'. It was based on his experiences during his tour of the neighbouring countries namely, Ceylon, Burma, Japan and the Andamans. He used to compose poetry though none of his three poetry books he ever got published.

He was fair-complexioned, of medium height and with strong, broad shoulders and magnetic penetrating eyes, sparkling with his innate goodness and sincerity. He was always simply dressed in a saffron-coloured *kurta* and *dhoti* and with a *shawl* on his shoulder and a leather briefcase in hand. A strict vegetarian, he was free form all vices. He would sleep on a bare plank or bench or even on the ground quite comfortably.

He was a universal friend, specially for the poor and the down-trodden. Service of the people was his only hobby to which he remained dedicated and in which he spent every moment of his life. He knew no barrier of caste, community language or Province. He kept his family in a sweepers' locality at Narsimhapur, although they could live comfortably in his own village.

Thakur Saheb was a religious man and he observed fasts on every Tuesday and Ashtami. Once a year he would retire to a solitary place for nine days and would recite Tulsidasa's Ramayana. At the same time he was most catholic in outlook and did not believe in orthodoxy or superstitions.

He had made a through study of the Marxian literature and was a Socialist by conviction. But he believed in social control as against State capitalism masquerading under the name of nationalisation. He was a courageous man and would not bow his head before any superior force. Once when he was cultivating his land he single-handedly drove away a party of fifteen armed men who were sent by the landlord to assault him. On another occasion, he gave a thorough beating to an Englishman who had abused him and had threatened to shoot him by placing the barrel of his gun on Thakur Saheb's chest.

Thakur Saheb was both a revolutionary and a yogi. He did not covet honour or wealth nor had any lure for office he could have got any time he liked. He could never compromise on matters of principle and was, therefore , always in the opposition even inside the

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Congress during the epic freedom struggle. Selfless service for the emancipation of the country and the poorer section of society was his lone goal in life and he fought on for these ideals with his last breath. His sincerity and devotion and rare compassion endeared him to everyone who came in contact with him.

He often used to tell his comrades that he would die in harness in a train and so he died afflicted with a heart-attack on the night of 16 October 1968 in a moving train a few yards from the Bhopal Railway Station.

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Singh, Tikendrajit (1858 — 1891)

Tikendrajit Singh, born in 1858, was the hero of the Manipur Revolution of 1891.

Tikendrajit Singh, the hero of the Manipur Revolution of 1891, was born in 1858. His father, Chandra Kirti Singh, was a king of Manipur. His mother's name was Chongtham Chanu Kooseswari Devi. Tikendrajit had never been to school. He had little interest in books. However, he could speak Bengali and Hindi fluently. He received military training from his childhood.

According to the latest information, Tikendrajit married eleven times. (Statment of Snahal Singh, recorded on 14 September 1967.) At the age of twenty-four, under the influence of his father, he became a disciple of Vaishnava Rajguru. On the death of his father, Tikendrajit became the Senapati (General) of Manipur, in which capacity, following a conciliatory policy with the British, he suppressed five revolts in Manipur and helped the British force in suppressing the Nagas.

Since 21 September 1890, he incurred the displeasure of the British through a Palace intrigue, of which he was the hero. He deposed Sura Chandra, the reigning king, with the help of the political agent of Manipur and installed Kula Chandra, thereby making himself powerful in the administration. He might have believed that Manipur needed a very strong, rather ruthless, ruler to protect and secure her freedom from the ever-growing British influence, which it was not possible for an orthodox ruler like Sura Chandra to resist.

The Governor-General, Lord Lansdowne, regarded this act as a grave offence and directed J. B. Quinton, the Chief Commissioner of Assam, to arrest Tikendrajit. This meant a direct interference by the British in the internal affairs of Manipur, which was strongly resented by Tikendrajit. He became determined to expel the British from Manipur and bring back her independence.

On 22 March 1891, accompanied by his forces and other military officers, Quinton arrived in Manipur and asked the Raja to hand over Tikendrajit to him. This being refused, Quinton decided to arrest both the Raja and Tikendrajit in the Palace itself. This led to a direct clash of arms between the British and the Manipuris.

In course of the skirmish, which took place in the Palace campus, Quinton himself, with a number of his officers, were put to death. Tikendrajit fought a sword battle with Captain Boocher. The British Residency was set on fire at night. To save their freedom, the Manipuris fought bravely under Tikendrajit. But fighting against heavy odds could not be continued and

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realising the seriousness of the situation, Tikendrajit took to flight. But on 23 May 1891, he was found, arrested and imprisoned. On 13 August 1891, Tikendrajit, the first hero of the Manipuri Revolution against the British, was sentenced to the gallows. Since then, he came to be ranked as the first among the freedom-fighters of Manipur.

For his heroic nature, Tikendrajit was given the name "Koireng". At the age of twelve, he accompanied Johnstone in his Naga Hill campaign. He was a reputed hunter and specially fond of tiger hunting. Mukunda Lal Choudhury, who knew Tikendrajit personally, wrote in his book that though he was not a king, he could virtually rule Manipur for a few years by dint of his undisputed leadership, great command over administration, broad mental horizon, indomitable spirit and energy and above all, his deep love for Manipur and the Manipuri people.

He was not only kind, simple and amiable but also famous for his charity and generosity. Occasionally, of course, he appeared to be ostentatious. He was liberal in matters of religion, although he was devoted to the Vaishnava cult. The execution of Tikendrajit agitated the Manipuris outside Manipur as well as all the people of Assam and gave a great impetus to the terrorists of Bengal to try to put an end to the British rule.

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Singh, U Tirot (1802 — 1834)

U Tirot Singh, born in the Nongkhlaw State in 1802, was the hero of the Manipur Revolution and great fighter against the British imperialism.

U Tirot Singh was the *Syiem* (Raja) of Nongkhlaw State, one of the thirty petty States which divided among them the sprawling Khasi-Jaintia Hills in pre-British Assam. Born in 1802 (?), Tirot Singh was elected by the Durbar, a miniature Parliament of the State, as the Syiem at a very tender age.

After assuming the reins of Government, Tirot Singh applied his energy and vigour to make his State economically self sufficient to buttress its insular independence to which he was passionately devoted. All his efforts in this direction were, however, abruptly ended by the conflict with the British forces.

In an evil moment for his State, nay, for the whole of the khasi Hills, Tirot Singh was persuaded by David Scott, the British Agent in Assam, to conclude a treaty (1826) with the Government. It permitted the British, *inter alia*, to cut a road through his territory, which would have linked up their station Gauhati with Sylhet in Bengal.

The simple Khasi Chief could not foresee at that time that the road might be used to fetter the sovereignty of his State. As the construction of the British road proceeded, Tirot Singh realised the blunder he had committed. From the inception, the British treated Nongkhlaw as though it was a conquered land, and the troops committed excesses on the people. Taken aback at the perfidy of the British , he protested to Scott vigorously at the conduct of his troops. Meanwhile, the rumours of the British design to impose a tax on his people infuriated him beyond measure.

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He resolved to defend the independence of his State at all costs and eject the British by force. This decision was quickly followed by a surprise attack by Tirot and his men on the British garrison (April 1829) at Nongkhlaw, where the British forces suffered heavy casualties. The so-called "Nongkhlaw massacre" was the signal for a general uprising of the people of Nongkhlaw, who with their primitive weapons fought bravely under their valiant chief to expel the "lowland strangers" from their native land.

The struggle thus begun lasted about four years (1829-33), some of the bigger Khasi States, such as Mylliem and Khyrem joining the conflict. Tirot Singh even attempted to rouse the Bhotanese and the disposed Ahom Princes against the British.

The British were at first bewildered at the uprising and amazed at the heroism of this "Savage Chief". But the outcome of this unequal struggle was not long undetermined. Most of the Chiefs abandoned the struggle after a year and came to terms with the British by acknowledging their suzerainty. But Tirot Singh refused to give up the unequal contest, "from which every other had withdrawn in despair".

Braving insuperable difficulties and enduring extreme hardships, he continued a harassing guerrilla warfare until he was treacherously captured by the British, who were in so great dread of him that he was immediately transported by them in chains to the remote jail at Dacca. There, languishing for a year, Tirot Singh passed away in 1834.

The last days of Tirot Singh in the British prison were as pathetic as they were revealing of his great patriotism. Though suffering great indignities and privations of jail life, Tirot Singh rejected a British offer to reinstate him if he acknowledged their suzerainty. Tirot Singh nobly declared that he preferred " the life of a commoner to the life of a slave King".

"One of the earliest resisters to the British rule" in India, Tirot Singh's sacrifices and heroic struggle for the independence of his State had enshrined his memory in the hearts of his countrymen. The Khasis adore him for his noble patriotism and a monument at Nongkhlaw, erected in his memory, speaks eloquently of the Khasi regard for their national hero.

Even the imperialist detractors failed to undermine that regard for their valiant chief and, as the heat and dust raised by the conflict disappeared, they were constrained to confess that Tirot Singh was a "patriot of a high order". To the Indian nationalities of a later generation engaged in laying the basis of a broader and modern Indian nationalism, Tirot Singh's supreme sacrifice and indomitable courage in the struggle against British imperialism were not without a lesson to inspire and follow.

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Singh, Yudhvir (Dr.) (1897 — ?)

Dr. Yudhvir Singh, born at Jaipur in 1897, was an eminent freedom fighter and politician.

Dr. Yudhvir Singh belongs to the family of Raja Mai Das Panch Hazari of Peshawar, which migrated to Delhi about the middle of the eighteenth century. Yudhvir Singh's grandfather,

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Raja Gaindamal Bahadur, was the Naib Wazir (Minister) of Emperor Bahadur Shah Zafar when the Great Revolt of 1857 led to the extinction of the Mughal dynasty and compelled Raja Gaindamal to free for Jaipur, where Maharaja Ram Singh made him the Mir Munshi at his Court. Yudhvir Singh's father, Laxman Singh, retired as Tahsildar in the service of the Jaipur State.

Born in 1897 at Jaipur, Yudhvir Singh had his early education mainly at Agra. When he failed to get through the Intermediate examination there, he gave up his studies and proceeded to join Dr. Srivastava's well-known Homeopathic Institute at Allahbad. Passing out as a 'doctor' in 1917, he got married to Rajrani Devi the same year, and settled down in Delhi.

Drawn inevitably towards the nationalist movement, Dr. Yudhvir Singh courted imprisonment in 1932 during the Civil Disobedience Movement. His young wife had acquired that honour two years earlier, while picketing a liquor shop as part of Gandhiji's prohibition programme. Yudhvir Singh went to jail a second time in 1941, and the third and last time in 1942 for about three years.

He rose steadily in the Congress hierarchy in Delhi, becoming the Secretary of the Delhi Pradesh Congress Committee in 1935, and its President in 1939. His prominent participation in civic affairs began about the same time, when in 1937 he became a Member of the Delhi Municipal Committee. Dr. Yudhvir Singh remained the President of the Delhi Municipal Committee from 1947 to 1951, and he was one of the most prominent Members of the Delhi Legislative Assembly in 1952.

Under the Chief Ministership of Gurmukh Nihal Singh, Yudhvir Singh was the minister in charge of Health, Labour, Civil Supplies and Rehabilitation in 1955-56. For a decade thereafter, while Choudhary Brahm Prakash held sway in local politics, Dr. Yudhvir Singh, as the rival leader, was left as the Chairman, Industrial Advisory Board of Member of the Delhi Metropolitan Council, and continued through 1970. He is still active, and a power to be reckoned with in the affairs of the Congress in Delhi Pradesh.

Mahatma Gandhi and the Arya Samaj have been the two dominating influences in Yudhvir Singh's life. The Arya Samaj and the writings of Swami Ram Tirth and Vivekananda led him to denounce caste and to begin the day with *Havan*, a practice he has continued to follow for many decades.

Gandhiji's ideas he embraced in toto, and Harijan uplift, cottage industries, Gram Panchayats etc., have no stauncher supporter. Dr. Yudhvir Singh has no claims to intellectual brilliance or originality; he has never travelled abroad. But he is staunch and sincere in his beliefs, tries to practise what he preaches and is a fine example of the genuine home-made solid patriot of the Gandhian era.

Even as a student he organised free night classes for the Harijan and has been running a Free Homeopathic dispensary for the poor since 1928. His public speeches and occasional articles in Hindi papers may have been merely echoes of Gandhian thought. But his simple living, unswerving devotion and sincerity of purpose reveal a character more valuable to the nation than many a thundering orator, hairplitting philosopher or globe-trotting internationalist.

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Sinha, Anantalal (1903 —)

Anantalal Sinha, born in Chittagong in 1903, was an eminent Bengali revolutionary freedom fighter.

Anantalal Sinha was born on 3 December 1903 in Chittagong. His father, Golap Sinha was a lawyer. The family's original home was at a place near Agra in the United Provinces. Anantalal's grandfather came to Bengal in his youth and permanently settled down in Chittagong.

From his early childhood Anantalal took a great interest in sports and excelled at many games. Towards the end of the First World War, while yet a mere schoolboy, he came in contact with the Revolutionary party and became before long a hot favourite and a intimate confidant of Surjya Sen (Masterda), the leader of the revolutionary party in Chittagong.

Quite early in his life after he had joined the revolutionary Party, Anantalal showed indomitable courage, vigorous initiative and creative ability. Without any help or assistance what-so-ever, he successfully made in complete secrecy, cartridges for guns and bullets for revolvers. He also invented a special type of striker for accurately and safely detonating hand-made bombs. In those days these things were essential to the revolutionary workers.

The Gaya Congress in 1921 declared non-cooperation with the British administration in India and when after this the Congress leaders issued a call for the boycott of schools and colleges, it was on Anantalal's initiative and under his leadership that a large number of boys of the Chittagong Municipal School, the biggest school in the town came out of the school and joined the Congress as volunteers. This was the first boycott of educational institutions in the whole district.

Immediately after the non-violent, non-co-operation movement was called off in 1922 Anantalal firmly demanded of the Party in consequence of which a number of raids were undertaken.

In December 1923, a small group of revolutionary young men at the initiative of Anantalal and under his leadership made a daring raid and snatched away a large amount of cash from the Assam Bengal Railway Company, a foreign commercial concern. The money was badly needed to secure arms for the Revolutionary Party.

This incident attracted the local police towards Anantalal. So a house was acquired in the village of Suluk Bahar on the outskirts of the town where a number of revolutionary young men including Anantalal went to live in hiding under the leadership of Surjya Sen and Ambika Chakraborty. But within a few days the police came to know of the house and one day it was surrounded by a large number of armed police personnel.

The young men under the leadership of Anantalal, daringly attacked the armed police successfully, broke through the cordon and fled to the hills some miles away. The police immediately surrounded the entire hill area but could not capture Anantalal, who, after a few days came to Calcutta via Sandwip.

Some months later Anantalal was suddenly arrested at the ferry station adjacent to Baghbazar in Calcutta. He was, however, acquitted in the subsequent trial.

The British administration became frightened at the recrudescence of revolutionary activities in Bengal and in October 1924, arrested and detained in jail without trial a large number of leaders and workers of various revolutionary parties. Anantalal was also arrested at this time and suffered detention for a period of about four years.

After release from detention in 1928 Anantallal whole-heartedly devoted himself to build up, extend and strengthen the revolutionary organisational, mainly through his initiative and efforts a large number of physical-exercise clubs grew up in various regions of the district. A good number of students and young men were recruited to the Party from these clubs.

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The Party built up very powerful youth students' and women's mass organisation in the Chittagong district in 1929. These mass organisations also supplied a number of young men to the Revolutionary Party. Anantalal's special contribution can hardly be questioned. In the same year the Congress was also reorganised, made more strong and brought under the absolute control of Surjya Sen.

After the plan for an early insurrection in Chittagong was accepted in the Party the successful rising on the 18th April could not have materialised but for Anantalal's tremendous initiative, untiring efforts and resourcefulness in every sphere and phase of preparation, nor would the hardest blow ever dealt against the foreign rules have been possible.

Large contingents of the army and of the armed constabulary were deployed to Chittagong after the rising and it became unsafe for Anantalal to stay there any longer. So he left for Calcutta and had to cope on the way with extremely difficult and almost insurmountable situations, but with unbelievable courage and daring he overcame them all and at last reached Calcutta. Ultimately he found a safe shelter in Chandernagore, a French Colony in those days, a few miles away from Calcutta.

An official announcement in early June 1930 declared that the judicial trial in connection with the Chittagong uprising would begin in July next. About thirty young men were sent up to stand trial. When Anantalal came to know of this he felt very much concerned and became restless at the very thought of the tragic fate of those young men. On 28 June he personally went to the Central Office of the Secret Police and surrendered there. He was at once sent to Chitagong under a strong armed escort.

Anantalal had no illusions whatsoever about his own future and during the greater part of the trial he himself conducted his own defence.

Anantalal refused to accept what was apparently inevitable. So while the trial was dragging on, mainly through Anantalal's initiative and efforts, some firearms and about half a maund of explosives were smuggled inside the jail by skillfully and cleverly eluding the sharp and keen watch of the army and the jail warders.

These were intended to blow up the jail wall and secure the liberation of all political undertrials. Unfortunately, through some minor miscalculation, the plan failed to score a success. The later plan to destroy the entire court building and a number of army pickets at different places in the town through the use of dynamite and hand-made "land mines" was also mainly Anantalal's.

Anantalal's organising ability was as unequalled as it was unbounded. In building up the Revolutionary Party in those days and particularly the Chittagong Republican Army, the main force of the uprising, Anantalal's predominant role is undeniable. Anantalal's name had become a household word in every Hindu, Muslim, Buddhist or Christian house in Chittagong. Many stories, some true, some baseless, many anecdotes, some acceptable, some unworthy of belief, connected with Anantalal's name, became current in almost every family.

Anantalal was awarded a life sentence by the Tribunal judges and he was transported to the Andamans alongwith the other political prisoners, in 1932. He was released from jail towards the latter part of 1946.

Anantalal has written three books on the Chittagong uprising and one volume on the great revolutionary leader, Surjya Sen. These books have been well received by the public.

After independence Anantalal virtually retired from active politics. A few years ago he was involved in a dacoity case and arrested. But as the matter is *sub judice*, it is not possible to say anything in the matter. Whatever the outcome of the trial that is pending, Anantalal's pre-independence career will ever be remembered by a grateful nation.

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Sinha, Anugraha Narayan (1887 — 1957)

Anugraha Narayan Sinha, born at Poianwar in Aurangabad district in 1887, was an eminent freedom fighter and politician of Bihar.

Anugraha Narayan Sinha was born in a Rajput zamindar family on 18 June 1887 in the village of Poianwar in the Aurangabad sub-division of Gaya district in Bihar. Thakur Bisheswar Dayal, his father, was a man of extra-ordinary physical strength and a noted wrester of the district. At the age of eleven Anugraha Narayan married Gaur Vashini Debi, daughter of Ramkishan Singh, a well-to-do zamindar of Gaya district. She died early, at the age of thirty-five or so.

Anugraha Narayan's educational career was interrupted after he took the lower primary examination from the village school, because his father did not approve of modern education. Sinha ran away from home after three years of idleness and got himself admitted to the Aurangabad Middle School. He passed the Entrance examination of the Calcutta university in 1908 in the first division, securing a Divisional Scholarship.

He took his B.A. degree, with Honours in English, from the Patna College which was then a part of the Calcutta University. He took his M.A degree in History in 1914 and the B.L. degree in 1915. He was the first Secretary of the Chanakya Society of the Patna College. He joined the T.N.B. College, Bhagalpur, as a Lecturer in 1915 but resigned in 1916 to join the Bar of the Patna High Court. He gave up legal practice during the non-cooperation movement in 1921.

Sinha's early career was profoundly influenced by his mother, to whom he was deeply attached. At the Gaya Zilla School he came under the influence of a teacher, Baidyanath Singh, who introduced him to the *Gita*. Sinha was the Secretary of the Bihari Students' Conference from 1910 to 1915 and came to know eminent Bihari leaders. He struck up an abiding friendship with Dr. Rajendra Prasad whom he first met in 1906. He met Gandhiji in Champaran in 1917 and became and remained his follower all his life.

Sinha actively participated in the freedom movement. He served as a volunteer during the Congress session at Patna in 1912. In 1917, he joined Gandhiji at Champaran where he took down the evidence of the indigo riots after staying there for six months. He was the Assistant Secretary of the Committee set up by the Bihar Provincial Congress in 1920 to collect money for the Tilak Swaraj Fund.

He was twice elected Secretary of the Bihar Provincial Congress Committee in 1921 and again in 1935. He was the President of the Bihar Provincial Congress Committee in 1928-29. During the Salt Satyagraha he resigned from the membership of the Council of the State to become the Provincial Dictator for Bihar. In 1928, he presided over the Bihar Provincial Political Conference held at Patna. In 1935, he presided over the Patna District Political Conference.

In 1921, he was elected a member of the Subjects Committee of the Indian National Congress and remained so till 1930. In 1922 he became a member of the Working Committee of the Indian National congress. He was the General Secretary of the Reception Committee

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of the Gaya session of the Indian National congress in 1922, as also of the Ramgarh session of the Congress in 1940. In 1935, he became a member of the Congress Parliamentary Board. He was an agent of the All India Village Industries Association in Bihar.

Sinha held many important public positions. He was Vice- Chairman of the Patna Municipal Corporation in 1921, which post he resigned to take over as Chairman of the Gaya District Board, to which position he was re-elected in 1927. He was a Congress Member of the Council of State in 1925. In 1934, he acted as General Secretary of the Bihar Central Relief Committee set up to coordinate relief to the victims of the highly destructive earthquake of that year.

In 1934, he acted as General Secretary of the Bihar Central Legislative Assembly from Patna Shahabad constituency. In 1937, when the first Congress Ministry took office under the Government of India Act of 1935, he became Minister of the Finance, P.W.D, Labour, Commerce and Local Self-Government. In 1946, when the second Congress Ministry was formed in Bihar, he became Minister of Finance, Supply, Food and Labour. He retained the Finance portfolio till the time of his death in July 1957.

He was arrested for the first time on 26 January 1933 while reading the Congress pledge for independence at a public meeting in Patna and was sentenced to fifteen months' rigorous imprisonment. In November 1940, he was again arrested in Patna city for publicly criticising the war aims of the British government but was soon released. He was re-arrested on 11 August 1942 and was released at the end of the war.

Sinha was initially a believer in caste restrictions, so much so that in 1919 when he journeyed to Burma by sea he did not take any food during the voyage. Later he advocated the relaxation of the caste restriction and abolition of untouchability. He actively assisted the anti-*purdah* movement in Bihar in 1927-28 and brought his own wife out of *purdah*, risking misunderstanding with his relations. He also favoured female education and had the women of his family educated.

He believed in religious harmony and communal co-operation. Communalism, he thought, was the expression of a deeper malady and he strongly recommended economic development as a cure. He favoured linguistic States. He was convinced that Curzon's objective in partitioning Bengal in 1905 was to weaken nationalist force.

He took an active interest in education and had joined the Bihar Vidyapith as a teacher during the non-cooperation movement in the twenties. His economic views—anti- imperialist, anti-monopoly capitalism, pro-public sector-were progressive, although many of them could not—implemented during his tenure as Finance Minister of Bihar. Sinha was on the Board of Directors of the *Searchlight*, an English daily published from Patna, for a number of years. He was an occasional contributor of articles to newspapers.

A man of simple but elegant tastes, Sinha was a popular leader easily accessible to all. He was a gentleman in politics. His death on 5 July 1957 was widely mourned. Anugraha Narayan Sinha institute of Social Studies in Patna, several colleges and several roads in Bihar bear his name.

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Sinha, Indumati (1809 — 1967)

Indumati Sinha, born at Chittagong in 1899, was an eminent Bengali revolutionary freedom fighter.

Indumati Sinha was born at Chittagong on 21 July 1899. Her parents were Golab Sinha and Rajkumari Devi. She was the eldest sister of Nandalal Sinha and Anantalal Sinha, both of whom were great revolutionaries of the twenties and thirties of this century, with their centre of activity in Chittagong (now in Bangladesh)

She studied up to the Intermediate in Arts, and was a qualified homoeopath. She was a good marksman and practised with her father's gun and later became proficient in the use of a revolver which was given to her by her brother Anantalal Sinha. She could drive a car and conducted a gymnasium for girls.

She forsook foreign cloth and took to Khaddar during Mahatma Gandhi's non-cooperation movement in 1920, which she wore till her death.

She actively participated in the preparations for the Chittagong Armoury Raids on 18 April 1930, but when she was refused enrolment as a soldier in the uprising by Masterda, Surjya Sen, on the ground that sister-members were not to be accepted as front-rank soldiers, she broke down in torrential tears. Masterda appeased her by an affectionate and encouraging letter written in his own hand. She was *Didi* to all the revolutionaries.

During the trial by the Special Tribunal of the Chittagong accused, she bore the burden of collecting money for meeting the expenses on defence lawyers. Pandit Jawaharlal Nehru gave her Rs. 501/- at Allahabad. She procured twenty-three sticks of dynamite and despatched these to the Chittagong Jail to blow up the jail to release the undertrials. The preparations, however, were foiled by a disclosure.

She was searched many a time during her political career on land, steamers, and railways, but each time the police report was "Nothing incriminating found".

She was arrested at Comilla in December 1931 after Santi and Suniti, two girls, had shot dead the district Magistrate, Mr. Stephens. She was in jail detention and home confinement for about six years. After release she devoted herself to the Life Insurance work.

After the disappearance of Netaji Subhas Chandra Bose in 1941 she was harassed and tempted by the Government to give out news about Netaji.

She set an example of courageous, noble and dignified womanhood all through her life. She remained a spinster and died in Calcutta on 4 May 1967.

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Sinha, Kaliprasanna (1840 — 1870)

Kaliprasanna Sinha, born at Calcutta in 1840, was an eminent Bengali writer and philanthropist.

Kaliprasanna Kaliprasanna eminent Bengali writer and philanthropist, was born in February 1840 in an aristocratic and wealthy family of Jorasanko in Calcutta, Kali- prasanna was a prominent figure in nineteenth century Bengal. The only son of Nandalal Sinha (alias Satu Babu), a Hindu Kayastha, he was influenced in his childhood by his mother and grandmother who encouraged his love of learning. He married in 1854. His first wife was the daughter of Benimadhab Basu, brother of the famous Lokanath Basu of Baghbazar.

Kaliprasanna's academic career began at home. He learnt Bengali and Sanskrit under a Pandit, acquiring proficiency in Sanskrit at an early age. He received English education under one William Kirkpatrick. He came into contact with Madhusudan Dutt, Iswar Chandra

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Vidyasagar, Krishna Kamal Bhattacharya and others and drew inspiration from them. He first introduced the "Amitrakshar" rhyme which Madhusudan Dutt used. His relations with Europeans like Sir John Peter Grant, the Rev. James Long and others were cordial.

Kaliprasanna joined the Hindu College, only to leave it without a degree or a diploma. At this time he "gave little indication of any future or usefulness". In 1853 he started the Bidyotsahini Sabha a literacy organisation with Peary Charan Mitra, Krishnadas Pal and others as its members. He then devoted himself to literacy work. He also founded Bidyotsahini Theatre (1856) at his residence and wrote plays for it.

In his public life, he was appointed an Honorary Magistrate and Justice of Peace, and officiated for some time as the Chief Presidency Magistrate of Calcutta (1866). He took special interest in publishing and editing journals; *Bidyotsahini patrikå* (1855), *Sarbatattwa Prakashika* (1856), *Bibidhartha samgraha* (1868) and *paridarshak* (1869) 'No one knew better than Kaliprasanna how to make use of his purse', it was said, as he subscribed hanbdsomely to every fund raised for public good. Newspapers, *Tattwabodhini patrika, somprakash, Mookerjee's Magazine, Bengalee,* and the *Hindoo Patriot* received financial assistance from him.

His munificence ultimately got him involved in debts. He devoted himself from his very boyhood to the service of Bengali literature , particularly drama and stage, and wrote *Babu natak* (1854), a farce, and translated *Vikramorvashi natak* (1857) and *Malati Madhav natak* (1859) from Sanskrit originals. In *Savitri-Satyavan* he attempts to blend the English and Sanskrit dramatic forms. He translated the *Mahabharata* into Bengali with the help of several pandits, and the work is still popular in Bengal.

He edited several journals–the *Bidyotsahini Patrika* (1855), the *Sarbalalwa Prakasika* (1856), the *Bibidhatha Sangraha* (1776-77 Saka), the *Paridarshaka*, a Bengali daily (1862), and wrote a booklet in memory of Harish Chandra Mukherjee, the Editor of the *Hindu Patriot*. He translated the Mahabharata from the original Sanskrit in seventeen volumes between 1860 and 1866.

A Bengali translation of 'Srimad Bhagabadgita' was published in 1902. His well-known work, `Hutam Panchar Naksha', was a portrayal of the life of old Calcutta (1862). He contributed numerous articles in Bengali on various subjects. He composed four plays; `Babu Natak' (1854), `Vikramorbasi' (1858) and `Malati-Madhab' (1859). Songs were introduced first in his plays. Well-known in Bengali literature, his writings were Sanskritic in style and diction. He did much for the evolution of the Bengali stage.

He signed a petition against the anti-Indian Judge, Sir Modrent Wells (1861), and gave a recption to the Rev. Long on the eve of his departure from India (1862). The years 1861-62 constitute the period of his greatest contribution to nationalism.

It is, however, not as a translator that he rose to fame, but as the author of *Hutom panchar naksha*, a collection of sketches illustrative of everyday life and people, something after the manner of Dickens's *Sketches by Boz*. The work is a social satire, highlighting the follies and foibles of all manner of people, and not seldom of men actually living, in a language which is racy, colloquial and vigorous.

Appointed an Honorary Magistrate and Justice of the Peace in Calcutta (1863), he won renown as a judge and his achievements were recorded by contemporary literature. He published a work called `The Calcutta Police Act' (1866). He founded some free schools and a charitable dispensary at Chitpore. He died young, on 24 July 1870.

A man of progressive ideas, Kaliprasanna was associated for six years with the Brahmo

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Samaj and Debendranath Tagore. With high respect for women he worked for widow-marriage and abolition of *Kulinism*. He was opposed to caste and untouchability, and led a movement for the segregation of the proustites' quarters. He supported the cause of education without any antipathy to Western learning. He loved his country deeply and discouraged regionalism.

His benefactions showed themselves in several fields. Often critical of the British rulers' conduct, he attributed the economic ruin of the people to British rule. He led a quiet life. A precious product of renascent Bengal, Kaliprasanna shone chiefly as a writer, a journalist, a translator and a social reformer, In every way a remarkable man, he made notable contributions to the growth of national consciousness.

Kaliprasanna was essentially a product of the nineteenth century Bengali renaissance and represented its ideas in his writings. Unlike those who wrote mostly in English, he wrote in Bengali and became the spokesman of national literature and the Indian cultural heritage, as is evident from his establishment of the Bidyotsahini Sabha and his interest in the development of Bengali drama and theatre. He was also one of the first reviewers of Dinabandhu Mitra's *Nildarpan* and Michael Madhusudan's *Meghnadbadh kavya* and *Brajangana kavya*.

His interest in the country's cultural heritage made him translate into Bengali the *Mahabharata* and the ancient Sanskrit plays which were successfully staged at his own theatre. His Sabha was a forum for discussions on contemporary literature and Indian culture, and reflected the changes society has been undergoing since the beginning of the century.

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Sinha, Purnendu Narayan (1861 — 1923)

Purnendu Narayan Sinha, born at Kandi in Murshidabad district in 1861, was an eminent freedom fighter, politician and social activist.

Purnendu Narayan Sinha was born in October 1861 in a petty landlord Kayastha family at Kandi in the Murshidabad district of West Bengal. After passing the Entrance examination of the Calcutta University from the Kandi Raj High English school at the age of sixteen he settled at Patna, Bihar, where his descendants still live.

His father Haridayal Sinha died when Purenendu was young so that his education was left to his mother who was a deeply religious person. With a view to getting financial support for pursuing his studies Purnendu was married at very early age to the daughter of Rai Bahadur Krishna Chandra Ghosh of the famous Bhikhnapahari Pucca Bari family of Patna.

Purnendu passed the B.A. examination from the Patna College and the B.L. from the Patna Law College, then under the Calcutta University and did his M.A. from the Calcutta University. He joined the Bar of the Patna High Court in 1918 and soon built up a very lucrative practice. He was a government advocate for a number of years. A sincere patriot, he actively participated in the Home Rule Movements and subscribed to the ideas of nationalism preached by the Indian National Congress.

On 18 April 1918, he signed the pledge for Home Rule in India. He was one of the eight

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delegates from Bihar to the second session of the Indian National Congress in 1886. In 1891 he moved a resolution on judicial and police reform in India at the Nagpur session of the Congress. In 1916 he was elected a member of the Subjects Committee of the All India Congress. In December of the same year he became one of the first Vice-Presidents of the Home Rule League of Bihar.

In 1917 he was a member of the seven-man delegation waiting on the Secretary of State and the Viceroy of India to commend the Congress -League Pact of 1916. He pleaded for the separation of the judiciary from the executive and wanted trial by jury to be made universal. He vehemently opposed the Rowlatt Bill lUand took part in meeting to denounce it.

He supported the British in the First World War. He opposed the non-cooperation movement and from then onwards until his death a couple of years later remained aloof from the Congress. He was critical of the repressive measures adopted by the non-cooperation movement. He presided over the special session of the Bihar Provincial Conference in 1918.

He was a great champion of industrialisation and agricultural progress of Bihar. He organised the first Annual Agriculture and Industrial Exhibition at Patna and established in collaboration with Raja Krityanand Singh of Bengali estate, the Krityanand Iron and Steel company at Roopnarain which met an early death due to differences among the shareholders. He was one of the Founder-Directors of the Bank of Behar. He was very successful as a legislator. On 29 November 1917 he spoke on the Champaran Agrarian Bill in the Bihar and Orissa Legislative Council.

In 1895 he founded the anglo- Sanskrit High school in Patna which now bears his name. He spent nearly a lakh of rupees for the School. He was member of the Committee appointed to examine the setting up of a residential university at Patna. He was an active member of the Patna University Senate. He also helped the foundation of the Youngmen's Institute of Patna.

Deeply versed in Philosophy, Vedanta and theosophy, Sinha was profoundly influenced by Durgadas Lahiri and became a Theosophist. Thus he came in touch with Mrs. Annie Besant who found in him " a most capable enthusiastic hard-working and a level-headed lieutenant". All the prominent leaders of Bihar were his personal friends. He decried untouchability and activity campaigned for the education of the untouchable.

He was one of the founders of the Bankipore Girls' High school. Sinha helped everyone in distress, irrespective of caste, creed, race or nationality. He was a great champion of Hindu-Musiim accord and actively participated in quelling a communal riot in Arah in May 1918. He has been described as "a cosmopolitan".

An accomplished public orator, Sinha wrote a number of books in English and Bengali. He was a striking personality in the public and he was made a Rai Bahahadur and was the recipient of the Kaiser-i-Hind Gold Medal; for his efforts for the promotion of higher education and industry in Bihar and Orissa.

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Sinha, Sachchidananda (1871 — 1950)

Sachchidananda Sinha, born at Arrah in 1871, was an eminent scholar and politician of Bihar.

Rarely do we come across a combination of outstanding ability, versatile genius, deep erudition and affectionate hospitality in a single person. Sachchidananda Sinha became a legend in his life time with the amplitude and dimensions of an institution. He was big in body, bigger in mind and biggest of all in heart, as C.R. Reddy aptly put it. By a kind of divine decree, he was everybody's uncle, reminding of George Lansbury in British public life. His mission was to encourage rising talent.

Born in a respectable middle-class Kayastha family at Arrah, the headquarters of the Shahabad district in Bihar, on 10 November 1871, Sachchidananda was the youngest child (and the only son in the family) of Bakshi Ramyad Sinha (1831-97), the Chief Pleader of the Maharaja of Dumraon. His grandfather, Bakshi Shiva Prasad (1790-1870), had been the Diwan of the Dumraon Estate.

Their ancestral home was somewhere near Lucknow and during the disturbed conditions under the later Mughals they migrated to the village of Murar near Buxar in Shahabad, and their locality in Murar is still known as Lakhnaua Tola. Some of their forefathers must have served in the Military Accounts Department of the Mughals and they were given the honourific appellation of Bakshi, but Sachchidananda never used it.

Sachchidananda's parents were Vedantists with the liberal views and toleration for others, and they chose for their only son a name which represents the three sublimest attributes of the Divinity according to Hindu philosophy. From his parents Sachchidananda inherited a spirit of rationalism which gave him the strength to rebel openly in later life against unjust social restrictions and meaningless religious rituals and superstitions. He was the first well-known Bihari Hindu to have married (1894) outside his sub-caste.

Sachchidananda's wife Radhika Devi (1880-1919) was the only child of Seva Ram, a Barrister of Lahore, and the granddaughter of Rai Bahadur Kanhaiya Lal, a distinguished engineer of his time. It is generally held that Sachchidananda married a widow, but, this is not the case.

The most probable reason for Radhika Devi's being regarded as a widow must be that the remarriage of her paternal aunt Hardevi with Roshan Lal, a Barrister of Allahabad, a year before her own marriage, created quite a stir in northern India, and public memory being proverbially short, what was actually applicable to Hardevi was transferred to the niece, Radhika Devi.

Sachchidananda learnt the Hindi alphabet first at home at his mother's feet. She used to hold in her house in the afternoon, discourses on the Ramayana for the benefit of the local women-folk. Sachchidananda learnt the lessons of life as given in the epic in these midday gatherings and he used to say that the Ramayana had been a source of inspiration to him throughout his life, as it likewise inspired his countrymen—the petty or the mighty—for generations.

'His father had a fairly big library in his house and he used to hold special evening lessons for the son. Sachchindananda was generally asked to read out to his father important chapters from different books on religion, history and politics and from the newspapers and magazines, to a large number of which his father used to subscribe. This aspect of the daily routine inculcated in the son a love of books and a devotion to duty and it also created in him a love for journalism which, as a hobby and useful pastime, he cultivated throughout his life.

Sachchidananda was educated at the Arrah Zilla School, T. K. Ghosh Academy at

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Patna, Patna College and City College, Calcutta. While he was a first year Arts student of the Patna College, in 1888, he was deeply impressed by what he heard of and read about the genius and activities of Pandit Madan Mohan Malaviya. He attended the Allahabad session of the Congress in that year with the sole object of being personally acquainted with Malviyaji.

Later, in the summer of 1889, Malaviyaji visited Arrah on Congress organisational work and was Sachchidananda's guest at Patna. Sachchidananda wanted to be a lawyer, editor and publicman like Malaviyaji, and with this end in view he prepared to sail to England to prosecute studies to know about this, they made him discontinue his studies at Patna and took him home.

After a few weeks, he persuaded his parents to allow him to go to Calcutta and study there. Once in Calcutta he again started preparations for a voyage to England and on 25 December 1889 secretly boarded a ship bound for London. But he was short of funds and on reaching Aden he wired his parents about his difficulties when they had no option but to be reconciled to the plan of their son.

In London Sachchidananda used to live with the Imam brothers, Ali and Hassan. Alongwith them he took an active part in the deliberations of the Anjuman-i-Islamia, of which Mazharul Haq, Lala Har Kishan Lal, Shah Din Shafi, Abdur Rahim, M.A. Jinnah and Gandhiji were some of the prominent members.

He was also an active member of the Northbrook Indian Club and was its Librarian for quite a long time. He was a voracious reader and soon he collected in his house a library of about one thousand books which formed the nucleus of the famous Sinha Library at Patna.

While in England he assisted the Congress Delegation of 1890 led by George Yule and worked as a volunteer for the election of Dadabhai Naoroji from the Central Finsbury Constituency in 1892. The training in practical politics, he thus received, stood him in good stead when he himself entered Indian politics as a Congressman in 1894.

Sachchidananda was called to the Bar from the Middle Temple on 26 January 1893 and returned to India in March. On his return he was asked by his relations to perform *prayaschitta* which he firmly refused to do. On this he was given a hero's welcome at Allahabad where the main speaker on the occasion was Pandit Madan Mohan Malaviya.

During his stay in England and on his way back home Sachchidananda observed that the name of Bihar was unknown everywhere—even to educated Indians from other parts of the country. He also found that Bihar was politically and educationally very backward, and felt that it was so because it had no distinct political identity and individuality and because, as an unimportant part of the Bengal Presidency, it received inadequate official attention and care.

To agitate for the creation of a separate Province of Bihar he started a journal, the *Behar Times* at Patna in 1894 with Mahesh Narayan as its Editor. The Movement gained momentum by 1905 and more particularly after the partition of Bengal in 1905. In 1906 he reconstituted the management of the *Behar Times* and changed its name to the Beharee to serve the local interest best.

Sachchidananda organised the Bihari student' Conference (1906), the Bihar Provincial Conference (1908) and the Bihar Provincial Congress Committee (1908) to popularise the demand for the creation of a Bihar Province and to Mobilise all-India support for it. The Calcutta press opposed him tooth and nail and very selfish motives were attributed to him. But he remained steadfast.

In 1910 he was elected to the Imperial Legislative Council and managed to get his friend, Ali Imam appointed as the Law Member in the Viceroy's Executive council. After this with the help of Ali Imam it became comparatively easy for him to secure Provincial

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status for Bihar when the Government decided to revoke the Curzonian partition and redemarcate the territorial boundaries in eastern India in 1911. Mainly as a result of Sachchidananda's leadership and efforts the new Province of Bihar and Orissa came into being on 1 April 1912.

After this Sachchinanda became the recognised spokesman of the Bihari people and was chosen Secretary of the Reception Committee of the Congress session at Bankipore (Patna) in 1912. He was the President of the Bihar Provincial Congress Committee during 1916-20, but resigned when the majority of its members decided to follow Gandhiji's non-cooperation scheme at a meeting on 5 October 1920. He was a constitutionalist and belonged to the Gokhale School of Philosophy. But he never severed his connection with the Congress and his house was a popular rendezvous of all nationalists of every denomination.

Earlier in 1895 on medical advice Sachchidananda lived in Allahabad for a few years. There he came in intimate contact with Ramananda Chatterjee, Motilal Nehru and Tej Bahadur Sapru. He was the Secretary of the Kayastha Pathsala for some years and when Ramananda Chatterjee left permanently for Calcutta he became the Editor of the *Kayastha Samachar.*

He founded the *Hindustan Review* in 1901, which he edited til his death except during the years 1921-26 when he was an Executive Councillor of Bihar and Orissa in charge of Jails, Judiciary and Finance. He was the first Indian to hold the Finance portfolio in a province.

In 1909 alongwith Pandit Madan Mohan Malaviya and Motilal Nehru he organised *The Leader* and brought C.Y. Chitamani from Vizianagram to Allahabad as Joint Editor, the Editor being Nagendranath Gupta, the former Editor of the *Tribune* of Lahore. In fact C.Y. Chintamani was Sachchidananda's find and gift to the people of the U.P.

In April 1913 Sachchidananda presided at the Agra and Oudh Provincial Conference held at Kanpur and acted as a member of the Patna University Committee (Nathan Committee). Next year he visited Europe as a member of the Congress Delegation. With the help of P.R. Das (younger brother of C.R. Das), Hasan Iman, Dr. P.K. Sen and Rajendra Prasad he started on 15 August 1918 *The Searchlight* at Patna, which is still one of Bihar's leading journals with progressive views. He was also the Managing Director of the *Indian Nation* (Patna) during 1931-32.

Sachchidananda's wife Radhika Devi died on 30 July 1919. As she was without any issue, she and her husband adopted a few weeks before her death the second son of Bhubaneshwar Prasad (alias Bachcha Babu of Patna) and gave him the name of Radhakrishna Sinha (1918-69). On her husband's advice she made a will to dispose of her properties by which a Chair of Mathematics and Physical Sciences at the Punjab University and a Chair of Economics at the Kayastha Pathsala (College), Allahabad, and a fund of about Rs, 1,50,000/- to house the Radhika Sinha Institute and Sachchidananda Sinha Library at Patna, were created.

In September 1919 Sachchidananda was elected to the Imperial Legislative Council and was its first elected Deputy President. In 1921 at the request of Lord Sinha, Governor of Bihar and Orissa, he became an Executive Councillor (1921-26) and also acted as President of the Bihar and Orissa Legislative Council from July 1921 to November 1922.

In 1927, Sachchidananda toured extensively in Europe and represented India at the International Press Conference at Geneva. He also addressed the East India Association in London on the working of the Dyarchy in Indian Provinces.

Sachchidananda presided over the 35th session of the All India Kayastha Conference at Delhi in 1929. Next year he was elected unopposed from his home constituency of Shahabad to the Bihar and Orissa Legislative Council and becamc the Leader of the Opposition until 1937.

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In 1933 he again toured extensively in Europe and was a prominent witness deposing before the Joint Parliamentary Committee on Indian Reforms. In 1936 Sachchidananda was appointed the first non-official Vice-Chancellor of the Patna University and held that office until December 1944. During his Vice-Chancellorship postgraduate teaching and research received great encouragement. Twice (in 1937 and 1946) he was elected to represent the Patna University Constituency in the Bihar Legislative Council.

He delivered the Convocation address of the Lucknow University in 1935, the Nagpur University in 1937 and the Utkal University in 1937 at its first Convocation in 1944. He was the Chairman of the Benares State Reforms Commission in 1939.

In 1946 he was elected by the Bihar Legislative Council to the Constituent Assembly of India and he presided over its Inaugural Session. Because of his valuable services to the nation honours began to pour profusely on him.

The degree of Doctor of Letter (*honoris causa*) was conferred on him by the Allahabad University in 1937 by the Patna University in 1947 and by the Benares Hindu University in 1948. Earlier in 1944 the Governor of Bihar Sir Thomas Rutherford proposed his name for Knighthood, but he declined to accept it because he considered democratic ideals and acceptance of official titles incompatible.

Almost the last act of Sachchidananda was his signing on 14 February 1950, at a special function arranged by President Rajendra Prasad, of the Indian Constitution after it had been finally adopted by the Constituent Assembly. He was then lying seriously ill. He passed away peacefully in the early hours of 6 March 1950, after living a fairly long, active and full life.

Sachchidananda combined in himself rare qualities of leadership. As a journalist and orator he ranked high among the literary men of his time in India. His criticism of Iqbal and his works revealed his deep knowledge of Persian thought and Urdu literature. He also wrote an excellent travel-guide on Kashmir which ran into three editions in course of only five years, from 1942 to 1947.

His books, "Some Eminent Behar Contemporaries" (Himalaya Press, Patna, 1944) is indispensable to any serious student of the history of modern Bihar. All his nature and considered opinions and ideas are contained in his "Speeches and Writings" (first published in 1935; second enlarged edition, Thacker Spink & Co. Ltd. Calcutta, 1942), which is also a remarkable piece of literature.

A spirit of rationalism and nationalism pervaded all the political and social reform activities of Sachchidananda, and he carried with him the people who came in touch with him and read or heard his speech. Even those who differed from him on matters of principle admitted the soundness of his argument and admired his liberal constitutional approach to various problems.

He had a host of Muslim friends, such as Ali Imam and his brother Hasan Imam, Mazharul Haq and Mirza Ismail, the most important result of which was that so long as he was active, communal tension could not raise its head in Bihar.

In administration—whether in the Government in the University or in any other public organisation—he endeared himself to the people all the more by his boldness, impartiality punctuality and hard work and throughout his public life all sections of the public were attracted to him by his charity, hospitality and personality.

He was one of the makers of the modern Bihar. He started "Bihar Times" at Patna in 1894. He organised Bihar Students' Conference in 1908 to popularise the demand for creation of the Bihar province. Besides the "Indian People," which was later incorporated with "The Leader," "The Searchlight" and "The Biharee" were founded by him. He was a life-long journalist without experiencing the pangs

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of poverty or the perils of insecurity. He had the income and tastes of a Duke.

Every journalist had a perpetual right on his time without ceremony or any condescension from him. There was no tinge of provincialism in him. Some of his best friends were Bengalis, in spite of the unfortunate tension that prevailed between educated Bengalis and Biharis on account of competition in services and public life. He used to say with tears in his eyes that Gokhale killed himself by overstraining himself when he was nearing his end to draft the Constitution for India.

His anxiety to be friendly with one and all, sometimes shocked his friends. When the visit of the Prince of Wales (later Edward VIII) was boycotted by the Nationalists throughout the country, he presented a welcome address. He also attended a dinner given by Sir Courtney Terrel, the Chief justice of Patna High Court, in honour of Sir John Simon, when the Commission headed by him was boycotted by all the National Organisations. He was also Vice-President of the Hindu Mahasabha for sometime, in spite of his secular outlook.

He had an abundant sense of humour. When S. Satyamurty, the great parliamentarian, demanded payment for his articles, he wrote a long letter sermonising that a Brahmin should demand a good meal and not money. During World War II, the rank of Lieutenant Colonel was conferred on him by virtue of his position as Vice-Chancellor. When I told him that I was afraid of approaching him as he was armed to his teeth, he replied that his weapons are of no avail against my "Brahmastram."

While Mrs. Sarojini Naidu was taking oath, when he was temporary Chairman of the Constituent Assembly of India, he recited a romantic Persian couplet claiming to be a young man of 76. He started the day with a white lie by freely resorting to black dye to keep his aggressive moustache in perfect trim. Calling K. Iswara Dutt to dinner, he humorously said: "You are such a nuisance a vegetarian. Anyway, I shall provide you with some green grass to eat and tamarind water to drink." He nicknamed himself as "Sastananda," which in Hindi means cheap pleasure. When I dedicated my book on "Indian Constitutionalism" to him, he complained that he was being crushed under its academic weight for no fault of his.

He was a devotee of law and literature. He was well read and he read widely on every subject. He tried to help one and all. As a member of the publicity advisory committee to Government of India during World War II, he asked me to accompany as an assistant to Desmond Young, Public Relations Officer to the Allied Forces in the Middle East. When I declined the offer on account of my Congress background and nationalists leanings, he remarked prophetically that I would be consigned to the limbo of oblivion in Free India. With him, none felt the generation gap.

He was everything to every one. He was the very pink of personal courtesy and social charm. He started 'Tea and Talk Club' with himself as host. The joke at that time was that no posh club or hotel could flourish in Patna as long as he was alive, since everyone who counted gathered under his roof to be entertained lavishly every way.

He took things philosophically. On account of Partition of the country, he lost property inherited through his wife located in Lahore fetching an annual income of Rs. 30,000. He often relapsed into a reminiscent mood. In his last letter to me dated May 20, 1949 from Puri, while he was the guest of Asaf Ali, the then Governor of Orissa, he traced the history of the Government House there, which was built in 1805 by the Marquies of Hastings, in which Lord Curzon held a centenary hall in 1905.

Tej Bahadur Sapru said of him: "I doubt whether there are half-a-dozen in India who can claim to possess that broad-based and varied culture which has been an outstanding feature of his life". He passed away on March 6, 1950 at the age of 80. He was given a State funeral which was his due.

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He was one of the last relics of a generation of intellectual gaints. He was a picture of health with a stately figure sitting on a chair in the spacious lawns of his house and reading a book with red and blue pencil in his hand. It could be truly said of him that he touched nothing which he did not adorn.

His writings and speeches were always enriched by a wealth of quotations of authoritative persons and sources. He conformed to Bismark's definition that a really great man was known by three sings, viz. generosity in design, humanity in execution and moderation in success.

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Sinha, Satyendra Prasanna (Lord) (1863 — 1928)

Satyendra Prasanna Sinha, born at Raipur in the district of Birbhum in 1863, was a moderate in politics and a liberal in outlook.

Youngest son of Sithi Kanta Sinha (d.1866) and Manmohini Debi, Satyendra Prasanna was born at Raipur in the District of Birbhum on 24 March 1863. Sithi Kanta belonged to a rich and aristocratic Kayastha family. In his early career he was a Munsiff in the service of the East India Company and later rose to the position of a Sudder Amin. Of his five sons, N.P. Sinha became a member of the Indian Medical Service and Rama Prasanna became a Government Pleader at Suri.

After a short spell at the Mitra Pathsala at Raipur Satyendra entered the Birbhum Government School from where at the age of fourteen he passed the Entrance examination (1877). In 1879 he passed the I.A. examination from the Presidency College , Calcutta and in 1881 without taking a degree he left for the U.K. where he joined the Lincoln's Inn.

Due to the prevailing prejudice against crossing the seas the arrangements for his travel had to be made in secrecy and this involved him in financial difficulties in England which were overcome through scholarship and prizes. He was called to the Bar in 1886 and returned to Calcutta. Early in his career he was for sometime a Lecturer in Law in the City College, Calcutta.

At the Calcutta Bar he acquired a large practice and in 1903 became the Standing Counsel to the Government of India overriding the claims of an English Barrister. He was the first Indian to become the Advocate -General of Bengal (1905). He had an attractive personality and won the respect of friends and opponents alike. During the agitation over the partition of Bengal he retained the confidence of both sides.

He was the first Indian to enter the Governor general's Executive Council (1909) which for so long had been a closed preserve of Englishmen. This however meant a great financial loss for him. He discharged his duties to universal satisfaction and this was testified to by the viceroy, Lord Minto in his letter to King Edward VII. Due to difference of opinion with the Government over the Press Bill he tendered his resignation but withdrew it on request. He returned to the Bar in 1910 before the expiry of his term and recovered his former practice.

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He had a wide circle of friends, among whom were James Bryce, Frederick Harrison, Annie Besant and William Wedderburn. Rabindranath Tagore was also a close friend of his. All the prominent figures in India's public life at that time were associated with him.

Satyendra was a liberal in outlook. Due perhaps to the influence of the Tagore family, he became a supporter of the Brahmo Samaj and used to attend its meetings. His daughters were married in Brahmo families and his own funeral was performed according to Brahmo rites. Progressive in social matters, he was opposed to the caste system and untouchability and favoured the emancipation of women.

In educational matters Satyendra favoured compulsory primary education and technical education. He also advocated scientific improvement of agriculture.

A moderate in politics, he was a firm believer in constitutional methods. To him India's political goal was "autonomy within the Empire, which should be reached not by any sudden or revolutionary change, but by a gradual evolution and cautious progress," "I cannot conceive," he declared, "the idea of India governing herself, without the British being there as the paramount power."

He had a great faith in the British character and believed that they had brought "peace, security, impartial administration and a stable government" in India. According to him, the Indians had a right to "govern their own country as a matter of loyalty."

Satyendra was an active member of the Indian National Congress from 1958 to 1919, when alongwith other moderates he left the organisation. At the Calcutta session of the Congress in 1896 he brought forward a proposal that no ruler of any Indian State should be deposed without an open trial in a tribunal. During the movement against the partition of Bengal he criticised the government's policy and pointed out that the partition would leave behind a legacy of bitterness against the Government.

In 1927, he was elected to preside over the Bombay session of the Congress. On this occasion, Sir Lawrence Hugh Jenkins persuaded the Congress leaders to elect him, as the election of such a universally trusted person would greatly further the cause of self-government in India. Satyendra was reluctant to accept the post but was prevailed upon to do so by B.N. Basu.

As President, he delivered a closely reasoned address demanding an authoritative statement from the British government regarding the British policy towards India and this ked to the historic announcement of Edwin Montagu, the Secretary of State for India, on 20 August 1917. In his address Satyendra also urged the Government to provide facilities for military training to Indians and to throw open commissioned ranks to them.

In 1917 Satyendra became a member of the Bengal Executive Council and in the same year he went to England as the Indian representative to help the Secretary of State in the Imperial War Conference. In 1918 he became one of its numbers. In 1919 he was raised to the peerage as Baron Sinha of Raipur and was entrusted with piloting the Government of India Act (1919) through the House of Lords.

He was appointed Under-Secretary of State for India in the same year. In both these capacities he was the first and only Indian to attain such distinctions. In 1863 he returned to India to take up the Governorship of the Province of Bihar and orissa. He held this position only for a short while, and in 1921 was compelled to retire on grounds of health.

During the years 1926-25 he was associated with the Editorial Board of the *Bengalee*, to whose editorial columns he contributed articles pointing out the necessity of a close association between England and India and pleading with his countrymen for patience, moderation and goodwill. In spite of

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the countrywide boycott he welcomed the Simon Commission.

Satyendra Prasanna was the recipient of many honours. He was Knighted in 1914. In 1919 he was given the Freedom of the City of London. In the same year he became a Privy Councillor. In 1926 he was made a K. C. S. I., a Bencher of Lincoln's Inn and was also appointed to the Judicial Committee of the Privy Council.

Satyendra was married to Govinda Mohini, the only daughter of Krishna Chandra Mishra, zamindar of Mahata. He died on 5 March 1928 at Berhampore and was survived by four sons and three daughters. A perfect synthesis of the East and the West, he possessed a modesty which no success could spoil.

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Sinha, Shrikrishan (1887 — 1961)

Shrikrishna Sinha, born at Maur in Monghyr district in 1887, was an eminent freedom fighter, politician and first chief minister of Bihar.

Born in 1887 in a middle-ranking farmer-cum-zamindar Bhumihar Brahmin family of the village of Maur of Monghyr district, Shrikrishna Sinha was the son of Hari Singh. He was brought up under the guardianship of his elder brother Doki Nandan Singh, who had a roaring practice as a *Mukhtear* at monghyr and was connected with the rich estate of the Amawan Raj.

Sinha was an affectionate father and a loyal friend. His wife predeceased him in 1944, the year in which he was released from jail on the ground of her illness. Of his two sons one went in for politics, and the other into business.

Shrikrishna Sinha joined the Patna College as a first-year student in 1907, and passed his M.A. And B.L. Examinations from the Calcutta University. As a student of History at College he was very much impressed by the writings on the French Revolution, to which he often referred to inspire his audience.

Shrikrishna Sinha joined the Bar at Monghyr but gave up practice to take part in the Non-Cooperation Movement launched by Mahatma Gandhi in 1921. He displayed the first evidence of his organising power in collecting money for the Tilak Swaraj Fund in which his district exceeded its target. The collection drive brought him into contact with the rural masses, and especially with the rich and middle peasants who continued to be his ardent supporters and formed the backbone of the freedom struggle in Monghyr.

In 1929, Shrikrishna Sinha played a leading role in the boycott of the Simon Commission. But he came into prominence in 1930 when he led the salt satyagraha at a place called Garpura in Begusarai subdivision. He was subjected to physical assaults by the police and later jailed. Sinha's burning idealism and his forceful oratory made him a very popular leader.

When the use of a mircrophone was rare, his sonouous and ringing voice could rach even the distant corners of large gatherings in the rural areas. He used to say that he learnt the art of speaking from the Punjab Kesari Lala Lajpat Rai. In 1922, his admirers and the Congress voluteers gave him the title of "Bihar Kesari".

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Shrikrishna Sinha gained his first experience in administration and parliamentary work when he became the Vice-Chairman of the Monghyr District Board in 1923. Later he became its Chairman in the thirties, when he took steps to spread literacy in the rural areas. His activities influenced the primary and middle school teachers of the district who became enthusiastic nationalists and helped the Congressmen in elections to local bodies and the Provincial Assembly.

In 1934, Sinha was elected to the Imperial Legislative Assembly and in 1937 to the Bihar Legislative Assembly. When the Congress decided to accept office in the Provinces under the Government of India Act of 1935, Sinha was elected Leader of the Congress Party in Bihar in 1937. As Premier, Sinha passed orders for the realise of the political prisoners, which was opposed by the Governor. Along with Govind Ballabh Pant, Sinha forced the issue by his resignation and withdrew it only when his point was conceded.

He again came into conflict with the Governor when the then Chief Secretary, Brett, issued a circular to the District Magistrates over the head of the Premier. The circular had to be withdrawn and Bret was forced to leave Bihar. However, Sinha could not satisfy the expectations of the peasants roused by the formation of the first Congress Ministry, and his Government imprisoned leading Kisan leaders including Swami Sahajanad on account of their agitation for the abolition of the zamindari system.

In protest against the British war policy the Bihar Congress Ministry headed by Shrikrihsna Sinha resigned in September 1939, and in 1940 Sinha was selected by Mahatma Gandhi as the first person in Bihar to offer individual satyagraha. This led to his imprisonment for nine months. He was again jailed in the 1942 movement for about three years. Altogether, he was jailed seven times and spent a total period of about seven years in jail.

When the Congress again decided to accept office after the Second World War, Sinha became the Chief Minister of Bihar in 1946, which year was unfortunately marred by communal riots, especially in the Districts of Gaya and Patna. Sinha continued to be the Chief Minister of Bihar till his death on 30 January 1961.

The most memorable work during this period was the abolition of the zamindari rights under the Permanent Settlement. He also contributed to the industrial progress of Bihar and the electrification of its rural areas. Under his stewardship Bihar acquired such valuable assets as a fertilizer factory at Sindri, a refinery at Barauni and a bridge over the Ganga at Mokameh.

For the first time his position was seriously challenged in 1957 by Anugraha Narain Sinha, who lost the Congress Party leadership to him. From 1957 till his death in 1961 Sinha did not keep good health, which loosened his grip over the administration and gave rise to fissiparous tendencies in the Government.

Sinha was a great lover of books and a voracious reader. He used to say that his ambition was to become a Professor but he strayed away into politics. He built up a valuable collection of 20,000 books on History, Political Science, Economics, Sociology and several branches of science. This collection has now been housed at Monghyr in the Shrikrishna Seva Sadan, which was set up in 1959.

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Sinha, Sumitra Kumari (1915 —)

Sumitra Kumari Sinha, born in Faizabad in 1915, is a prominent figure among Hindi poetesses and short-story writers.

Sumitra Kumari Sinha was born in a cultured and well-to-do family or Faizabad and had her early education at home. Later, she joined a school and learnt Hindi, Sanskrit and English. Even her early marriage did not come in the way of her studies, and encouraged by her husband she took to writing seriously.

Sumitra Kumari Sinha started writing at a time when romanticism was the dominant trend in Hindi poetry and she too came under its spell. Prasad, Nirala, Pant and Mahadevi left their mark on her. She, however, did not accept the note of pessimism inherent in much of romantic poetry. Her first collection of poems *Vihag* is rich in emotive contents and artistic beauty. These poems express tenderness of feeling, and occasionally a certain mystical note.

Some poems give vent to general human aspirations as well and are free from the fogginess of chhayavadi poetry. In Panthini we find the bold and confident voice of a woman, conscious of herself and giving free expression to sentiments of free love. There is a positive note of optimism, replacing the pessimistic tone of the contemporary poets.

Rolon ke devta is her most mature work. Its language is free from artificiality, the feelings are more crystallised, and the art-content is more pronounced. Her poetic style gradually turns to folk-lore and the musical quality of the poems is heightened. The note of confidence too gains in assertion.

Sumitra Kumari has written short-stories also which are more realistic than her poems. The dominant themes of these stories are man-woman relationship, tyranny perpetrated on women in society, joint-family system, etc. There is also an under-current of revolt and anguish in most of these stories

Sumitra Kumari is, indeed, a prominent figure among Hindi poetesses and short-story writers. Here is an example from one of her early poems:

> Join your voice with the voice of Age
> Accept poison but give away nectar
> Welcome the world and carve out your path,
> Move on, stop singing in solitude. ("sune mein', vihag).

Sumitra Kumari's other notable works are - poems: *Asha parva, Prasarika,* Short stories: *Achal Suhag, Varsha-ganth;* Children's Literature: *Katha kunj* (story), *Angan ke phul* (poem), *Dadi ka matka* (short-plays).

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Sipahimalani, Jethibehn Tulisidas (1906 —)

Kumari Jethibehn Siphimalani, born in Hyderbad in 1906, was a notable freedom fighter.

Kumari Jethibehn Siphimalani has spent all her life in serving the nation and the people. Born on 10 February 1906 in a middle-class Hindu Amil family in Hyderbad (Sind), she started wearing khaddar (hand-spun and hand-woven) clothes while she was still a school student. She was educated at the Kundanmal Girls' High School, Hyderabad. After her parents shifted to Karachi, she joined the Indian Girls' High School, Karachi. She passed the Matriculation examination in 1925.

Hindu girls in Sind have to pay a dowry to get married. The custom of dowry is a social

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evil. It has been condemned by everybody and yet it continues to flourish. Jethibehn took a vow not to marry unless her future husband accepted her without any dowry. It is quite possible that she could easily have found any number of suitable young men willing to forego a dowry from among whom she could choose her life-partner. Her headlong plunge as an active worker into the freedom struggle, however, left her neither time nor opportunity for romance, courtship or marriage.

She was not the brightest student in the High School or College and yet she had a gift of leadership. She was often appointed the monitor of her class at school to keep order in the class while the teacher was away. At college, too, she formed and led a procession of the college students to shout "Simon, go back" on the road along which the members of the Simon Commission led by Sir John Simon and including Major Attlee (later Prime Minister of Great Britain) were to pass.

Jethibehn exerted her tireless energy in ceaseless activity in the service of the nation from 1930 to 1965. She courted imprisonment by breaking the salt laws in 1930 but was soon released following the Gandhi-Irwin Pact. During the Salt Satyagraha Movement in 1930, she was the Secretary of the Gandhi Hospital where Congress volunteers, receiving lathi or bullet wounds, were treated.

In 1930, she was elected a member of the Karachi Municipal Corporation and later of the Municipal School Board which ran over 100 Sindhi, Urdu, Marathi and Gujarati primary schools in Karachi.

In 1935, Jethibehn went abroad to attend the International Students' Conference in Holland. The Indian batch of young ladies was led by Mrs. Dutta, a foreigner, who married Mr. Dutta, Principal of a college in Lahore.

When Sind was separated from the Bombay Presidency, with the support of the Congress, and elections to the Sind Legislative Assembly were first held in 1937, Jethibehn was elected on the Congress ticket. Next year (1938) she was elected Deputy Speaker of the Assembly.

Jethibehn suffered imprisonment in the freedom movement three times—in 1930, 1933 and 1942. She has been abroad three times—in 1935, 1959 and 1962. In 1935, she went to Holland and U.K. to attend the International Students' Conference; in 1959, she was sent as an Indian delegate to the Commonwealth Parliamentary Association in England and in 1962 she visited Japan on her own.

Jethibehan, like most Hindus of Sind, was familiar with the Sikh scriptures from her childhood. Later, she came under the influence of the Brahmo Samaj which believes in respecting all religions while following one's own.

From 1929 to 1947, for eighteen years, Jethibehn was an active worker in the freedom movement. After 1947, she was not content to rest on her oars.

The displaced Sindhis who settled in Bombay had one problem in common—the problem of housing. The housing problem has always been very acute in Bombay. Jethibehn has built 1,860 houses at a cost of Rs. 396,00,000/- to accommodate 12,000 displaced persons. The Navjivan Co-operative Housing Society, of which she was the founder, has rendered great service to the middle-class families of displaced persons in Bombay by building for them comfortable and clean houses at economic rates. The Navjivan housing colonies are the best in Asia, having parks, public halls, schools, health centres, post offices, banks and Mandirs.

Nearly sixty-eight years old now, Jethibehn keeps good health, looks fresh and is keenly interested in life. She is a kind of social reformer who is not content only to preach. She practises what she preaches. She was and is against the dowry system. She therefore refused to by a husband for herself. She chose to remain unmarried.

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Jethibehn believes in religion, in the service of her fellow-men as worship of the Creator. He prayeth the best who loves best and to love is to serve.

Jethibehn believes in technical education. Our country has no future at all unless our children receive the very best education. It will be the experts and specialists who will count in the world of tomorrow. Hence the need for education.

Jethibehn is frankly disgusted with linguism and parochialism and regionalism. The country is one and we are all equal citizens. She is all for demolition of the narrow artificial walls which are being put up between common citizens of India and which serve to keep people apart and divided.

Jethibehn has always been of a sober disposition—sober in dress, in conduct, in deportment, in speech, in thought and in action.

For over four decades Jethibehn has lived actively. From 1920 to 1947, she played her part in the freedom struggle. From 1947 to 1970, she was busy providing roofs to people in Bombay who lacked shelter. In her own way she has tackled and solved the acute problem of housing by constructing nearly 2,000 houses to accommodate over 12,000 people.

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Siraj Aurangabadi (1715 — 1763)

Siraj Aurangabadi, born at Aurangabad in 1715, was a famous Urdu mystic poet.

Siraj Aurangabadi was a famous mystic poet. He was born at Aurangabad. His biographical details are not available except that he lived the life of a mystic in his home-town, wrote peotry and died there, and that his full name was Siraj-ud-Din Aurangabadi. The anthology of his peoms, entitled *Siraj-e-sukhan*, was included in *Kulliyat-i-Siraj*, which contained his ghazals along with his famous masnavi, *Nazm-i-Siraj*, and some other fragments.

Along with Vali, Siraj was the only other poet from the Deccan to have left a deep imprint on the tone and diction of Urdu ghazals. Most of his ghazals are couched in contemporary language and compel comparison with modern speciments of the genre.

Siraj was also one of the two front-rank poets, who actually led the life of a mystic, the other being Mir Dard. For him, therefore, mysticism was a genuine experience and not a mere dogma or a ritual. Mainly influenced by the famous Persian poet Hafiz, Siraj gave ghazal a new orchestration of mystical experience and subjectivity of mundane existence expressed in modern language.

Hence his ghazals have two dimensional layers of meaning- the mystical and metaphysical at one level, and the secular and physical at the other.

Siraj raises ghazal to the level of self-realisation and self-fulfilment. Instead of imitating the Persian masters or translating their idas, Siraj imbibed their mellifluousness and lyric quality and used them for expressing his own experience. What makes his poetry unique is the glow of his own personal experience which enlivens every word in his poems.

Siraj's masnavi, *Nazm-i-Siraj*, though based on a saga of love, and couched in mundane images, remains an embodiment of the emotion of love, revealing the mysteries of life through sorrow and yearning. Narrated in the first person singular, the masnavi is a well-chiselled piece of lyrical poetry. Characterisation is subtle and sharp, and the depiction of the cultural milieu of the period unexcelled.

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Shiraj had had his share of influence on the north Indian Urdu poets along with Vali, and his lyrical ghazals are admired and emulated even today.

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Siraj-ud-Daulah (1733 — 1757)

Siraj-ud-Daulah was the tragic Nawab of Bengal whom the British tricked and teased, and finished off in their efforts to gain a permanent foothold as masters in India.

Right from the start he was well aware of British intentions, and he tried many ways to punish the intruders who had come as traders, but were scheming for more. They had by now established forts and armies, and were treating the local population and rulers with scant respect, and the Nawab would not take this all lying down.

He sought the help of rival Europeans on India soil (beside the English there were the Danes, the Dutch, the French and the Portuguese competing for booties in India), alas not too successfully. But in 1756 he did succeed in recovering Calcutta from the British.

It was in this episode that the famous "Black Hole Tragedy" is reported to have taken place. According to a story propagated principally by the imaginative V.Z. Holwell, some 165 to 170 helpless British soldiers were "crammed altogether into a small prison fort." Ninety percent of the prisoners died during the night. This report, regarded by most Indian historians as no more than fanciful and provocative fib, may have had a grain of truth in that some drunken and misbehaving British soldiers were probably confined in a room overnight. Holwell probably blew it out of proportion to instigate the authorities. Indeed, when the latter heard about it, they were infuriated, and they wanted to teach the Nawab a good lesson.

In less than a year, Calcutta was taken back from the Nawab by the British in a two-pronged attack, led by Robert Clive and Admiral Watson. Siraj-ud-Daulah had to flee the city, but he resolved to avenge the invaders. He put together a sizable force consisting of several thousand horses and gunmen, mighty cannons to shell the enemy. Apparently some attempts at reconciliation were made, but to little effect.

In the meanwhile the British had won over Siraj's general Mir Jafar to their side, and gradually events led to fateful confrontation known in Indian history as the Battle of Plassey (1757).

Plassey is a small village in Bengal. The military encounter between the British armed forces under Robert Clive and the Nawab's forces under Mir Madan was to turn the course of Indian history along the most unexpected direction.

Clive had only about three thousand men under his command; less than a third of them were British. (By now the East India Company had established itself well enough on Indian soil to have an army of its own.) The Nawab's army was much more numerous, and Clive hesitated. But one of his advisors, Major Eyre Coote, persuaded him to launch an attack across the River Bhagirathi.

So began the bloody battle, but it was interrupted by a rainstorm. The British protected their guns from the downpour. But the Nawab's general did not know this. When the rains ceased he imagined that the enemy's firepower was damp and out of action, and he made the fatal blunder of attacking. Clive's army, with very little loss, not only defeated the Nawab's forces completely, but killed Mir Madan in the process.

This was a tremendous blow to Siraj-ud-Daulah. He went to Mir Jafar, his erstwhile

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general, flung his turban at his feet and pathetically beseeched him to come to his rescue. The treacherous Mir Jafar pretended to accede to this request, even swore on the Holy Koran that he would rout out the British. He advised Siraj to order his soldiers back to their trenches as they were tired and disheartened, and informed Clive of what had happened.

The British under Clive began a severe attack of Siraj's army which began to run helter-skelter. Siraj pleaded with another leader by the name of Rai Durlabhram, but he too turned out to be a traitor. In the words of an early historian of British India, "the work commenced by one of the conspirators (Mir Jafar) was completed by another (Durlabhram). Indeed, although a French officer fought on the Nawab's side, far too many Indians fought for the British.

The Battle of Plassey symbolises the fact that but for the disloyalty of innumerable Indians to the local rulers resulting as much from British trickery as from a genuine resentment of these rulers—the British could never have established themselves so firmly on the Indian subcontinent. After this decisive victory, the British had little difficulty in making themselves lords of the region and gradually extending their expire on Indian soil.

The miserable defeat in 'the Battle of Plassey' devastated Siraj in body and spirit. He felt abandoned by one and all. He tried to escape from his capital of Murshidabad with a faithful wife and a simple assistant. But on his way he was sported and exposed by a brother of Mir Jafar who forced him back to the capital with gross disrespect. There he was murdered.

It is said that his corpse was paraded on an elephant through the streets of the city, at the sight of which his aging mother wept and wailed, and flung herself on the path of the animal.

Thus ended the life of Siraj-ud-Daulah. He was no great hero, indeed a man with many vices and weaknesses, but still a valiant fighter against the British, and surely not despicable as some of his traitor-generals were, for as one of his biographers put it, "he wanted to assert his authority against....the growing political and commercial ambition of the English in Bengal".

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Sircar, Mahendra Lal (1833 — 1904)

Dr. Mahendra Lal Sircar, born at Paikpara in Calcutta in 1833, was one of the leading Homeopathy doctors.

Dr. Mahendra Lal Sircar was born on 2 November 1833, in Paikpara, a small village about twenty miles west of Calcutta. His father, Taraknath Sircar, died at the early age of thirty-two when the boy was only five years old. After his father's death the boy came to Calcutta with his mother to stay with his maternal uncles, but as ill luck would have it, the mother fell a victim to cholera and expired after four years of their stay in Calcutta when she was thirty-two.

So an orphan at the age of nine, Mahendra Lal had his early education in David Hare's School (1841-49) when Umacharan Mitra was the Headmaster. With a Junior Scholarship he continued his studies in the Hindu College (which later became the Presidency College) under Mr. Suteliffe, Principal and Professor of Mathematics, and Mr. Jones, Professor of Literature and Philosophy. He was admitted to the Medical College in 1854, and in the next year he married Rajkumari, daughter of Mahesh Chandra Biswas of Bandipore, 24-Parganas.

He was blessed with a son, Amrita Lal, in August 1860. Mahendralal studied for six years, 1854-60, to pass the L.M.S. examination and all his professors were very highly impressed

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by his extraordinary proficiency in their subjects. In 1863 he came first in the M.D. examination.

The Bengal Branch of the British medical Association was established towards the end of 1863 and on the opening day Dr. Sircar made a speech in which he referred to homeopathy as an occult science unworthy of pursuit by an intelligent person. His speech dashed to the ground the hopes of Rajendra Dutt who thought that through Dr. Sircar homeopathy would have an honoured place in the country.

Rajendra Dutt tried to convince Dr. Sircar about the superiority of homeopathy over allopathy, but Dr. Sircar would not have anything to do with it. Some of the desperate cases given up as incurable by Dr. Sircar himself were treated and cured by Dutt; these miraculous cures surprised him but Dr. Sircar would not relent.

Dr. Sircar was asked to review the book 'Philosophy of Homeopathy' by Morgan. Being a conscientious man, he thoroughly studied the system of Hahnermann and was really impressed by the intrinsic excellence of it. So he openly expressed his conviction in a bold statement in 1867 and in January 1868 he stared editing the *Calcutta Journal of Medicine* with the sole object of focussing the attention of the people on the superiority of the homeopathic system over others in many cases. He devoted himself heart and soul to this objective.

In doing so he faced a strong opposition from the elite of the city, had to forego his practice and court poverty, but he bore them all with a patient cheerfulness. In July 1902 he explained in an article in the *Calcutta Journal of Medicine* the reasons for his conversion to homeopathy. Such an explanation was necessary because as an ardent votary in the temple of an exact science like allopathy he had denounced homeopathy as quackery.

The persistent and devoted efforts of Dr. Sircar gave a new status to homeopathy and he represented all that was best in it. Rajendra Dutt stood by him and lent his support in laying a solid foundation for the system of homeopathy. The loyalty of Rajendra Dutt to the course of homeopathy can be imagined firm the following. His younger son, Upendra, fell a victim to an attack of enteric fever.

All the doctors of the city gathered in his house; there was a considerable pressure to persuade Dutt to have his son treated with the allopathic medicines , but he would not agree because that would go to prove the superiority of allopathy over his own system. He was told that it was an established convention for a doctor not to treat his near relation, to which Dutt replied that his brain was cool enough to be able to treat his own son.

The son died but the conviction of Dutt survived. When Dutt was critically ill, Mahendra Lal was visiting him several times a day and yet he felt he could not do him justice. At his death Dr. Sircar felt a void which was never filled up in his lifetime. Rajendra Dutt served the cause of homeopathy with a missionary zeal. He had always declined financial tokens of appreciation, not to speak of professional fees or cost of medicines.

Dr. Sircar had something of that spirit also in his love for the science of homeopathy , for which he had made tremendous financial sacrifices. One day , when he was scheduled to deliver a lecture in half an hour's time, a rich man offered him Rs. 1,000/- to see a patient at Hooghly, about thirty miles from Calcutta. Dr. Sircar declined the offer asking him to try another doctor. Whenever his pursuit of science clashed with his medical profession, he preferred science to the other one.

Among Dr. Sircar's contemporaries were such stalwarts as Dr. L. Salzer, Dr. W. Younan and others. Mention may also be made of Dr. P. C. Majumdar who worked with Dr. Salzer and who late edited the *Indian Homeopathic Review* (after Dr. Sircar's *Calcutta Journal of Medicine)*. Dr. D.N. Roy was another first - grade homeopath, who was contemporaneous

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with Dr. Sircar. At that period homeopathy occupied quite a conspicuous position in this part of the country and Dr. Sircar played a leading role in the resurgence of the system.

When Dr. Sircar changed over to homeopathy, he was excommunicated from the Bengal Branch of the British Medical Association. Another incident occurred in the Calcutta University. Dr. Sircar was appointed a Fellow of the Calcutta University in 1870 and was placed in the Faculty of Arts. In 1878 he was transferred to the Faculty of Medicine.

But other members of the Medicine Faculty felt strongly about his membership and passed a resolution on 27th April 1878 to remove the name of Dr. Sircar from the Faculty of Medicine. Dr. Sircar wrote two letters explaining the basic principles of homeopathy, that its position as a method of healing sick mankind was no less important than any other branch of medicine and that his approach to it had always been scientific.

The Senate, after a careful perusal of the two letters, did not proceed to remove him from the Faculty. Most of the members of the Medical Faculty were very disappointed over this failure to remove Dr. Sircar from the Faculty and adopted subterfuges to do what they could not do in straight fashion. In disgust Dr. Sircar himself resigned from the Faculty. From these two letters one can get a glimpse of the mechanism of the treatment of homeopathy.

In allopathy, a medicine is chosen if it is found to cure the symptoms of a disease; the choice is by trial and error method; the process begins with a thousand arsenic compounds or a thousand sulphur compounds and so on; each container is serially numbered. If on trials with animals infected artificially with the drug in the container numbered 606 or 693, it results in the cure of the symptoms of the disease, that chemical compound contained in the bottle numbered 606 or 693, becomes a specific drug for that disease in allopathy.

In homeopathy, a healthy human being is administered a chemical and certain symptoms develop; this chemical is the curative drug for an unhealthy person showing these symptoms. The symptoms happen to be, in a way, the vague shadows of the devils that are at work within the diseased person. To recognise a person by seeing its shadow is much more difficult; that is why failure to choose the right remedy is quite common in homeopathy. A typical case will bear this out.

In 1889 on B.K. Sen, a friend of Dr. S.C. Ghosh, the famous homeopath, had an attack of cholera. The medicines prescribed by Dr. P.C. Majumder had no effect in arresting the deterioration in the condition of the patient; Dr. Salzer could do no better. But the medicines prescribed by Dr. D.N. Roy brought him round. Even in such a case of unequivocal diagnosis as in cholera, there is no clear-cut medicine, the element of trial and error persists in the curative stage.

Whereas in allopathy the trial and error stage is over when the right drug is discovered, the next phase is the correctness of the diagnosis for which there are more instrumental aids in allopathy than in homeopathy. There is another marked difference between the two. In homeopathy a medicine is administered in infinitesimal quantity; contrary to the usual notion, the greater the dilution the greater is the potency of the drug.

It is difficult to explain with any scientific principle how the potency of a drug increases with decreasing the quantity of it. Von Behring, whose work led to the discovery of anti-toxin against diptheria, said: "You may call me a homeopath, if you will, but I say to you , the efficiency of anti-toxin increases with the attenuation." In allopathy, the greater the dose, the quicker the cure, subject only to its tolerance by the patient.

The approach of Dr. Sircar to homeopathy was that of a true scientist and not of a dogmatist. This is evidenced by his heroic efforts to establish an Institute where research work on Physical Sciences could be pursued.

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Towards that objective his sacrifices were immense. In August 1869 he published an article in the *Calcutta Journal of Medicine* about "The Desirability of a National Institution for the Cultivation of the Physical Science by the Natives of India."

We inherit, from the past, lots of bigotries, prejudices and irrational motives which hinder our progress towards a better order of civilisation; these dark forces of the mind can be combated by the pursuit of Science which is an exercise of our reasoning faculties. In short, national progress can only be accelerated if a proper scientific climate exists within the country. This is the cornerstone of the policy of any Government now. Dr. Sircar had that prophetic insight a century ago when research work was almost unknown and nobody ever thought of its impact on national progress.

The need for such an organisation was also felt by Raja Rammohun Roy who did not live long enough to realise his dream. With the conviction that scientific research could enthrone reason to counteract the retrogressive influence of age-old prejudices and superstitions, Dr. Sircar sought help to found a scientific Institute. His appeal for generous support to establish the Science Association fell flat on the ears of those who could come forward to help him.

In spite of such lack of response from the elite of the country, he established the Indian Association for the Cultivation of Science (I.A.C.S.) in the year 1876. The great novelist Bankim Chandra Chatterji made an earnest appeal for funds to support the organisation. The Lieutenant-Governor of Bengal formally opened the I.A.C.S. On 13 January 1876. On 24 August 1876 the Rev. Father Lafout initiated lectures on the study of Physical Sciences, followed by others.

Pandit Iswarchandra Vidyasagar joined Dr. Sircar in going about with the begging - bowl. Zamindar Kali Krishna Tagore dropped the first princely donation of Rs. 25,000/- into it. Keshab Chandra Sen helped him and through his support His Highness the Maharaja of Cooch Behar made a handsome donation, out of which the Cooch Behar Professorship has been created. The third substantial donation of Rs. 50,000/- came from His Highness the Maharaja Bahadur of Vizianagram in whose name the main laboratory at 210 Bow Bazar Street building stood.

Dr. M.L. Sircar would easily stand out as the first Indian who had established a research institute in India at a time when research was almost unknown. The research work of Sir J.C.Bose and Sir P.G. Roy followed after the realisation of Dr. Sircar's dream in the shape of the I.A.C.S.

In the early days lectures on Physics, Chemistry and Botany were regularly delivered and the lecture halls were crowded with eager students. The Science Association was affiliated to the Calcutta University as a recognised Institution to teach Physics, Chemistry and Botany.

Dr. Sircar functioned as the secretary of the Science Association and his death, his son Dr. Amrita Lal Sircar acted as the secretary till his death and was succeeded by no less a person than Sir C.V. Raman. Dr. C.V. Raman did outstanding research work in the improvised laboratory of the Association and gave India a prominent place in the scientific map of the world.

The spectroscopic findings of Dr. Raman won him the much-coveted Nobel Prize in Physics in 1930. The Calcutta Corporation presented an address of felicitation to Dr. Raman on 26 June 1931 in the Calcutta Town Hall and Dr. Raman, in reply to that address, acknowledged that the winning of the Nobel Prize was possible because of the plentiful opportunities that Dr. Sircar's Association had offered him.

He said that he had the good fortune to reap the harvest of the seed that Dr. Sircar had sowed. For about thirty years Dr. Sircar served

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the cause of scientific research through the Science Association with a devotion which had no parallel in the history of India. At the cost of his lucrative medical practice and his health he discharged his responsibilities in the Association.

Today it is one of the premier scientific organisations with eight departments manned by talented persons. The finances are taken care of by the Central and State Governments.

The religion of Dr. Sircar had a deep philosophical basis. "The material objects are the embodiments of our sense perception, the parts join together to form a whole. There is some unifying principle behind this synthesis to form one whole." If the material world is a whole consisting of inter-related parts, if each of its constituent elements can be known only as standing in certain definite relations to the other constituent elements of it, if in short, the material world is a single system of unalterable relation, then it presupposes a unifying principle overreaching it but not beyond it, such a principle of unity is the unity of consciousness."

According to Dr. Sircar the moral life of man arises because of his relation to society. The religious commandments are mostly related to the harmonious well-being of man in society. The question arises how to reconcile individual liberty with social obligations, the common good leads an individual to submit to restriction. Dr. Sircar's faith in humanism was profound. He remarked: "I do not believe that man's higher nature has suffered in the least from the advance of science. I do not believe that the noblest aspirations of man have received any check from the unfolding of what are falsely called 'cold material laws'".

Dr. Sircar had the opportunity of medically treating Shri Shri Ramakrishna which offered him a glimpse of the mind of an intensely religious man. The mutual conversations reveal on one side his deep conviction in the omnipotent God and at the same time a catholicity which admits of no dogma or superstition.

Dr. Sircar did not keep good health during the last few years of his life and he constantly felt that the continuance of his life was due to the grace of God. The end came on 23 February 1904.

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Sita (10th Century B.C.)

Epic characters are large-size; many of them symbolic and some just mythical. Was Sita, the heroine of the most popular epic, Ramayana, a real person or a figment of imagination?

According to the Ramayana, Sita was the daughter of Janaka, the king of the Videhas, in north Bihar, and married to Rama, the prince of Ayodhya, after he broke the bow of Siva in a Swayamvar. When the question of succession arose, Rama, in obedience to his father Dasarath, prepared to leave Ayodha for 14 years.

Sita refused to be left behind and accompanied her husband and his younger brother Lakshamana. One day when the brothers were absent from their abode, Ravana forcibly abducted Sita. In the famous Rama-Ravana Yuddha that ensued, Rama killed Ravana and Sita rejoined her husband after considerable sufferings in Ravana's prison. They returned to Ayodhya where they were welcomed and Rama ascended the throne. They lived happily till one day a subject cast aspersion on Sita's character. Rama sent her (even though she was in the

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family way) to the forest where she took shelter in Valmiki's ashram and gave birth to Lava and Kusha. Later, to prove her purity, she entered the earth.

Sita had a two-fold motto: "She would, as she herself said to the Rakshasis, ever remain devoted to Rama. She would also sacrifice all her comforts, rights, and privileges, including the company of Rama, and willingly undergo personal humiliation, if thereby Rama could be held up before the world as an ideal king, noted for his power, purity, truthfulness and sense of justice. All glory was to be his, and the necessary sacrifices hers." Prof Weber observes.

In the Ramayana we find ourselves from the very outset in the region of allegory and we only move upon historical ground in-so-far as the allegory is applied to an historical fact, viz., to spread the Aryan civilisation to the South, more especially to Ceylon.

The characters are not historical figures but merely presonification of certain occurrences and situations. Sita, in the first place, whose abdication by a giant demon, Ravana, and her subsequent recovery by her husband Rama constitute the plot of the entire poem, is but the *field-furrow* to whom divine honours were paid in the songs of *Rik* and in the *Grihya* ritual. She accordingly represents Aryan husbandry which was to be protected by Rama—whom I regard as originally identical with Balaram (*'Halavrit', the plough bearer)* though the two were afterwards separated against the attacks of the predatory aborigines.

These latter appear to be demons and giants; whereas those natives who were well disposed towards the Aryan civilisation were represented as monkeys—a comparison which was doubtless not exactly ended to be flattering and which rests on the striking ugliness of the Indian aborigines as compared with Aryan race.

There is a controversy about the very genuineness and historicity of the *Ramayana* and the *Mahabharata*, as also about the incidents and characters of the two epics, and doubts have been expressed whether there ever lived on earth a person like Sita.

The Ramayana is literally valueless as "a narrative of historical events and incidents. The heroes are myths, pure and simple. Sita, the field-furrow, had received divine honours from the time of the Rig-Veda and has been worshipped as a goddess. When civilisation gradually spread towards southern India, it was not difficult to invent a poetical myth that Sita was carried to the South. And when this goddess and woman—the noblest creation of human imagination—had acquired a distinct and lovely individuality, she was naturally described as the daughter of the holiest and most learned king on record, Janaka of the Videhas.

But who is Rama, described as Sita's husband and the king of the Koshalas? The later Puranas tell us he was an incarnation of Vishnu-but Vishnu himself had not risen to prominence at the time of which we are speaking. Indra was the chief of the gods in the Epic period. In the Sutras literature we learn that Sita, the furrow goddess, is the wife of Indra.

Is it then an untenable conjecture the Rama, the hero of the Ramayana, is in his original conception like Arjuna, the hero of the Mahabharata, only a new edition of the Indra of the Rig Veda, battling with the demons of thought ? The myth of Indra has thus been mixed up with the epic which describes a historic conquest of Southern India ?

Prof. Jacobi, another Indologist, says, 'The foundation of the Ramayana would be a celestial myth of Veda transformed into a narrative of earthly adventures according to a not uncommon development. Sita can be traced to the Rig Veda where she appears as the furrow personified and invoked as a goddess. In some of the Grihya-sutras, she again appears as a genius of the plough field, is praised as a being of great beauty and is accounted the wife of Indra of Parjanya, the rain god. There are traces of this in the Ramayana itself.

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For Sita is represented, as having emerged from the earth when her father Janaka was once ploughing and at last disappears underground in the arms of the goddess, Earth. Her husband Rama would be no other than Indra, and his conflict with Ravana would represent the Indra-Vritra myth of the Rig Veda. Ravana's most notable feat, the rape of Sita, was its prototype in the stealing of the cows recovered by Indra.

Hanumat, the chief of the monkeys and Rama's ally in the recovery of Sita, is the son of the wind god with the patronymic Marut and is described as a flying human through the air to find Sita. Hence in this figure perhaps, survives a reminiscence of Indra' a alliance with the Maruts in his conflict with Vritra and his dog Sarama who as Indra's messenger crosses the waters of the Rasa and tracks the cows occurs as the name of the demoness who consoles Sita in her captivity.

Despite all this, it remains a fact that Sita has over the centuries been considered as an ideal wife and she is one of the Five Virgings. Of the five, three Ahalya, Tara and Mandodari were Sita's contemporary. The fifth one Draupadi was a Pandava queen.

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Sita Ram (Sir) (1885 — 1972)

Sita Ram, born at Meerut in 1885, was a notable freedom fighter, diplomat and educationist.

Sita Ram born on 12 January 1885 at Meerut, U.P., Dr. Sita Ram belonged to a wealthy and aristocratic Valsh (Agarwal) family. His parents were Lala Jugal Kishre and Chapa Devi. He was married in 1898, became a widower, remarried in 1902, lost his second wife also, and married a third time in 1913.

He took from the Allahabad University post-graduate degree in English and in Sanskrit, the latter winning him the affectionate title of "Pandit". The Agra University awarded him a Doctorate (*honoris causa*) in 1936. The Government conferred on him the title of Rai Saheb in 1919, Rai Bahadur in 1923 and Knight Bachelor in 1931.

Dr. Sita Ram was a staunch liberal or moderate reformist. He was an active Congressman from 1905 to 1919 when the organisation was dominated by the Moderates. He organised public meetings and sponsored resolutions and appeals against the Rowlatt and other repressive Acts. But he could not stomach Gandhiji's mass movement philosophy, and left the Congress about 1920.

Dr. Sita Ram entered the Provincial legislature in 1921, was elected President of the Council in 1925, and continued to preside over the Upper House for nearly twenty-five years. In March 1949, he was sent to Karachi as India's High Commissioner in Pakistan. On his return from Karachi in November 1950, he was persuaded to accept the Chairmanship of the U.P. Universities Grants Committee. He retired from public life finally in 1956, full of years and honours.

Dr. Sita Ram represented the finest synthesis of Indian culture and Western enlightenment. Well-versed in Hindu philosophy as well as the writing of Burke and John Stuart Mill, he had never strayed from his humanistic, liberal centrist path. C.Y. Chitamani and Sir Tej Bahadur Sapru were his close and life-long friends, but he never joined even their Liberal Party.

Believing firmly in British political institutions and the basic nobility of the British character, and being a patriot at the same time, the increasingly bitter struggle for independence inevitably caused him disillusionment and anguish. But his objectivity, balance and moderation neve deserted him.

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It was due to these qualities that he proved such an admirable presiding officer in the legislature. Education also received his attention, and he was actively connected with a large number of educational institutions. His type is becoming extinct in the intrigues and manoeuvres of political struggle today; the world is the poorer for it.

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Sitaramayya, Pattabhi (Dr.) (1880 — 1959)

Dr. Pattabhi Sitaramayya, born at Gundugolanu in West Godavari district in 1880, was an eminent freedom fighter, politician and intellectual.

Intellectuals are not generally pragmatic and practical men are not usually intellectuals. Intellectual eminence and pragmatic approach co-exist only among few. Dr. Pattabhi Sitaramayya was a typical representative of this rare species. He was born on November 24, 1880, in a lower middle class family of hereditary Karmas (village officers) at Gundugolanu of West Godavari District. He lost his father at the early age of two and was educated by his paternal uncle at Eluru in the Christian Mission High School, where he stood first in all the examinations and bagged many a prized and scholarship. His versatility and resourcefulness became legendary.

Being impressed with his brilliance G. Venkataratnam, a leading lawyer of Kakinada, gave his daughter in marriage to him. Which paved his way for higher education. At the Noble College in Machilipatnam, he studied at the feet of R. Venkataratnam Naidu, an ideal teacher with moral forever and a leading social reformer, who later became the Vice-Chancellor of Madras University. Later he graduated from the Christian College at Madras, which produced stalwarts in every walk of life. Afterwards, he joined the Medical College and became a full-fledged doctor. He had no glamour for Government service, which was readily available.

He set up practice at Machilipatnam, headquarters of the Krishna District, and soon came to the top in the medical profession. His diagnosis was quick and correct and he was averse to overdrug the patients as many are

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inclined to do. He even castigated his colleagues in the profession as agents to pharmaceutical firms.

He took to public life as a duck takes to water. In the wake of partition of Bengal and the Vandemataram movement, he established Andhra Jateeya Kalasala in 1910, collaborating with Kopalle Hanumantha Rao, which flourished for over three decades. Now it has to become a Degree College. At one time, there was a move to install him as Vice-Chancellor of Andhra University.

He was an adept in settling complicated litigation to the satisfaction of all. Incidentally, he mastered the intricacies of law. His services were in great demand and lawyer of Madras, once said: "If Pattabhi took to the legal profession, he could have occupied a place of primacy." In later life, as Governor of Madya Pradesh, he freed the munificent donations of

Hari Singh Gour to Sagar University and D. Lakshminarayana to Nagpur University by devising a satisfactory compromise. He was a constructive genius and founded Andhra Bank, Bharata Lakshmi Bank, Andhra Insurance Company and Hindustan Ideal `Insurance India Spinner's Association claimed his careful attention. He employed Harijan servants in his household long before Gandhiji came on the scene. He did not send his children to Government Schools.

He established his reputation as a great journalist. He conducted "Janmabhumi," an English Weekly, so very ably that it culminated in an offer to him of the editorship of the then prestigious daily "Bombay Chronicle," which he declined with the cryptic remark that Machilipatnam was his Mecca and "Janmabhumi," his "London Times." Dr. Sachchidananda Sinha, who never missed to read a single issue, used to say that the place of "Janmabhumi" was by the side of "Young India" of Mahatma Gandhi, "The Indian Social Reformer" of K. Natarajan and "Servant of India" of Poona, which were highly respected for their views. At the dawn of freedom, he sponsored "Janmabhumi." Telugu Daily from Vijaywada, and "Indian Republic," English Daily from Madras. He evinced parental care in "Krishna Patriaka" (Telugu Weekly) and "Triveni" (a cultural monthly in English), which is still alive and kicking as a quarterly.

He secured a place in history as a protagonist of linguistic States. At the outset, he succeeded in carving a separate Provincial Congress Committee for Andhras in 1918. He demonstrated that linguist was not a concession to tribal instinct but expression of sub-nationalism. He argued that if people were to be educated and involved in administration, mother-tongue could easily master any other language quickly.

Ultimately, Andhra was the first State to be carved out in 1953 on linguistic basis and rest followed suit. In the fitness of things, Andhra University conferred on him honorary Doctorate in Literature. His political thought and practice became the subject of a doctoral dissertation in politics.

It was as a Gandhian he came to the fore. He regarded Mahatma Gandhi as an integrated man (Purna *Purusha*). On Khaddar and *Ahimsa*, his dissertations were masterly. Whenever his policies were attacked in All India Congress Committee, Gandhiji instantly tuned to Pattabhi to reply. This doctor from achilipatnam used to stand up with characteristic agility and verve to pour fourth lava of his burning eloquence on the scoffers and the skeptics.

Opening fire in defense of Gandhiji was his pastime for over there decades, irrespective of consequences. While flying his opponents, who often included Annie Bassinet and Motilal Nehru, he sometimes scorched his wings. He was fluent in speech, adroit in debate and ready in repartee. But he never regretted sundered ties or lost opportunities. He chose to remain eminent and not promise. He never courted and convened publicity.

At no time in his life, he stretched his hand for a favor or compromised his position for

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preference and walked with his head erect, talking things as they happened. It was said that he was the only member of the Congress Working Committee, who refused to take a signed cheque book from Seth Jamnalal Bajaj, who was Treasurer of the Congress for long. When S. Srinivasa Iyengar requested him to contest for the Central Assembly as a Swarajist, he declined.

He rejected the offer of Rajaji to join in Madras Cabinet in 1937. It was he who suggested to Gandhiji the violation of Salt Law in 1930. Again, he persuaded Gandhiji to write to the Viceroy in 1931 for talks to resolve the deadlock, which culminated in the conclusion of the Gandhiji-Irwin Pact. He insisted that Gandhiji alone should represent the Congress at the Second Round Table Conference. He deplored that we learnt to be disobedient without being civil.

He stoutly opposed substitution of words "legitimate and peaceful" to "truthful and non-violent" in the Congress creed. Buy remaining neutral during the Second World War, he argued that India stood on a par with the Irish Republic. Gandhiji paid him the highest tribute by confessing that while he was the "Bania Sutrakar" (giver of precepts), Dr. Pattabhi was the "Brahmin Bhashyakar" (commentator). When he was defeated by Subhash Bose in his contest for Presidentship of Tripuri Session of the congress, Gandhiji admitted that the defeat for taboo was his defeat. But Pattabhi remarked that figures represented the fact and congratulated Subhash Chandra Bose.

He was a moving secretariat and could do everything from keeping minutes to checking accounts, or from drafting memoranda to handling men. He was interested in every subject and could hold his own against experts. He was quick from walking to talking or from plying charkha to writing books. When Natarajan and Santanam wanted a number of books for reference and time of one year, Pattabhi could write 1600 pages of "History of the Congress" in two months during hot summer sitting at Machilipatnam, tapping his brain.

He displayed phenomenal memory for facts and persons and covered the career of third paramount and pre-eminent national organisation with meticulous care, period by period and personality by personality. The work is scholarly without being scholastic readable, without being superficial and documented without being dry-as-dust. It is replete with scintillating brilliance, expository thoroughness and compendious presentation of the Panoramam of our national evolution in its totality.

When the Congress Working Committee asked him about his terms for publication of this monumental works, he retorted that it was his humble gift to Mother India. What was more, he purchased four copies for himself. It was later translated into a number of Indian and foreign languages. He reminds us of Count Leo Tolstoy, who renounced copyright over his works.

He authored a score of books in English on varied subjects like "World Constitution," "Gandhism and Socialism", "Indian Nationalism" "British Empire Limited" "Linguistic Provinces," "I to have spun," "Why vote Congress", "Khaddar," "National Education" "Hindu Home Rediscovered," "Feathers and stones," etc. He was prolific without ceasing to be profound. On every subject, he had something original to say. There was soothing Olympian about him and he had a truly Helenic mind. When some admirers wanted to celebrate his "Shashtiabdapoorti," he declined. He was self-wiled worshiping at no shrine, playing to no gallery and hitching his wagon to no one's star. What counted with him was conviction and not convenience. He deprecated public life form degeneration into whole time profession and advised public workers to pursue some vocation for livelihood.

He was a man of quick decision and quicker action. He was noted for dogged

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tenacity, grim determination and firm conviction in pursuit of his objects. There was no leeway between decision and implementation. He surprised the audience at the Bombay Session of the Congress in 1934 by supporting a resolution in eloquent and faultless Hindustani.

After completing the Biblical age of three score and ten he mastered Sanskrit and delivered Convocation Address at the Nagpur University in chaste Sanskrit. His speeches in any language were marked by classic purity of language and stately diction with purple patches and brilliant flashes. When Rajendra Prasad as President wanted to know the composition of 'Akshohini' at the Governors Conference, Pattabhi at once recited a few verses form 'Gurubala Prabodhika' to elucidate the concept.

Ultimately, he occupied his due place in the Congress Presidential gallery by presiding over the Jaipur Session of the Congress in 1948. It was the first session to be held in a princely State and it was a tribute to his services in the cause of the people of the States since 1936.

When requested to continue for another term, he declined the honour with the pertinent observation that in Free Indian, the position of the Congress President vis-a-vis the Prime Minister was like that of Prince for Wales who had only duty without decision, service without responsibility and pomp without power. He had a sharp intellect and a sharp tongue when he spoke under provocation. He had the hatter of a hidalgo. But he was well-informed, weighty and vigorous.

He was fast in his friendships and personal loyalties. He was frank in his delving and far-sighted in his calculations. While being generous to his kith and kin, he never tolerated wastefulness. He had abinding faith in the beneficent role joint families.

He cherished values that withstood the rest to time He did not mind when those benefited by him were ungrateful or spoke ill of him. He used to say that gratitude was the trait of the dog and not of man. If a human being is grateful. It is a matter for surprise. He passed away peacefully at Hyderabad on December 17, 1959, at the ripe old age of seventy nine.

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Sitarama Raju, Alluri (1897 — 1924)

Alluri Sitarama Raju, born at Mogallu in West Godavari district in 1897, was a leading revolutionary freedom fighter.

Alluri Sitarama Raju was born on 15 May 1897 of middle class, Kshatriya parents who lived in the village of Mogallu, West Godavari district Andhra Pradesh. His father was Venkataramam Raju and his mother Suryanarayanamma.

Very little authentic information is available about his boyhood or education. For some reason which is not clear he seems to have been sent from one place to another for his schooling, to Rajamundry (1910), Rama-chandrapuram (1911), Cocanada (1912). Vizagapatam (1913) Narasapur (1914) and finally Tuni. Though he was promoted from a lower to a higher class from year to year, there was little real progress in his studies.

He, however, took much interest in horse-riding, astrology and the study of medicinal herbs. It is said that he came under the influence of one Rama Raju, a relation of his and a student of philosophy at the Rajamundry College, and that in consequence he became a *Sannyasi* at the age of eighteen and began practising yoga and acquiring spiritual powers.

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As an ascetic and a *yogi* he wandered about in the hilly tribal areas of the Agency in Vizagapatam and Godavari districts. His austerity, his knowledge of medicine and astrology and his well-known ability to tame wild animals secured for him a large following from among the simple tribal folk.

By 1920 Raju seems to have come under the influence of some of Gandhiji's teachings and was inspired by his message of Swaraj. He persuaded his tribal followers to give up drink and to have their disputes settled through Panchayats. This roused the suspicion of the British authorities and he was placed under police sueveillance. But somehow he managed to secure form the Agency Assistant Commissioner, a Muslim, freedom to move about.

It was then that he began to think seriously to Swaraj. He felt that Gandhiji's experiment of winning Swaraj within had failed and that it was only thought a violent was waged in the true spirit of the Kshatriya tradition that it could be achieved. As a first step in this direction he decided to lead a tribal revolt against the British and establish a kingdom in the Agency area.

The tribals welcomed the idea they had their own grievances against the British official who extracted forced labour from them and placed numerous obstacles in the way of their customary methods of cultivation, grazing cattle in the forest and cutting timber and collecting produce from the reserve. Rising in revolt against the authorities was nothing new to the tribals.

There had been several such revolts in the past. But the revolt of 1922-24 differed from the previous risings in that it was inspired by a political motive with an outside Kshatriya saint to lead them. As the official report puts It: "Raju had the courage as well as the influence to work up this combustible material and start the *Filuri* as his contribution to the overthrow of the British Government."

Raju began the campaign on 22 August 1922 by attacking he Chintapalli police station and capturing the arms and ammunition stocked in it. This was followed by more raids on police stations and collection more firearms. The normal police forces became unequal to the task of putting him down. His successful raids attracted to his camp two able tribal leaders Gam Mallu Dora and Gam Gantam Dora, who became his trust worthy lieutenants.

Along with them came several hundreds of tribals. With their help Raju organised an excellent intelligence service which enabled him to know in advance the movements of the police and to elude them successfully. The police suffered a severe defeat at his hands at Onjeri Ghat (3 September) and a worse one with heavy losses at Damanapalli Ghat a little later.

The Government realised the seriousness of the situation and brought in contingent of malabar police to deal with him, But he eluded them also and continued his raids. Among the places raided were Rampa Chodavaram (16 October), Makaram (3 November), Rampol and Chaparthipalem (17 November), Anantasagaram and Velagapalem (30 November). In December, Raju suffered reverses at Peddaguddapalem (6 December) and at Lingapuram a few days later. This led to the loss of his popularity and the campaign slowed down. By March 1923 the Government thought that the campaign was over and with drew the special armed police.

Raju had anticipate all this and he made his reappearance at Annavaram on 18 April 1923. He renewed his campaign of raids against several places—Koyyur (31 May), Konda Kamberu and Malkanagiri (15 June) and Ebulu (21 June). A police party which attacked him at Rama varam was forced to beat a hasty retreat. Misfortune overtook him when Gam Mallu Dora was captured by the Police.

All the same, the raids continued and places far away in the interior were attacked successfully. But such attacked ceased to pay as they had done in the past, as the Government no longer stocked firearms in police stations. Naturally Raju Was unable to get an adequate supply of arms.

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At the beginning of 1924 the Government brought in the military in the form of the Assam Rifles. Raju's work consequently became more difficult. Moreover, Rutherford, one of the ablest of civilaian officers, was appointed the Agency Commissioner. He adopted terrorist tactics to seize and punish Raju' followers and this altered the situation. All the same, Raju continued to elude the military also till 6 May 1924. On that day a group of his followers and Aggiraju, his right-hand man were captured.

On 7 Mr. Raju himself fell into the hands of the officer in charge of the special police. He was brought to Koyyur where a party of Assam Rifles was stationed under Major Goodall. The official Report stated: "Raju, when given sufficient liberty to ease himself, made a futile attempt to escape and was shot down and killed."

The body was taken to Krishan-devipeta and cremated on 8 May. Raju's greatness consisted in his keeping the British authorities at bay for nearly two years and displaying military and organising ability of a high order.

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Sitarama Sastri, Gollapudi (1885 — 1960)

Gollapudi Sitarama Sastri, born at Repalle Agraharam in Guntur district in 1885, was one of the front-rank leaders of the national movement.

Gollapudi Sitarama Sastri born at Repalle Agraharam in the Guntur district in 1885, Gollapudi Sitarama Sastri was Hindi belonging to the Brahmin community. He was the son of Venkata Subbayya, a well-to-do contractor, and Syamalamba. He married Mahalakshmamma in 1897.

Sitarama Sastri had his early education at Repalle, passed the Matriculation examination in 1901 and studied at the Pachaiyappa' College and the Madras Christian College, Madras, from which institution he took his B.A degree in 1906. He took the B.L. Degree in 1910.

Sastri joined the Guntur Bar in 1910 and practised till 1920. He was a keen student of the Vedas and the Upanishads and the writings of Tolstoy and was greatly influenced by them.

Sitarama Sastri's political career began in 1906, simultaneously with the advent of the 'Vande Mataram' Movement. He was one of the earnest worker of the Andhra Mahasabha from the time of its inception in 1913. He was a volunteer at the Bezwada session of the A.I.C.C. in 1919.

Joining the Non-Cooperation Movement in 1920 Sastri played a prominent part in the movement and the no-tax campaign at Pedanandipadu. He was the Secretary of the A.P.C.C. at this time. He was arrested in 1922 and joined for one year.

After release, he attended the Gaya session of the Congress in 1923. At the Madras session of the Congress, held in 1925, he led a batch of volunteers. About this time, he became a member of the A.I.C.C. and the South Indian Hindi Prachar Sabha.

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1930 was an eventful year in the life of Sastri. He became the Dictator of the A.P.C.C. and a member of the All India Village Industries Association, Wardha, and of the Gandhi Sevak Sangh. He was jailed for one year for participation in the Salt Satyagraha. In 1933, he founded the Vinaya Asramam at Kavur, in the Guntur district, and had it inaugurated by Mahatma Gandhi.

Mira Ben visited the Asramam in 1935 and C.F. Andrews in 1938. Sastri jumped into the Quit India Movement in 1942 and suffered imprisonment for two years. Late, he became a Sannyasin and came to be known as Swami Sitarama. In 1952 he underwent a fast for 36 days at Guntur in support of the popular demand for a separate Andhra State.

Sitarama Sastri took a keen interest in many of the contemporary activities. He was a good writer and journalist in Telugu. He wrote a book, entitled 'Bengal Vibhajana', in 1906. During 1937-42 he edited a Telugu weekly, named the *Gandhi Samdesamu*, and started two Telugu weeklies, named the *Andhra Harijan* and the *Vinaya Jyoti* in 1945. He also edited a Telugu monthly, named the *Sarvodaya*, from 1948.

The Vinaya Asramam was the centre of Sastri's activities. He started a number of Basic Education and Training Schools in and around the Asramam. He established a number of cottage industries here and created a number of outlets for the sale of their products.

Sastri had liberal views on many contemporary problems. He was against the caste system and spoused the cause of women and Harijan. He held that all religions are equal. He was a strong believer in the republican form of government and the economics self-sufficiency of villages.

Sitarama Sastri was one of the front-rank leaders of the national movement in the Guntur district. He died in 1960.

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Sivaji (1627 — 1680)

Sivaji, the founder of the Maratha empire, was a man of destiny who drew new national boundaries and brought to his followers the thrills of victory and the joys of accomplishment.

Sivaji is known in Indian history as the founder of the Maratha empire. His father, who was a local chief in the service of a Moslem ruler of Bijapur, seems to have had little time for his family. Sivaji grew under strong maternal influence. But from a very early age Sivaji was inspired with a fierce spirit of Hindu nationalism. He adopted Tulaja Bhavani as his patron goddess and venerated the poet-saints Ramdas and Tukaram. With the former, Sivaji had closer contract.

In fact, Ramdas is believed to have written some inspirational works especially for Sivaji. He advised Sivaji to "adorn his body not by clothes and ornaments, but by shrewdness and wisdom." Ramdas urged young Sivaji to recover for the Marathas the self-respect and religion that had been lost as a result of centuries of Moslem oppression. "To speard the cause of God, to protect the Brahmins, to help one's subjects, are all of them the gifts of God. Those who re-establish the kingdom of God are all of them the incarnations of God."

While still in his teens Sivaji organised the sturdy folks of the Pune region into a battalion of loyal followers, and led them in the capture of forts belonging to the Moslem government. Boosted by these victories, he went

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on to make life even more difficult for the Sultan of Bijapur. The Sultan dispatched a well-trained army against the youthful horseeman who wielded men and weapons with extraordinary skill, but to no avail. So an attempt was made to negotiate with the rebel.

Afzal Khan was the negotiator. According to one version of what transpired in this encounter, Afzal met with Sivaji in a solitary tent where, after initiating a gesture of embrace he attempted to strangle the apparently defenseless Sivaji. But the latter extricated himself after a gruesome groan, and promptly disemboweled the general with a deadly weapon known appropriately as tiger's claw. Upon hearing the noises, supporters of both men entered the scene and a terrible melee ensued. A furious follower of Sivaji chopped off Afzal's head and presented it to his chief.

The Mogul emperor Aurangzeb arranged to capture this Maratha mischief-maker who was becoming a menace by sending Jai Sing, king of Amber. The Hindu king persuaded Sivaji to appear in Aurangzeb's court. The emperor treated Sivaji with some respect, but soon threw him into prison. But Sivaji outwitted his captors. From his prison in Agra, he made dramatic escape by hiding himself in a large basket of sweetmeats. His son was also whisked away from the jail by this ruse.

Aurangzeb was enraged by this humiliation. In his last testament the weary Mogul wrote, "... how the flight of this wretch Siva , which was due to carelessness, has involved me in all these distracting campaigns to the end of my days !"

Sivaji organised an extremely well disciplined army with which he extended his conquests from north to south, and finally crowned himself king in 1674. He setup a well organised government based on Hindu law , although his methods for collecting revenues were not always above reproach. Indeed, he was often ruthless in attacking caravans and in plundering his victims. Yet, he gave strict orders to his men never to attack mosques and to treat the Koran and women with great respect.

The laws of his nation were based on Manu's code. There was a council of eight ministers of whom the chief was called the Peshwa. At a time when many parts of India were under Moslem rule, a Hindu kingdom was a matter of pride for the inhabitants. But the Mogul emperor would not recognise the independence of Sivaji's realm, and he demanded taxes. Sivaji summarily refused. instead, he and his men looted villages inder Mogul sovereignty.

In 1664, occurred the famous sack of Surat in which Sivaji's men played havoc with the populace with indiscriminate pillage and plunder. According to one English observer of the scene, the veracity of whose statement has been questioned at least by some, the Maratha chief ruthlessly militated and beheaded those who had been caught hiding their wealth. Unfortunately, this was not in consistent with some other of sivaji's somewhat brutal ways of bringing revenues to his coffer.

Sivaji was born in a low caste, and he always had the highest reverence for Brahmins whom he appointed to very high offices in his regime. Sivaji observed rituals meticulously, and he was generous in his donations to temples and religious schools. Ironically, in the eyes of the orthodox Brahmins he was always a lowly Sudra.

Much as he wished its, they would not let him become a Kshatriya, the caste of the rulers. First they even refused to chant vedic hymns on the occasion of his coronation, since the mantras were not to be heard by Sudras, they eventually consented, by only after Sivaji agreed to endow the Brahmans and their families with lavish gifts and money.

Sivaji was a man of destiny who drew new national boundaries, and brought to his followers the thrills of victory and the joys of accomplishment. He freed them from an alien yoke. The Marathas had always been a hard-

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working and intelligent people. But until Sivaji came to the scene they had not played a major role in Indian history. It was sivaji who infused them with a spirit of ethnic consciousness and religious pride. He awakened them to their innate talents and genius. Small wonder, then that he is regarded as a deity by many Maharashtrians to this day.

Sivaji's virulent opposition to Moslem domination gave such spirit and victory to the downtrodden Hindus that his name was evoked again when India had to fight British. Now it was not simply the Marathas but all India. So during the 19th century, forgetting for a moment Sivaji's own conquering incursions into other states of India (to the east, the north and the south) many worked to transform Sivaji into a national hero. Thanks to the writings of men like Satyendranath and Rabidranath Tagore, and as an inspiration for fearless defiance of the British.

In the words of a scholar who has examined this matter in some detail, ".... the Shivaji movement swept over the entire Indian sub-continent, riding the wave of nationalism."

Unfortunately, the movement had an unexpected negative consequence. Moslem Indians could not possibly accept this intensely Hindu hero as their national idol. Indeed, they feared. Perhaps remembering the theocratic fanaticism of their own Moslem potentates, that should the like of Sivaji come to symbolise a new and free India, they themselves would have little chance for survival in the country.

Historians may argue about whether Sivaji was a brave patriot or one can deny that he emerged at a time when his own people were oppressed ; and by means fair or foul, he defeated their enemy, and infused in his fellowmen the self-respect and pride they sorely needed. For most of all as V.B. Kulkarni has emphasised, "he successfully exploded the myth of Muslim invincibility—a figment of imagination that had for centuries paralysed Hindu manhood—and thus created a common ground for the two communities to meet on terms of equality."

And so, as often happens in history, his blemishes are relegated to the pages of scholarly debates , while his personality is given glory and majesty through plays and novels , poetry and song, until finally Sivaji becomes a symbol like another Puranic God, worthy of worship for the ideals of heroism and fervent nationalism.

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N. Sivaraj, born at Cuddapah in Madras in 1892, was an eminent personality of dalit movement in South India.

N. Sivaraj was born in 1892 at Cuddapah, Madras State. He came of a by-no-means prosperous 'depressed class' (Harijan) family. He graduated from the Presidency College, Madras, and later qualified for the legal profession by taking his B.L. degree from the Madras Law College.

After graduating in Law he started practising in the Madras High Cout; and he also lectured on Law at the Madras Law College for seventeen years. He became first member and later the President of the Republican Party in Madras; but in 1926 he joined the Justice Party and thus entered active politics. He became the General Secretary of the Justice Party in 1928, but had not completely severed his connection with the Republican Party either.

He was nominated to the Madras Legislative Council in 1926 and again in 1930. He was one of those who represented the depressed classes, along with M. C. Raja, and strove at the regional level to devise measures for the amelioration and improvement of the condition of the depressed classes. Later he was

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nominated to represent the depressed classes in the Central Legislative Assembly in 1940. He had been a member of the Provincial Legislative Council for eleven years in all.

He was defeated in the 1952 elections but was returned to the Provincial Legislature in 1957. He was the Mayor of Madras in 1945. He became the President of the Indian Republican Party in 1957. Sivaraj's position in his community and in society at large and his service to the public cause induced the British government to confer the title of Rao Bahadur on him; this was considered to be a rare distinction which many members of his community did not share. He travelled widely in foreign countries and visited Britain and Canada during the Second World War.

Sivaraj shared practically all the views held by the Justice Party. It was understandable that, being a member of the depressed classes, there was a personal realisation on his part of the many disabilities to which his community was subject. He stressed that the public policy of the Government should be such as to remove these disabilities. But he was also a conservative in politics and recommended strictly constitutional means for the eradicatoin of these difficulties as well as for larger political reforms.

He was an ardent social reformer. He strongly pleaded that temple-entry for Harijans should be brought about. He held and maintained that prevention of temple-entry to Harijans was a blot on the Indian society. Further, according to him, certain measures had to be taken to safe-guard the interests of the depressed classes in respect of representation in the legislatures and local bodies and for providing compulsory free education to his community.

He was of the opinion that orthodox tradition and custom in India were mainly responsible for the unfortunate condition of he depressed classes. He said:" Custom is a huge octopus gripping India in its tentacles." He had always been of the view that the marriage able age of boys and girls should be raised. He declared, "Many of the evils which are perpetrated in the name of custom could be solved and remedied by passing social legislation." He believed in social reforms by legislation.

But it is not as if he did not realise the value of education. He said, "True and valuable education consists not only in acquiring knowledge but in imparting that knowledge and making it available to as large a number of people as possible."

He was very cautious, however, in his views on the matter of transfer of political power from Britain to India. He said, "It is difficult for us logically to advocate a complete transfer of power to our own fellow-contryment and I wish to make it quit clear to them that (such a transfer will) checkmate the political progress of India."

He condemned what he called the monopoly of political power and office "enjoyed by a minority community which was just 3% of the population."

Evidently he was referring to the Brahmin community. He even said, 'the form of democracy introduced under the Government of India Act, 1935, and its system of franchise have caused incalculable injuries to the majority community of this Province...The constitution should provide ample safeguards." He said, "the Swaraj for which the non-Brahmin communities in India aspired is a Swaraj in which it will be impossible for any one community to dominate." These were typically Justice Party views.

Sir P.T. Rajan in an estimate of Sivaraj says: "Though he did not have the material advantages of others he did not suffer from inferiority complex...He was a man of sterling character and correct conduct. He did not yield to any temptations. In his case the element of luck was completely absent, otherwise his moral and intellectual qualities would have given him a higher place and status in life."

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The influence of Sivaraj on contemporary politics in India was less than it should have been and hence the services he rendered to his community were not more than nominal.

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Smailpuri, Kishan (1900 —)

Kishan Smailpuri, born at Smailpur in 1900, is an eminent Dogri poet and journalist.

Kishan Smailpuri a poet, was born in the village of Smailpur in Jammu district, Jammu and Kashmir. He made his literary debut with the composition of Urdu poems. He was influenced by the poetry of Urdu poets like Ghalib, Zauq, Dagh, Amir Minai and Josh Malihabadi. He was awarded a gold medal and robe of honour for his Urdu poem 'Firdaus se badh kar hai yeh mera watan Duggar'.

He combined love of cricket with journalism, the former ensuring him a monthly retention fee of Rs.20/- and the latter satisfying in varying degrees his urge for writing and publishing. He started a monthly literary journal, *Jannat*, in Urdu, in 1927, and wrote for newspaper *Mashir* and the weekly *Vir*, and many years later, he worked as Assistant Editor of a Government publication, *Phulwari*.

In-between, he worked as a religious teacher and wrote in Hindi a poem, *Vaishno katha*, on goddess Vaishno Devi of Jammu. He was inspired by Mallika Pukhraj, the great ghazal and geet singer, to write Dogri songs. Mallika Pukhraj used to sing Dogri folk-songs in the court of Maharaja Hari Singh of Jammu and Kashmir in the 40's.

This led him to compose not only songs, but ghazals, *kundalis, kavittas, savayyas, dohas*, and even *thumris* and *khayals* in Dogri. Music moved his creative urge and formed the basis of his more popular works. The themes of his verse compositions are love of Duggar, panegyrics in praise of different aspects of Dogra life and landscape, romantic love, seasons and festivals.

His songs are inspired by folk-tunes, and are chiselled and polished, and yet kept very close to the folk-themes and folk-style, with the result that sometimes it becomes difficult to distinguish between a real folk-song and a song written by Kishan Smailpuri. He got the Sahitya Akademi Award for his collection of songs, *Mere Dogri geet,* for the year 1975. His other published work is *Meriyan Dogri ghazalan.*

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Sobit, Krishna (1925 —)

Krishna Sobit, born in 1925, is an eminent Hindi poetess and novelist.

Krishna Sobit was born in Gujarat, and had her early education in Simla and Delhi. She started her higher studies in Lahore, but they came to a rude end with the rumblings of partition. The family had to move out, and Krishna was constrained to have an uneven and chequered life.

In 1952, Krishna Sobti, now an up-and-coming writer, submitted the manuscript of a 500-page first novel, *Channa,* for publication to Leader Press, Allahabad. The work was immediately accepted, but two years later when half of it had been printed it was withdrawn by the author, who paid for the losses incurred.

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She discovered that alterations had been made in the text which, she felt, detracted from the authenticity of the lives she was portraying. For years the novel lay unpublished, though some publishers sought her permission to bring it out in its unaltered form. She read it closely and decided that it required re-writing.

The process of re-writing took five long years, as the writer laboured with every sentence. The result was *Zindaginama: zinda rukh* which won her the Sahitya Akademi Award in 1980. The genesis of the novel thus reflects something about the author: her concern for authenticity, her capacity for self-criticism, and her struggle to resist any compromise with the freedom and the responsibility of the writer.

Krishna Sobti had begun with peotry, but soon decided that prose was a better medium for her purposes. Her first short-story, 'Lama', about the Tibetan Buddhist priests, came out in 1944, and was followed by 'Nafisa' the same year. The well-known story of the transformation which partition broght, 'Sikka badal gaya', came next. She has a collection of short-stories, *Badalon ke ghere,* and a book of other writings, *Sobti: ek sohabat*, in which some of her early work is included.

She continued to publish primarily short-stories in leading magazines till the emergence of her actually published first novel, *Dar se bicchudi.* A story of a young Punjabi girl, unwanted because of her mother's violation of social conventions, the novel offers an authentic depiction of the undercurrents of violence and sexual attraction among people of different religions in the pre-partition era. *Mitro Marjani,* which came next, created an instant stir.

It presents a woman character who not only accepts her sexuality as a primeval need but also revels in flaunting its power. Set against the background of a joint-family system in rural Punjab, the novel allows itself to be interpreted at many levels, not least as a depiction of the survival strategies that women adopt in order to exist in a male-defined world.

Her next novel, *Surajmukhi andhere ke,* shocked the middle-class sensibility even further in its depiction of how a woman, scarred psychologically by rape in childhood comes to terms with herself and with her relationships with others.

Zindaginama: zinda rukh, referred to earlier, came out in 1979, and established her instantly as one among the greats. Suffused with the ethos and ambience of pre-partition rural Punjab, it is a visual and dramatic recall of early memories, in episodic form.

The language is earthy and tough, not, as the author takes pains to point out, because she wanted to defy linguistic rules and conventions, but because 'speech itself is a sensibility' and has an identify that demands respect. The narrative flow is symbolised by 'the river of life' and is marked by an absence of the authorial voice.

Her long short-story, *Yaron ke yar*, set in a Delhi Government office, with no women characters, and its startling use of expletives is strikingly different in scope and objective. Tin pahar, also a novelette, is a charged, almost romantic, narrative set in the tea-gardens of Assam, of a woman who is abandoned for another.

Her most recent work, *Ai ladki*, is a conversation between an old woman—tough, pragmatic, undemonstrative, yet sensitive—who is about to die and a younger companion who nurses her. In a style deceptively simple but loaded, this work explores the meaning of women's experience as wives and mothers.

Krishna Sobti also writes under the name Hashmat and has published *Ham Hashmat,* a compilation of penportraits of writers and friends. Hashmat, she says, is not 'merely a pen-name', he is more of a 'spiritual double'. 'We both have different identities', she explains, 'I protect and he reveals; I am ancient, he is new and fresh; we operate from different directions.'

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Among those who are portrayed are Jagga Singh, the taxi-driver, the waiter in the restaurant, La Boheme, and leading literary figures like Bhisham Sahni, Nirmal Verma, Namwar Singh, and the late Srikant Verma.

For Krishna Sobti, the writer's freedom to explore an express is everything an whatever constricts that freedom—even over-much critical applause—is to be kept at a wary distance. Her use of language too needs particular mention. In each of her works, she crafts her style with care to make it authentic to the situation she presents.

The poetic intensity of *Zindaginama,* the suppressed rebellion in Mitro's speech, the directness of *Ai ladki,* the barely subdued virulence of *Yaron ke yar* are all one of a piece.

Apart from the Sahitya Akademi Award, Krishna Sobti has also received the Sahitya Kala Parishad and the Shiromani awards, but honours and recognition sit lightly on her shoulders. She is a quintessential writer, with a writer's enjoyment of variety, and change, and the ability to interact with different people at their own levels. 'The deepest part of a creative writer,' she says, 'is his honesty and concern to reach the truth, to look into things.' And this surely Krishna Sobti has done.

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Sohail Azmabadi (1911 — 1979)

Sohail Azimabadi, born at Islampore in Patna district in 1911, was an eminent Urdu fiction writer and a journalist.

Syed Mujibur Rahman, popularly known by his pseudonym Sohail Azimabadi, came from a respectable middle-class Muslim family of Islampore, a suburb in Patna district. Having completed his traditional basic education, he passed the Matriculation examination from Patna University and entered college for further studies at an advanced age. However, he did not continue higher studies.

Since boyhbood, Sohail Azimabadi had a keen interest in writing children's stories, and later it became his favourite hobby, which developed into 'afsananigari'. (Short story-writing) By temperament, he was very social and made a large circle of friends and acquaintances in his youth. They were mostly attracted by his charming conversation, ardent love for Urdu, as well as by his published 'afsana'.

Abdul Haque, more familiar in the Urdu world as Moulavi Urdul Haque, the then Secretary of All India Anjuman Taraqqi Urdu (Hind), was impressed by this young lover of Urdu and his capability. He got him appointed at Anjuman for the propagation and development of Urdu in the Chhotanagpur division of Bihar, a backward area with a large illiterate population. Sohail worked there for quite some time as a teacher-cum-propagator of Urdu among the tribals of Ranchi and its adjacent areas.

It was Chhota Nagpur which formed the themes and background of Sohail's early stories which give a factual but colourful description of the life of the ethnic population of the region.

Besides short-story writing, Sohali Azimabadi had an ability for journalism too. After Independence, he entered this field enthusiastically, which dominated his liter-cum-social activies. He was the founder-editor of *Ahwal*, an Urdu fortnightly, and *Tahzeeb*, an Urdu monthly, both published from Patna, which, though of good standard, were short-lived. In 1951, he introduced Sathi, an attractive Urdu daily, which soon gained popularity because of its high values of news and views.

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From 1956 to 1970, Sohail worked with All India Radio, Srinagar and Patna. In 1978, he was appointed Secreatary of the Bihar Urdu Academy, and also worked as editor of its journal, *Zaban-o-adab*. During his tenure, under the Vice-Chairmanship of Kalimuddin Ahmad, the eminent Urdu critic, the Academy activised useful programmes, besides the publication of a number of good books in Urdu.

Sohail wrote a large number of stories which-were published in standared Urdu magazines of India and Pakistan. the collection of his early short-stories is *Ala-o; Nae-purane* (1944) and *Chaar chehre* (1977) are collections of his later age, and are example of his mature writing.

His *Be-jar Ke paude*, a novelette, is a beautiful work of art and insight. This novelette, with its original theme, realistic characters, well-integrated plot and touch of luminous vista is a significant work in Urdu fiction.

Aadmi ke roop (1974), a novel by Yashpal, the famous Hindi novelist, is a fine Urdu translation by Sohail.

As a fiction writer, Sohail belongs to the Premchand school. Premchand and some of his contemporaries, who started the progressive trend in fiction, gave a new shape to the depiction of life in literature, and Sohail followed this trend of social realism in his stories religiously.

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Soni, Ramanlal Pitambardas (1908 —)

Ramanlal Pitambardas Soni, born at Kokapur in 1908, is an eminent freedom fighter, children's writer in Gujarati and a Gandhian social worker.

Ramanlal Pitambardas Soni children's writer in Gujarati and a Gandhian social worker, was born at Kokapur. He did his B.A. from Agra University in 1940, and then took a B.T. degree. He actively participated in the Civil Disobedience movement, and was sent to Yervada prison (1932) where he learnt Bengali. He worked as a teacher, as Headmaster, and as a member of the Managing Committee of the High School at Modasa.

He got elected to the State Assembly (1952) and worked for the development of the Sabarkanta district. He translated a large number of Bengali books into Gujarati. Notable among them are *Gora, Chokher-bali, Chirkumar sabha, Rajarshi, Jeevansmriti* and short-stories by Rabindranath Tagore; *Shrikant, Shesh prashna, Patherdabi, Len-den, Virajbahu, Savki ma* and *Devrani-jethani*, etc. by Saratchandra Chattopadhyaya; *Kavi* and *Kalindi* by Tarashankar Bandopadhyaya and other books like Sita vanavas, and *Shakuntala* by Ishwar Chandra Vidyasagar. For children he has published an amazing number of titles—short-stories, poems, plays, rhymes, biographies, etc. both original and translations or adaptations.

There is a touch of refinement in his writings, and a stamp of higher values of life. His name is at the front of the writers of children's literature.

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Soomro, Allah Bux (1900 — 1943)

Allah Bux, born at Shikarpur in Sindh in 1900, was a leading nationalist Muslim politician.

Allah Bux Soomro was one of the finest flowers of Sufistic Sind. Alone among the Muslim Prime Minister, in pre-partition India, he resisted Jinnah's terrific pressure to join the Muslim League and support the demand for Pakistan. He paid for the heroic resistance with his life. But in the process, he left behind a noble tradition of nationalism among the Muslim Indians.

Allah Bux was born in 1900 in a family which earned more by contract work than by farming. His father and grandfather were Government contractors in Upper Sind. The Soomros are a proud Rajput clan. After the Arab invasion in the eighth century, and the Ghazni invasion in the eleventh century, it was the local Soomro dynasty that ruled Sind for generations. The heroic deeds of Dodo Soomro are sung to this day.

Allah Bux was fortunate in the place of his birth, Shikarpur. This town had a remarkable tradition of Hindu-Muslim amity. Indeed it is a fit subject for research why, in the same District of Sukkur, the city of Sukkur was notorious for riots, while Shikarpur was famous for the absence of any riots.

Born and brought up in Shikarpur, Allah Bux went to school at the Hopeful Academy, Shikarpur. He matriculated in 1918. He did not go to college but joined his father's business.

He had but one brother, Haji Maula Bux who also later became a Minister in Sind. Allah Bux had three son by his only wife. At the young age of twenty-three, Allah Bux was elected the Jacobabad Municipal Committee and Sukkur District Local Board.

Later, in 1928, he became the Chairman, Sukkur District Local Board. In 1931, he organised a Conference of District Local Board Presidents of Sind at Jacobabad to urge more powers and money for the District Local Boards.

Allah Bux reads his *namaz* everyday. But, unlike his father and younger brother, he never went to Mecca to become a 'Haji'.

From 1926 to 1936, Allah Bux represented Upper Sind in the Bombay Council. Here he was the right-hand man of Sir Shah Nawaz Bhutto, father of Z.A. Bhutto. In the Bombay Council he served on a number of Committees including the Public Accounts Committee. He, along with other Sind MLAs, helped to bring about the implementation of the huge Sukkur Barrage project, which converted Sind from a deficit into a surplus Province.

The Government of Indian Act of 1935 introduced Provincial Autonomy and separated Sind from Bombay. Sir Shah Nawaz Bhutto, Sir Abdullah Haroon and (now) Khan Bahadur Allah Bux formed the Ittehad (unity) Party to fight the election to the Sind Assembly.

The party won 24 of the 35 Muslim seats in a House of 60. But both Bhutto and Haroon lost the election. The Governor invited Sir Ghulam Hussain to form the Government. It was only a year later, in 1938, when the Ghulam Hussain Ministry fell, that Allah Bux was invited to form the Government.

And so at the early age of thirty-eight, Allah Bux became the Prime Minister of Sind. His Cabinet Ministers drew low salaries like the Congress Ministers. However, he did not last even two years and was replaced by Khan Bahadur M. A. Khuhro of the Muslim League. But the very next year Allah Bux defeated Khuhro and returned to office. Then followed the two golden years of Allah Bux's leadership.

The Muslim League brought its biggest guns—including Fazlul Haq—to Karachi in a bid to make Allah Bux join the Party. But Allah Bux refused. It was not merely because he was dependent on eight Congress votes in the Assembly; he just did not believe in

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communalism. In ringing tones he declared: "The Muslim League view of Muslims as a separate nation in India on the basis of their religion is un-Islamic. According to true Koranic teaching and tenets, a Mohamedan is one who believes in God, is of good character, and ever strives for unity and peace between all people whatever.

The current divisions of the people of the world according to their religions are basically unreal and wrong and highly dangerous, inasmuch as according to that view even a most characterless and sinful man is regarded as a nobler person, if he is born a Muslim, than a high-souled person of exemplary character belonging to other religions."

Allah Bux's name became famous. When nationalist Muslims called the All India Azad Conference in Delhi in 1940, they chose him to preside over the session.

While carrying on a contractor's business he had become a Khan Saheb and later a Khan Bahadhur. But now he was set on a firm nationalist course. He had worn Khaddar for years. Now he began going round, selling khaddar. When the Quit India Movement ws launched, he rented a big bungalow at Clifton—Karachi's beautiful beach—for the lady satyagrahis. Early in September 1942, he visited Karachi jail. On seeing his old teacher, Parasram V. Thilramani, there, he touched his feet and sought his blessings.

While he was Chief Minister, the Viceroy had nominated him to the Defence Council of 30 and made him an O.B.E. (Order of British Empire). In September 1942, when the Quit India Movement was at its height, he resigned from the Defence Council and relinquished his titles.

His letter to the Viceroy stated that his action was in protest against the fusible dragging of India into World War II by the British, thereby bleeding India white in man-power and wealth; the ruthless repression of the Indian freedom movement; and the mischievous policy of the British government in engineering in the country communal animosities and clashes in their policy of "Divide and Rule".

This infuriated the British. The Governor interpreted the letter of the law literally, said he had no confidence in him, and dismissed him from office. It is believed that he was encouraged in this brave but indiscreet step by some enthusiastic Congressmen. It sounded very good at the time but it removed a great nationalist from a strategic position.

A few months after his dismissal, Allah Bux was shot dead in Shikarpur on 14 May 1943. All Sind wept for him. There was no doubt that it was a political murder. Everybody suspected Khuhro, the League leader. The Sessions Judge of Sukkur, Paymaster, acquitted Khuhro only on the benefit of doubt. The chief agent of Khuhro's zanindari was actually proved to have master minded the murder. And zamindars' agents are not known to act without the consent or against the will of their employers.

The death of Allah Bux was a rude shock to national force in Sind. For the next two years there was no nationalist Muslim on the Sind scene. When at last G.M. Syed quit the League and turned nationalist, it was already too late; the Pakistan movement had grown too strong for successful combating.

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Soso Tham, U. (1873 — 1940)

U. Soso Tham, born in 1873, is regarded not only as the father of Khasi poetry and a prose, but also as the greatest exponent of Khasi culture.

The name of U. Soso Tham stands out pre-eminently as the brightest luminary in the world of Khasi literature. He is regarded today not only as the father of Khasi poetry and a great master in Khasi prose, but also as the greatest exponent of Khasi culture. His writings have been a source of inspiration for all subsequent writers. It is to him that modern writers look back with pride for inspiration and guidance.

U. Soso Tham was born at Saitsohpen village, Cherrapunjee, which at that time was the centre of Khasi culture, of Khasi manners, of Khasi traditions and customs, of trade with East Bengal, and also the centre of Christian missionary activities.

Soso Tham came of a middle- class family, but his parents died when he was collecting money for the Tilak Swaraj Fund in which his district exceeded it target. The collection drive brought him into contact with the rural masses, and especially with the rich and middle peasants who continued to be his ardent suppuration.

U. Soso Tham received his early education at the Welsh Mission School at Cherrapunjee from where he passed the Minor examination (class VI) in 1886. Since there was no High School at Cherrapunjee at that time, U. Soso Tham came to Shillong to get himself admitted at the Shillong Government High School. Due to poverty, U. Soso Tham had to leave that school from class VIII in 1888 and went back to Cherrapunjee to seek a means of livelihood.

But through the encouragement and help of Dr. John Roberts, D.D., the then Principal of the Theological College at Cherrapunjee, U. Soso Tham was admitted to this College to receive training in evangelical work. However, U. Soso Tham studied theology only for one year or so when he had to leave the College in 1889. This was perhaps due to the fact that he did not have any ambition to become a priest.

From these circumstances, it can be said that U. Soso Tham was the product of the influences of Khasi culture as well as that of Christian education. Dr. S. K. Bhuyan rightly observes: "In his personality Mr. Tham embodies a combination of the spirit of Western culture and the stolid simplicity and straightforwardness of a Khasi clansman: and though he has accepted the Light emanating from the Cross at Calvary, his patriotism has led him to an overwhelming bias for the manners and traditions of his native land."

The early necessity of earning his bread led Tham to move from place to place as a school-master in the United Khasi-Jaintia Hills. In 1889 he was sent to serve in a Missionary School at Shangpung village. It was during the period when he was serving a schoolmaster at Shangpung that he got married to a respected lady of the Gatphoh clan. But after giving birth to a daughter and four sons, his wife passed away and Tham had to carry the burden all by himself.

The manifold duties of a school teacher and a father of a big family did not prevent Tham from worshipping the Muses. He had an intense longing to enrich the Khasi language and to improve the standard to Khasi literature. After fourteen years of wandering life as a village schoolmaster U. Soso Tham became recognised as the greatest authority in the spoken Khasi language.

He was, then, invited by the Rev. J.C. Evans the then Headmaster of the Shilong Government High School to serve in this School as a teacher of the Khasi language in 1903. As soon as he came to Shilong, Soso Tham started the famous Khasi monthly entitled the *U Lurshai* (the Morning Star) which he continued to edit till 1923 when it was taken over by Wilson Reade.

The Rev. Oliver Thomas who became the Headmaster of the Shilong Government High

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School in later years paid glowing tributes to Soso Tham. Writing in 1927 the Rev. Thomas observes: "It is difficult for me to think of the Khasi Hills without U. Soso..... I shall be deeply in his debt not only for what he did to help me to gain some mastery over the language but also for the help he gave me to enter into a full understanding of the Khasi mind and heart. He was a man of great gifts. Had it been possible for him as a young man to have had the advantages of an academic training he surely would have risen to a great height as a scholar.

He had all the instincts and gifts that go to the making of a great linguist. His interest in his mother-tongue and his love for all that was connected with his own people were deep and sincere and there must be hundreds living today who either interest in the Khasi language and literature to the enthusiasm which they caught from him."

U. Soso Tham served as a teacher of the Khasi language at the Shilong Government High school for twenty years. His experience as a teacher was to him a laboratory for poetical experiment. One of the text-book prescribed for Khasi at that time was `Aesop's Fables'. Without haste and with great care, Tham translated these fables. In 1920 he published the first book entitled 'Ki Phawer U Aesop', which is regarded today as one of the greatest masterpieces in Khasi prose.

It is a well-known fact that excepting the poems composed by S.M. Amjad Ali, the Rev. Morkha Joseph and Dr. Johan Roberts there had been no regular Khasi poetry before Soso Tham's time. His services in its cause were afar more difficult task than one can imagine. There was no prosody in Khasi and Tham, after studying the metrical laws of English poetry had to evolve a law for himself.

His first experiments were some pioneering translation for a few English lyrics such as Jane Taylor's "the Little Star", Ann Taylor's "My Mother", Shakespeare's " The Passionate Pilgrims", William Wordsworth's "Lucy", "To the Cuckoo" and "Reaper," Sir Walter Scott's "Breathes There the Man with Soul so Dead," and Willam Cowper's "The Diverting History of John Gilping."

His translations were so masterly that readers find it hard to determine whether they are mere translation or original works. Thereafter, Tham devoted himself to the formulation of the laws of Khasi prosody. In 1925 he successfully brought out a collection of lyrics and ballads in a book entitled "Ki Poetry Khasi". This book was renamed in 1936 as "Ka Duitara Ksiar.

Commenting on this collection of poems Dr. S.K. Bhuyan observes; "As time goes on a history of Khasi poetry will have to be written and there the name of U. Soso Tham will figure as the harbinger of a new age in the cultural life of his countrymen.

His poems have the naivete of ballads and hence they have been sung by the educated and the uneducated alike. They have a catchiness which the readers or hearers can scarcely resist. They represent Khasi life and manners and depict their sorrows and sufferings with all the pathos of the short and simple annals of the poor.

The Environs of Shillong and Cherrapunjee which have been and attraction to visitors of all nationalities and countries have yielded for their inherit charm and beauty in the magic lines of this unassuming Robbie Burns, of the Khasi Highlands."

After retirement from service, Tham could devote his time fully to produce the greatest work of his life. Before publishing a great translation work entitled `Ka Jingim U. Trai Jong Ngi', which is translated from Charles Dickens, 'The Life of Our Lord' in 1936. In the same year, he published the crowing work of his eleven years of strenuous efforts entitled 'Ki Sngi Barim U Hynniew Trep', (the Golden Days of the Seven Huts).

This poem is the best so far produced in Khasi. It speaks about the origin to the Khasi

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race which can be traced to the sixteen families in Heaven and out of those sixteen families, seven families came down to earth to become the progenitors for the whole Khasi race. It speaks about the golden age in the past. It speaks about the present and also of the future abodes in the house of God. Prof. R.R. Thomas remarks," Mr. Soso Tham has broken the long silence by `Ki Sngi Barim U Hynniew Trep.

This crowning work of his career is so excellent in points of language, thought and imagination that the Khasis may very well be proud of it. It ranks as one of the best if not the very best in Khasi literature. It is decidely the best in verse that a Khasi has produced and is undoubtedly a classic. The whole Khasi race today should be grateful to the author who in my opinion is the poet-laureate of the Khasis.

U. Soso Tham passed away at Shillong on 18 December 1940 to join the company of the immortals. To conclude with the words of Dr. S.K. Bhuyan: "Mr. Tham has sown the seed which will grow into a gigantic tree, whose branching foliage will shelter hordes of kindred spirits in ages to come."

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Srichandra (11th Century)

Srichandra was a great Digambara Jaina monk, poet and scholar of Gujarat.

Srichandra was a contemporary of Mularaja II, the ruler of Anahilapura (Gujarat). He was a Digambara Jaina monk in the line of Acharya Kundakunda, Shrikirti, Shrutakirti, Shahasrakirti, Virachandra, and Shrichandra. He completed in AD 1066 at Bhinnamala (Shrimala) his first work *Damsana-kahara-yana-karamdaya* (*Darshana-katha-ratna-karnadaka,* also known as *Ratna-karanda shastra*).

It was written in Apabhramsha in 21 chapters employing the Paddhadia metre, interspersed with Sanskrit quotations. It deals with the right faith (Samyag-darshana) and contains didactic and religious stories. In the beginning Shrichandra remembers the earlier poets like Chaturmukha, Svayambhu, Pushpadanta, Shrutadeva, Shriharsha, etc. While composing this work he became a monk, although he had been a Pandit for sometime.

He composed later *Kahakosha* (Kathakosha) in the same Apabhramsha language at Anahilapura for the relatives of Krishna who was the son of Sajjana of the Pragwata family, the legal adviser of Mularaja I.

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Sridhar, G. Ponnara (1899 — 1966)

Ponnara Sridhar, born in 1809, was an eminent freedom fighter and politician.

Village officer Ponnara Govinda Pillai of Kattakkata and L. Kamalakshi Amma of Kovilveedu, Trivandrum, were the parents of Ponnara Sridhar, a middle-class Hindu Nair, born on 9 October 1809. Some of his maternal ancestors had distinguished themselves in the Travancore army. Sridhar remained celibate.

Educated at several centres in Travancore, Sridhar rounded off his school education at the Maharaja's High School, Trivandrum (1922). But his brief college course (Hindu College, Tinnevelly) was interrupted by the Non-Co-operation Movement (1922). Later he studied Law at the Law College, Trivandrum, and started his legal practice in 1924.

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Gandhiji, Nehru, Bose, V.V.S. Aiyer (Kalladaikurichi Asramam), and Ramaswami Naicker heightened his nationalistic fervour, while Plato, Hegel, Marx, Tolstoy and Lenin strengthened the Socialistic learning in him.

Picketing of foreign cloth and toddy shops (Madura and Malabar), participation in the Flag Satyagraha (Nagpur), the Vaikkom Satyagraha and the Salt Satyagraha at Wadala and Darasana, the production of political pamphlets, and frequent detentions in jails and injuries and suffered from military and police action (Wadala and Darasana) constitute a brief catalogue of his share in the struggle for national freedom during 1922-32.

Plunging deeply into Travancore politics from 1932 till his death, Sridhar's active participation in all the agitations for civil liberty and for responsible government in Travancore launched by the All Travancore Youth League (1932) and the Travancore State Congress (1938-48)— he was a founder-member of both—landed him frequently in the State jail.

His wide popularity was reflected in his election to the Presidentship of the Nedumangad Panchayat (1942-50), as a Member of Travancore Legislature (1948), as the Mayor of Trivandrum (1956-57) and as a Member of the Kerala Legislature (1957 and 1960).

Aiming at the establishment of socialism through democracy he supported trade union activities, led the Travancore-Cochin Estate Employees' Union, and strove for promoting the welfare of hill and backward tribes.

A Congressman (1922-48) till the attainment of national freedom, he was dissatisfied with the socio-economic policy of the post independence Congress, transferred his allegiance to the Indian Socialist Party (1949), then drifted into the Praja Socialist Party (1956) and ended in the Samyukta Socialist Party (1964), canvassing for election (1964) on whose behalf, he fell seriously ill. He died on 27 February 1966.

Sridhar's faith in constitutionalism was limited to expediency. He was not opposed to a violent revolution if that would usher in Socialism. He held that cottage and small scale industries were the only way to Indian economic self- sufficiency. While admiring Western education, he wanted it to be strengthened by nationalist orientation.

He regarded caste and organised religion as agencies nurtured by the rich for the exploitation of the poor. He believed that social service activities alone would lead to the realisation of the Supreme Power in Earth.

His incessant struggles, his total of ten years' detention in twenty-five jails in India and his pamphleteering propaganda helped to focus public opinion in Travancore.

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Srimad Upendracharya (1885 — ?)

Srimad Upendracharya, born at Visanagar in 1885, was an eminent Gujarati poet and fiction writer.

Srimad Upendracharya born at Visanagar, was the eldest son of Rukmani Devi and Acharya Nrisimhacharya, the founder of 'Shreyasadhka Adhikari Varga'. Since he was devoted to the practice of *Yajnanarayana* in family tradition, his surname was Yajnik. At

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the age of seven, he started the study of *Amarakos*. He lost his father when he was hardly twelve, but succeeded him to the 'peetha' and in course of time rose to great excellence.

His schooling was up to the sixth class of those days. He learnt English, and had lessons in the *Gita* in the Ashram itself. At the age of fifteen, he was married to Jayantidevi, granddaughter of the great literary figure of the time, Navalram Lakshmiram Pandya.

He started writing prose and poetry at the age of sixteen. In those days, *Mahakala* was a reputed journal to which men of letters and learning contributed. Chhotalal Master, Upendra's teacher, started a monthly, *Pratahkala*, to encourage young writers. Upendracharya wrote for this monthly which soon acquired great prestige.

These two journals led to a great spiritual upsurge in Gujarat. Srimad Upendracharya established 'Siddheshwara Samaj' in 1906, and only select men and women were allowed to join it. It organised discussions and made experiments in some yogic and occult practices.

Upendracharya's first collection of poems, *Sri Upendragiramrit: prathama parivaha* was published in 1910. He started in 1912 a children's magazine called *Balakone bandhu* and a weekly called *Shreyasadhaka*. A saintly man, he laid emphasis on righteous conduct which inspired all his writings. Among his major poetic works are *Sri Upendragiramrit parivaha* I and II, *Sudamakhyana, Sutrajanakakhyana* and *Rasadarshan*. Apart from these, he also wrote *Matrirhyridaya vedana* which is an elegy.

His prose works are *Sri divyamurti. Nitya sandesha, Vidyullekha, Sadbodha mandar,* I & II, *Shreyasadhana* (light essays). Apart from these, his dialogues and plays written during 1921-1936 are available in *Rasadarshana. Sri Vishvavandya vibhuti vaibhava* is a biography written by him. He gave to Gujarat its first open-air theatre.

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Srinivasa Iyengar, S. (1874 —)

S. Srinivasa Iyengar, born at Ramanathapuram in 1874, was a born aristocrat who tried to play the role of a democratic socialist.

It is a fact of history that persons from certain communities that are socially privileged and consciously superior continue to occupy a place of primacy in various walks of life. We have the example of Parsis, Chitpavans, Saraswats, Kayastha, Kashmiri Pandits, Nairs, Niyogis and Sri Vaishnavas. Rajaji—an ardent Sri Vaishnava himself and an original thinker in his own right—observed that Sri Vaishnavas were eminent intellectuals—a claim that may not be conceded by others.

This community produced fighters like C. Vijayaraghavachari, editors like Kasturi Ranga Iyengar, mathematicians like Ramanujam, administrators like Sri T. Vijayaraghavachari, V. T. Krishnamachari and N. Gopalaswami Iyengar, financial experts like T. T. Krishnamachari, parliamentarians like M. Anantasayanam Iyengar, Jurists like Varadchari and, last but not the least advocates like S. Srinivasa Iyengar.

S. Srinivasa Iyengar was born on September 11, 1874 at Ramanathapuram. His father was a landed proprietor and a flourishing pleader, feeding V. Bhashyam Iyengar with appellate work in the High Court. Young Srinivasa often accompanied his father to Madras and met his prospective father-in-law. Studying in the Presidency College, then considered to be the rendezvous of the affluent, he graduated standing first, bagging two medals.

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As a college boy, he was studious and books were his constant companions. He was handsome well-built and sturdy.

He wanted to go to England for I.C.S. But his father wanted him to become a lawyer hence he studied Law.

He married Ranganayaki, daughter of Bhashyam Iyengar. She was patient dignified and dutiful. He was enroled as High Court Vakil in 1898. He had a good start in the profession. Leading Rajas, Zamindars and rich Chettiars became his clients. His work extended to other High Courts as well. Among causes celebre in which he appeared are included Dumaron Raj Case, Chinakidemi case and the Press Act case in opposition to Annie Besant.

He was assertive and never repeated his arguments, even if requested by the judges, with the remark that he was not paid for repeating his arguments. He never managed the judiciary but depended on the strength of the case. His weakness was short temper. But it was without bitterness and would quickly pass off. His manners were brusque.

He was appointed as Advocate-General of Madras in 1916. His opinions were terse, learned and logical. His knowledge of law—Indian. English and American was vast and accurate. He added to it his razor-sharp intellect, subtlety and reasoning. Though an exacting master he never let down a junior even when a case was lost.

Tej Bahadur Sapru called him the greatest jurist since Manu. He had such supreme self confidence that he once asserted: "If what I say is not law, so much the worse for law." He was introduced to Rash Behari Ghose—giant of Calcutta Bar as the son-in-law of Bhashyam Iyengar and in some respects greater than him. He advised the Madras Government, during Home Rule agitation, not to arrest Annie Besant but to intern her at a cool hill station.

He was frank in the expression of his views. E. S. Montague, Secretary of State for India, wrote in his Indian Diary "Advocate-General Iyengar tells me, there is great bitterness against the Government." He was a reformer, advocated post-puberty marriages, temple entry for all and codification of personal laws.

In 1920, as a protest against Jallinwallabagh massacre, he gave up the title of C.I.E., resigned his Advocate-Generalship and membership of the Provincial legislature, though he had misgivings about the non-co- operation movement initiated by Mahatma Gandhi. He took no rest and gave no rest till he inflicted a crushing defeat on the Justice Party canvassing from door-to-door in every Constituency ably assisted by C. N. Mutturanga Mudaliar, S. Satyamurty, Swami Venkatachalam Chetty and Kalyana Sundara Mudaliar.

He was a trustee of Hindi Prachara Sabha at Madras. He donated Rs. 10,000 to the All India Spinners' Association and a similar amount to the Benares Hindu University. His house was like a Dharmasala with open gates all round, and whoever entered got food.

He was an ardent lover of music. Prefacing the publication of Subrahmanya Bharati's works he vividly summed up the many-faceted poetic output of Bharati thus: "His verse has the significant quality of being clear as a mountain stream, with all its mystic as the sea or the mountain summit of an evening. It is beautiful as a bird, swift of wing, exquisite in its poise, picturesque of plumage and soul stirring in its cadence.

Patriotism becomes real and potent only when it is linked to the witchery of liquid song. His work is both unique in quality and rich and varied in quantity. The humble rural folk, busy labourer in a crowed city, strenuous middle class and the ease loving aristocracy have all alike in his poem a golden key to the still locked chamber of their and their country's happiness."

He presided over the Gauhati Session of the Congress in 1926 and proposed a formula for Hindu-Muslim unity which was subsequently torpedoed. He was elected to the

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Central Assembly in the same year and became Deputy Leader of the Congress Legislature Party, while Motilal Nehru was the Leader. There was not much love lost between them. He refused to sit by the side of Motilal.

A. Rangaswamy Iyengar, who successfully wore the triple crown as editor of "The Hindu", Secretary of the Congress Legislature Party and General Secretary of the Congress, besides being constitutional adviser to Gandhiji, had to sit between them as buffer.

He had an individuality of his own and did not like to play second fiddle to anyone. Dr. Pattabhi Sitaramayya found a plausible reason thus: "Two eminent lawyers who are in addition two eminent politicians—are bound to come into conflict with each other. His work on the Assembly sub-committees was unparalleled. His relations with C. R. Das, M. R Jayakar and Subhas Chandra Bose were cordial. He named his grand daughter Vasanta after Mrs. C. R. Das. He gave no quarter to Rajaji in Tamil Nadu.

In 1923, he visited England, Ireland. France, Italy, Germany and Switzerland and met De Valera, Lansubry and Ramsay Macdonald. He also visited Soviet Russia. He advocated Gang-Kaveri link for irrigation and navigation. He resigned all his posts in the party to be able to criticise the defects.

At the Lahore Session of the Congress, there was parting of ways and he founded the Congress Democratic party, but soon retired from politics having realised that he over-estimated his abilities outside the party, proclaiming in frustration that Motilal, Jawaharlal and Gandhi were 'God the father, God the son and Holy Ghost' constituting the Trinity.

Later, he resigned from the Congress and returned to the Bar and books, he re-edited the classic of John D. Maine on "Hindu Law and Usage". In 1939, he delivered Rt. Hon'ble V. S. Srinivasa Shastry Endowment Lectures on "Democracy in India" in Madras University.

He opposed interference of the Congress High Command in the functioning of the Congress Ministries in the Provinces. Efforts of Gandhiji, Jawaharlal Nehru, Rajendra Prasad and Sarojini Naidu to bring him back to the Congress did not fructify. He attended Tripuri Session of the Congress presided by Subhas Chandra Bose, who won, in spite of the opposition of Gandhi and High Command. Ill-health and defective vision immobilised him.

He was greatly attached to the family. When his father passed away as an octogenarian at Madurai in 1916, he engaged a special train in order to reach the place in time to perform the obsequies. He did not object to his daughter Ambujammal following Gandhiji and courting imprisonment. He personally escorted her to Gandhiji's Ashram in Sevagram.

In his last days, he liked to listen to the Bhagavad Gita and passed away on May 15, 1941. He was a born aristocrat who tried to play the role of a democratic socialist. It is no exaggeration to say that he thought bravely, spoke bravely and acted bravely.

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Srinivasa Sastry, V. S. (1896— 1946)

V. S. Srinivasa Sastry, born in 1896, was a great nationalist thinker and scholar.

Lovers of English language and literature and admirers of liberal approach in public life cannot but cherish the memory of V. S. Srinivasa Sastry. He quickly mastered the English language and even corrected as a student some passages in the famous "English Grammar" by J.C. Nesfield, Webster's Dictionary was his constant companion.

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His devotion to English language was almost canonical. He once corrected mispronunciation by an English Principal. It always remained an unsolved mystery how he acquired such a mastery over the English language as to arouse the envy of Englishmen. Without travelling abroad or being trained under any great English teacher.

King George V. wondered at this phenomenon. When there was controversy about the correct pronunciation of the word 'status' at Oxford, it was referred to him, while he was attending the Round Table Conference in London. Winston Churchill as British Premier nodded when Sastry pointed out the flaw in his reference 'Triphibhian' instead of 'Tribian'. He also corrected a stanza in Gray's elegy.

He was born on September 22, 1896 in an orthodox and poor but cultured Purohit family. His scholastic career was brilliant throughout. After graduation with high First Class in Sanskrit and English, he became a teacher. After working in the Municipal College at Salem for some time, he became the Headmaster of the Hindu High School at Madras and remained as such till 1902.

In the beginning of his life, he became the Vice-Chancellor of Annamalai University, where he lectured on 'Poetry, grammar and idiom'. He also delivered Kamala Lectures at Calcutta University on 'Rights and Duties of Indian Citizens,' which created a lasting impression.

His vocabulary was abundant, voice metallic, diction mellifluous, delivery impressive and personality fascinating. Each one of his speeches, marked by classic purity of language and stately diction, was an oratorial triumph of unmatched brilliance, a grand symphony of word and voice, of thought and gesture. In polished urbanity and unimpeachable decorum, in richness of diction and exquisite balance of phrases and swing of rounded periods, there were few to equal and none to surpass him. He did not snort like a war horse and restraint was his forte.

His style was lucid as well as deep, terse as well as epigrammatic. He roused the Guild Hall audience by his exalted sentiments, mobility of ideas, brilliance of diction and superb eloquence. Lord Belfour remarked that after hearing him, he realised the heights to which the English language could rise. More than his spoken word, his personality charmed everyone as Sir Michael Sadlev aptly put it.

It is a wonder of history that the shirtless Srinivasan of his college days, in spite of his shyness and retiring disposition, blossomed into Right Hon'ble Srinivasa Sastry, Privy Councillor of the British Sovereign and Freeman of the cities of London and Edinburgh.

Though the authors that influenced him included Shakespeare, Scot, George Elliot. Tyndall, T. H. Huxley, Herbert Spencer, John Stuart Mill, Tolstoy, Thomas Harvey and Victor Hugo, sage Valmiki occupied the place of primacy. A literary critic opined that his lectures on the Ramayana resembled Prof. Bradley's celebrated lectures on the characters of Shakespeare in erudition, zest, ethical seriousness and profound understanding of human nature.

As a legislator in his native Province of Madras and at the Centre, he rendered an excellent account of himself. In politics, he symbolised the golden mean as a liberal fed on the political diet of Mill on Liberty and Morley on Compromise. At the Round Table Conference, he earnestly pleaded for dominion status. He was like an elder brother to Gandhi, both being chelas of Gokhale. Before being operated for appendicitis, Gandhi wished to see Sastry alone.

Gandhi once wrote to Sastry that "Your criticism soothes me. Your silence makes me feel nervous." Sastry agreed to correct the English translation of Mahatma Gandhi's autobiography on the understanding that his name should not be disclosed. Sastry joked that Gandhi's corrected the grammatical mistakes in the successive issues of `HARIJAN' edited by Gandhi.

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Sastry's friendships cut across national and racial barriers. In the choice between public service and private happiness, he chose the former. In spite of his meagre means and growing domestic responsibilities, he decided to join the Servants of India Society. He opposed partition of the country and formation of linguistic states. He suffered even unjust criticism silently without ever protesting. But he was extremely charitable in judging others. His approach was objective and his conclusions were dispassionate.

The positions he declined on the ground that acceptance would cut him form the political life were a legion. Even ill-health, advancing years and incidental infirmities could not tempt him to covet sinecures. He declined to be the chief of the interim Ministry in Madras during 1937 before Sir K. V. Reddy Naidu was sent for. He rejected the Presidentship of the Council of States, a seat of the Viceregal Cabinet and Membership of Secretary of States, India Council in London.

He functioned as the Agent-General in South Africa in an honorary capacity, at the instance of Mahatma Gandhi, to serve the cause of Indians settled there. Thinking-public wondered whether he was a moderate in the guise of a extremist or an extremist in the guise of a moderate. But everyone agreed that he was a true servant of India.

He was smiling and affable with a scholarly pose, using right word at the right place. When he passed away on April 17, 1946, his worthy chela T. R. Venkatrama Sastry exclaimed, at the funeral pyre, "Living corpses mourn the dead". Like Gokhale and Gandhi, he died a widower. Gandhiji, in his obituary tribute, said that Sastry was one of India's best sons, who lived and died for the motherland and whose patriotism was never less than that of the tallest.

He endeavoured to restore sanity and decency in public life. He was Olympian, objective and impersonal, reminding us of a Roman Patrician in the Hall of Fame. He took his stand on old foundations and tried to broaden and liberalise them. He upheld values, which were of utmost significance for the future of the country. Like Marcus Aurelius, he practised simplicity, self-discipline, endurance and duty. He combined in himself commonsense, clarity, balance, judgement and patriotism. His life is the story of an epoch, a mission and he was a man with striking gifts and lovable nature. He led a life of sustained intellectual grandeur, a purposeful and full life as an integrated man.

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Srinivasan, R. (1859 — 1945)

R. Srinivasan, born in 1859, was a great leader of the Scheduled Castes.

Diwan Bahadur R. Srinivasan, a leader of the Scheduled Castes, was born in 1859 and enjoyed a long span of life for nearly eighty-five years and died in September 1945. His social and political activities extended from 1923 to 1935. He was recognised as the leader of the Adi-Dravidas in the Province of Madras. He was the first Adi Dravida young man to have a college education in Madras and was educated at the Government Arts College, Coimbatore. He was also the first South Indian Adi-Dravida to seek service abroad.

He entered the service of the South African Government in 1904 and continued in that service till 1920. But we do not know in what capacity he was employed by the South

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African Government. No information is available from any source about the means through which he entered the foreign service; he also lived for two years in East Africa.

After his return from South Africa to India he was nominated to the Madras Legislative Council as a representative of the Scheduled Castes on the basis of separate representation for the Adi-Dravidas according to the Montagu-Chemsford Reforms of 1919 which were inaugurated in 1921.

From 1923 to 1935 he was a member of the Madras Legislative Council. He was a believer in the principle of separate electorates for the depressed classes. It is not possible to state definitely whether he took part in the non-cooperation movement started by Mahatma Gandhi. During 1930-31 the first session of the Round Table Conference was held in London for discussing the constitutional future of India.

As a representative of the Scheduled Castes, Srinivasan was chosen by the British government to attend the Round Table Conference. As a firm believer in the principle of separate representation, he must have supported separate electorates for the Adi-Dravidas. Perhaps he was a sincere follower of Dr. Ambedkar.

R. Srinivasan was a valiant champion of the cause for the Adi-Dravidas. As early as 1891, he organised the 'Adi-Dravida Mahajana Sabha' for safeguarding the claims of the so-called untouchables. The credit for starting a separate newspaper for the benefit of the depressed classes must go to R. Srinivasan. The journal called the *Paraiyan* which refers to the untouchables was started by him and through this journal he wanted to educate the Adi-Dravidas and to spread among them social and political consciousness.

The social evil of untouchability touched him to the quick and he regarded it as a social cancer which was eating into the vitals of the Hindu society. He described the Adi-Dravida as that section of the Hindu minority who had been for ages exploited and kept down by the caste Hindus without proper economic, social and religious equality.

He felt strongly that the Adi-Dravidas who were at the bottom of the social ladder could come up only through Government support. Through the medium of his journal the *Paraiyan* he not only educated his fellow caste-men but also pleaded with the caste Hindu leader that it was their duty to encourage and helptheless fortunate brethren to acquire education and to seek Government service.

Even as early as 1895, he led the first deputation of the Adi- Dravidas to wait on the Viceroy of India and apprised the Government of India of the deplorable economic and social disabilities of the depressed classes. With the departure to South Africa the journal *Paraiyan* was stopped.

During the membership of the Madras Legislative Council from 1923 to 1935 he secured several amenities and educational facilities for the depressed classes. As a reward for these services to his community he was conferred the title of Dewan Bahadur by the British government. R. Srinivasan must be regarded as a great educational and social reformer among his people.

He encouraged the Adi-Dravida to give upon their parochial differences and to unite themselves in demanding justice from the caste Hindus and from the Government. He was against the cruel and unsympathetic treatment of the Adi- Dravidas by the cast Hindus. If untouchability has been abolished according to the present Constitution of India the pioneering work in this field must be attributed to R. Srinivasan.

He supported the Poona pact by which the Adi-Dravidas were not completely torn off from the Hindu society. He was a firm believer in the truth that proper education and job opportunities would help the Adi- Dravidas to rise in their social and political condition. In the task of abolishing untouchability and for the

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integration of Hindu society the services of R. Srinivasan seem to be substantial.

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Sri Prakasa (1890 — 1971)

Sri Prakasa, born at Benares in 1890, had a varied career as a journalist, a patriot, a politician and a diplomat and he filled each of these varied roles with distinction.

Sri Prakasa was born on August 1890 at Benares in an Agarwali (Vaishya) family, known as the Sah family reputed for its affluence, philanthropy and learning. His father was Bharat Ratna Dr Bhagavan Das, the renowned philosopher, thinker and writer, noted for his deep erudition and love of the ancient culture and religion of India. His mother was Chameli Devi.

He was the first son and the third child amongst the six children of his parents.In the years 1908, Sri Parakasa married Anusuya Devi, daughter of Govind Prasad, a landlord of Sasaram (Bihar). He lost his wife in July 1926. He had five children three of whom predeceased him.

He graduated fro the University of Allahabad in 1911 and then proceeded for further studies to Cambridge where he obtained the History Tripos in 1913 and the Law Tripos the following year. He was also called to the Bar.

He suffered for the cause of the freedom of his country and participated in the Salt Satyagraha in 1930, the No Rent Campaign in 1932 and the Individual Civil Disobedience Movement in 1941 for which he was kept behind prison bars. In 1942 he was detained under the Defence of India Rules in the wake of the Quit India Movement.

On the eve of Independence in 1946, he was made a Member of the Constituent Assembly of India from Uttar Pradesh. In independent India he was given a very difficult diplomatic assignment. He was appointed the first High Commissioner of India in Pakistan and had to tackle complex Indo-Pakistani problems.

He served in this capacity for two years, 1947-49. Then he was appointed the Governor of Assam, the State bordering Pakistan, Burma and China, which post he occupied till 1950. After that he was called upon to serve in the Central Cabinet and successively held the portfolios of Commerce (1950-51) and Natural Resources and Scientific Research (1951-52).

He was Governor of Madras during the years 1952-56 and got on well both with C. Rajagopalachari and with Kamaraj, the successive Chief Minister during his Governorship. His next gubernatorial assignment was in the Bombay State (later Maharashtra) from 1956 to 1962. He was seventy-two then. He settled at Rajpur (Dehra Dun, U.P.) to devote himself to academic pursuits.

Alongwith his father Dr. Bhagavan Das, Sri Prakasa was one of the founders of the Kashi Vidyapith, the then premier institute of national education in India which was established in the wake of the Non-cooperation Movement and was inaugurated by Mahatma Gandhi on 10 February 1921.

Dr. Bhagavan Das was its first Chancellor and Principal. Sri Prakasa taught at the Vidyapith from its inception till he became the High Commissioner of India in Pakistan. He was appointed Chancellor of the Vidayapith on 20 September 1969, which office he held till his death.

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Sri Prakasa laid equal stress on moral and spiritual advancement of the country alongwith material betterment. He did not want Swaraj just for material progress. During the course of his Presidential Address at the U. P. Political Conference held at Etawah in December 1934, while elaborating his views about Swaraj, he had observed, "I fear, I cannot take a merely materialistic view of our aspirations.... Swaraj focus is the recovery of our lost soul—and not only the finding of our lost health."

A significant but little known fact about Sri Prakasa is that he was one of the pioneers of the Socialist creed in the Congress. He was actively associated with the formation of the Congress Socialist Party in 1934. On one occasion, he had observed, "We definitely stand for equitable distribution of work, wages and comforts for a society of freedom and love".

Though he was educated in England and had cosmopolitan contacts, he remained unaffected by Western manners and mode of living. At the same time, though brought up in the lore of ancient Aryan religion and culture, he was by not means orthodox in his views, viz., he could not understand why heads should be shaved or water and other things be offered to the souls of the dead.

Sri Prakasa was a delightful and lively conversationalist. His conversation and speeches were punctuated with wit and humour but he gave offense to none. He was extremely humane. His genial temperament, courtesy and culture won over all with whom he came in contact. His open diplomacy and wide sympathies brought him success in all the difficult situations that confronted him. His integrity was unimpeachable.

His mind was a mansion of noble thoughts. He was every inch a gentleman. It may be worthwhile to give an example of his human qualities when Sri Prakasa was retiring from the High Commissionership in Pakistan, there was the usual round of diplomatic farewell parties. But what surprised him most was an invitation to tea, the chauffeurs of the diplomatic corps.

He accepted the invitation without hesitation and with a certain amount of curiosity in his usual courteous way. When asked, his hosts told him that during the entire course of their service with the diplomats, whom they had often to take to numerous parties and banquets, they had never met a diplomat who went round personally enquiring whether the chauffeurs had also been properly served.

An engagement, when accepted, acquired a religious sanctity for him to keep it. He held that an engagement could be missed only if one became ill or injured or dead in the meantime. Once he accepted an invitation to attend the marriage ceremony of a peon, Bansi, of the Kashi Vidyapith. Thereafter the Maharaja of Benares arranged a party on the same day in honour of the visiting Maharaja of Indore.

But Sri Prakasa refused to attend the latter party in spite of the insistence of the Maharaja of Benares, who was his personal friend and admirer, simply because he could not miss an engagement already accepted by him.

Though born with a silver spoon in his mouth, he had accustomed himself to the rigours of an austere life from the early days of his participation in the freedom struggle. He was also deeply religious and steeped in Indian culture.

As Sri Prakasa has himself written, the five fields of his public activity consisted of the Seva Samiti established by him in 1917, the Jnana Mandal (the premier Hindi publishing from of Benares started by Shiv Prasad Gupta to promote the cause of Hindi and Devangari), the Kashi Vidyapith, the Gandhi Ashram and the Indian National Congress, through which he served respectively, the pilgrims who thronged in large numbers to the sacred city of Varanasi, Hindi language and literature, national education, propagation of Khadi and political advancement of the country.

Sri Prakasa was a prolific writer. From his early years he had used the press for the expression of his views. He was intimately associated with the *Aj*, the leading Hindi daily

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of Benares. He was a regular contributor to the *Young India* (Madras), started by Mrs. Annie Besant, the *Leader* the *Independent* (Allahabad), (Benares).

Writing being his forte, he has the following publications to his credit: 'Bharat Ke Samaj aur Itihas par Sphut Vichar,' 'Grihastha Gita', 'Hamari Antarik Gatha', 'Nagrik Shastra', 'Annie Besant as Woman and as Leader', 'Dr. Bhagvan Das Remembered by His sons' (also in Hindi), 'State Governors in India', 'Pakistan: Birth and Early Days' (also in Hindi) and 'Education in a Democracy'. The language and style of his writing are simple and easy. He was also a gifted speaker.

His eminent varied public services were given befitting recognisation by the country when he was honoured with a Padma Vibhushan in 1957. Sri Prakasa breathed his last in Benares on 23 June 1971 at 11.30 P.M., when one of the important links with the Gandhi era was snapped. His passing away was a great loss to Indian tradition and culture.

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Sriramulu, Potti (1901 — 1952)

otti Sriramulu, born in Madras in 1901, was an eminent freedom fighter, a politician and an architect of the Andhra State.

Potti Sriramulu was born in Madras in 1901 in a middle-class Vaisya family. His ancestors hailed from the village of Juvvaladinne in the Nellore district.

He had his school education in Madras. He was not in favour of Western education. Therefore he did not pursue higher studies in any college, but in deference to his parents wishes passed the Diploma examination in Sanitary Engineering. Subsequently, he secured an appointment in the G.P.I. Railway Service on a salary of Rs. 250/- per month.

He was married in 1916, but his wife died in 1919. Subsequently he did not remarry. The death of his wife at an early age brought about a change in Sriramulu's attitude to life. He developed a spirit of detachment and renunciation.

He came under the influence of Mahatma Gandhi. Ever since he became an adult, Sriramulu liked to lead a quiet and simple life. Therefore, he decided to leave the G.I.P. Railway Service and resigned his job. He joined the Sabarmati Ashram of Mahatma Gandhi and became his disciple.

He learnt Hindi in the Ashram and participated in the Salt Satyagraha Movement. He also believed in the two ideals of Mahatma Gandhi—prohibition of liquor and Harijan uplift— and worked hard to translate these ideals into action. He also worked for the propagation of cottage industries and Khadi.

Sriramulu was greatly attracted by Gandhiji's technique of self-sacrifice and Satyagraha in order to bring about a change in the attitude of the rulers. He offered Satyagraha on several occasions and courted imprisonment during the Salt Satyagraha Movements in 1930 and the Individual Satyagraha Movement in 1940.

After release from prison in 1940, he joined the Satyagraha Samajist at Rajkot where he devoted himself to Khadi work, prohibition propaganda and the Harijan uplift movement. After staying at Rajkot for sometime, he returned to his home province and joined the Gandhi Ashram at Komaravolu in the Krishna

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district. While he was at Komaravolu, the Quit India Movement began and Sriramulu was imprisoned for participating in that movement.

He devoted himself heart and soul to the cause of the Harijan uplift and the eradication of untouchability. He found that in Nellore, his home-town, the Harijans could not enter into temples. Therefore, he undertook a twenty-three days' fast with the blessings of Mahatma Gandhi, and as a result the orthodox sections of the Hindu community in Nellore yielded and permitted Harijans to enter into temples.

Similarly, he noticed that the Harijan Uplift Movements remained on paper only and therefore he started a twenty-nine days' fast to focus the attention of the Prakasam Ministry in the composite Madras State on this issue. Prakasam assured Sriramulu the State Government would do all that was possible towards the improvement of the condition of the Harijans.

Prakasam ordered that the last day of every month should be observed as the "Harijan Welfare Day". Satisfied with these assurances, Sriramulu broke his fast. Gandhiji appreciated Sriramulu's stand, and in a telegram sent to Prakasam, described Sriramulu as "a solid worker"

Sriramulu's sacrifice for the formation of the Andhra State forms the last and the most heroic part of his life. He was convinced that the Government of India would do nothing for the formation of the Andhra State out of the composite Madras State and that could be achieved only by sacrificing his life. In a letter to a lawyer-friend in Madras, Sriramulu wrote: "It is not easy to change the moods of those in power. I find only one way of doing it. It is to lay down my life with no desire, no hate, and with determination. From yesterday, I have been feeling that if I delayed things longer I would be committing a sin. I am prepared to go through the ordeal. I shall lay down my life for it."

Shortly after writing this letter, he came to Madras and announced that he would undertake a fast unto death beginning from 19 October 1952. For fifty-eight days he went through the ordeal and finally laid down his life for a cause which was sacred and dear to him. There was a great commotion in all parts of Andhra following the martyrdom of Sriramulu. Four days after his death, Prime Minister Nehru announced in Parliament that a separate Andhra State would be formed out of the composite Madras State.

Sriramulu was a true follower of Gandhiji and tried sincerely during his short span of life to translate Gandhiji's precepts into action. He believed, like Gandhiji, that a change in the attitude of those in power could be brought about by self-sacrifice. *The Madras Mail* in an editorial, rightly described his martyrdom as "the greatest act of self-immolation after the crucifixion." Sriramulu will be long remembered as the architect of the Andhra State.

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Sri Satakarni, Gautamiputra (1st Century A.D.)

Gautamiputra Sri Satakarni was a great king of Satavahana dynasty. His brilliance as a soldier was supported by statesmanship and a sense of public duty.

A series of shifting scenes, some brilliant, some terrible and some common, but all of them

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dynamic—that is the description of the Satavahana reign in Western India. The highlights were: an epic contest to check the advancing Kshatrapas towards South, a memorable rise of art and architecture in the rock-cut caves on the West and of structural stupa-complexes in the East, development of Prakrit literature, and stimuli to-trade, industry, maritime and colonial activities. The power and prestige of the dynasty rose to great heights during the reign of Gautampiputra Sri Satakarni.

Gautamiputra was his metronymic, which he took from his mother, Devi Balasri, of Brahmancial origin, and Satakarni the surname of his father, a Kshatriya king. Satavahana, the dynamic name, indicates that they were Suryavanisis; 'Satavahana' means 'he whose vehicle is drawn by seven-horses' i.e. the progeny of the sun.

Equipped with the training necessary for princes, Gautamiputra ascended the throne in 72 A.D. For sixteen years he consolidated his power and then he started a war against the well entrenched Kshaharatas, foreigners who had made in-roads in the country. By incessant war and diplomacy, he succeeded in rooting out the opponents Nahapan and Ushavdata as also the Saka, Yavana and Pahlava settlers who wee either put to sword or driven out.

In the eighteenth year of his reign he celebrated his victories and assumed the title of Raja Raja. He restruck the Nahapan coins and founded a town. It appears, because of his illness or military preoccupation towards the close of his reign, he associated his mother with the administration. Some view that by 95 A.D., when he passed away, the frontiers of his empire extended from shore to shore. His exploits are inscribed in the Nasik Prasasti put up by his mother after 20 years of his death. The Prasasti has been described as 'the funeral oration of a disconsolate mother.'

If Gautamiputra was great in war, he was greater in peace. His brilliance as a soldier was supported by statesmanship and a sense of public duty. His administration was based upon the twin foundations of *sastric* injunctions and humanism. He was a great social reformer and gave special attention to the weak, the poor and the suffering.

Though he was a Hindu and patronised the Vedic religion, he was solicitous to the welfare of the Buddhist community on which he bestowed lands and other favours. Nagarjuna, the famous exponent of the Madhyamic school of Buddhism, was a personal friend of his. An epistle (known as Suhrillekha) written by Nagarjuna to Gautamiputra has been preserved in the Buddhist collection.

As for the period of Sri Satakarni, authorities differ. Some are of the view that he died in 95 A.D., yet others reckon his reign from 106 A.D. to 130 A.D.

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Subbamma, Duvvuri (Active in 1922)

Duvvuri Subbamma was an eminent freedom fighter.

An extract from the *Hindu,* Friday, October 6, 1972, reports on the commendable work, for the use and production of Khadi, being conducted by the Ladies Congress Committee at 'Cocanada' (Kakinada in Andhra Pradesh):

"At Cocanda, the Ladies Congress Committee is doing commendable work in organisation of utility and for the production of Khaddar. The Committee came into being in January, 1922, and is expanding daily. In the middle of April, it was reported, the Committee bought cotton and made Slivers and distributed them.

A large number of spinning wheels were freely distributed to women belonging to various classes, and to different communities,

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for spinning yarn. The turnout of the yarn is growing daily. Five handlooms have already been set up and steps are contemplated to set up twenty looms."

The 'Kistna Patrika' edition of 15th April refers to the imprisonment of Duvvuri Subbamma in the Godavari district and writes as follows:

> "The District Collector of Godavari has acquired distinction in the policy of repression he has adopted. But what could the poor officers do? They have arrested the men; yet the movement did not stop. For woman have taken the place of men and have hoisted the banner of Swaraj in the country. The authorities who had undertaken to stem the lids of the movement could not but arrest the women also, but it is in them that the success of the whole movement lies. For when inspite of the sharp attacks (arrows) directed at it by the authorities, propagandist after propagandist has been going to jail, and when every woman has entered the arena of the fight for Dharma and has been doing her duty, the trumpet call of victory is certainly sounded by her imprisonment for a year. Duvvuri Subbamma has carried a great reputation for the Andhra Country."

A summary of a news item in the Sudarsini' published from Narsapur dated 16th April, 1922, on the punishment imposed on Duvvuri Subbamma by a District Magistrate of Godavari, says—"Mr. Wadsworth, the District Magistrate, has decided that irrespective of the fact whether they are males females or child.....is wanting in Chivalry".

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Subbarao, Kalluri (1897 — 1973)

Kalluri Subbarao, born at Kalluru in 1897, was a leading freedom fighter, a politician, a writer and a journalist.

Kalluri Subbarao was born on 25 May 1897 at Kalluru (in Anantapur district). His parents were Surappa, the Karanam of Kalluru, and Puttamma. Theirs was a middle class Brahmin family. Lakshmamma was the wife of Subbarao.

Subbarao studied Sanskrit and Telugu under eminent scholars at Kalluru, had his early education at the Edward Coronation Secondary school (Hindupur), the Theosophical High School (Madanapalle), and up to the S.S.L.C. at the Wesleyan Mission High School (Bangalore). While a student, Subbarao, a volunteer during the visit of Dr. Annie Besant to Hindupur in 1913, was inspired by her speeches and writings and the lectures of Tilak delivered in the same year at Bangalore.

Subsequently, he was greatly impressed by the speeches and writings of Mahatma Gandhi. Swami Abhedananda's lectures on the responsibilities of Indian students, the writings of Bishop Arundale and the epics, the Ramayana and the Mahabharata, and Bhagavata and several books on history in the Seshadri Memorial Library had a share in shaping his career and character.

In his preface to Abhedananda's lecture, Subbarao says that Abhedananda's saying that all human beings are one as all are children of God made such an indelible impression upon his mind that he moulded his life and his spiritual and moral ideals accordingly and served the country for the attainment of Swaraj; and he had been labouring for the unity of one and all, irrespective of caste, creed and religion.

Subbarao discontinued his studies in 1917 and entered the National movement. He joined

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the Congress party in 1919 and since then devoted himself to nationalistic activities till 1947 when independence was achieved. He courted imprisonment several times during the Civil Disobedience Movement, Salt Satyagraha Movement (1932), Individual Satyagraha (1942). He held positions of eminence in the Congress at the all-India and provincial levels.

He had been the first political sufferer from the Ceded Districts in 1921 and the first Satyagrahi, selected by Gandhiji from Raylasima. From 1937 till 1968, but for short interludes, Subbarao had been a member either of the Madras Legislative Assembly or the Constituent Assembly. As a member of the Constituent Assembly, he had the rare privilege of signing the Constitution of India.

Subbarao rendered yeoman's service for the removal of untouchability and the uplift of the depressed classes. A member of Andhra Province Harijan Sevak Samaj since 1935, he became its President thereafter. He was the Chairman of the Rayalasima Bharat Sevak Samaj. With the blessings of Mahatma Gandhi during his Harijan tour of South India, Subbarao started the Harijan Sevak Sangh (of Anantapur district).

He founded the Kesava Vidyanilayam, a Harijan educational institute, and also a Harijan hostel at Vuravakonda (Anantapur district). In 1942, he founded Sevamandir, a rural development centre, at Hindupur, which was inaugurated by C. Rajagopalachari. In this institute, he introduced Khadi industry, paper-making, button-making and carpentry.

Subbarao was in favour of social reform. He toured the entire Andhradesa propagating national and rural education among the masses. He worked for the promotion of basic education in Anantapur district. As he was for a separate Andhra Province, he participated in the Sribagh Pact and worked for the unity of the people of Rayalasima and of the coastal area. Subbarao worked for the economic and educational progress of Rayalasima.

During the national movement, he spoke often on taxation and expenditure by the Government, and fought for the eradication of famine and economic reconstruction of Rayalasima in the Assembly, through the radio and on the pubic platform. The Penna-Kumudvati project is the fruit of his efforts. He did his utmost for the Tungabhadra project.

A writer and a journalist, Subbarao, while yet a student, published the pamphlets—'Youngman's Series' and 'Vivekachandrika Series'. From 1921 to 1923, he edited the *Lokamanya,* a Telugu monthly. This gifted orator's speeches in an out of the Legislature on political, social and cultural issues were full of the beauties of the Telugu language. He was equally versed in the Kannada language. He was an entertaining conversationalist on a wide range of subjects.

As a lover of art, Subbarao started the Rayalakalaparishat in 1928 and continued as its President till 1966, when the Government of India honoured him by conferring on him the title 'Padmasri'. Due to his initiative, the sculptures of the Lepakshi temple were renovated. He was a member of the Senate of the Andhra University from 1937 to 1941.

Subbarao was not orthodox in his religious views. He has declared: "Religion is realisation of God by doing service; nothing to do with dogmatic experiences and superstitions." Regarding education, he opined that the development of Western education is necessary, without forgetting the basic principles of Indian thought.

Politically, he wanted to free the country from the slavery under the British rules by revolutionary but non-violent methods. On economic growth, Subbarao said: "Modern industries are necessary for the development of the country and self-sufficiency." He was heroic in appearance and in his mode of life.

Subbarao, one of the founders of Nationalism in Rayalsima, cherished the ambition of converting Rayalasima, i.e, the land

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of the Rayas (of Vijayanagar) into Ratnalasima, i.e, the land of gems. A versatile scholar, a writer and an orator, he ranks among the top Congress leaders of not merely Andhradesa, but all India. Dr. B. Ramakrishna Rao rightly called him the Grand Old Man of Rayalasima. He was an embodiment of the culture of the Andhras and the Karnatakas.

V. V. Giri in an article gives a correct estimate of Subbarao, calling him the veteran statesman of Andhra Province alongwith Pattabhi, Prakasam and Venkatappaiah. Dr. B. Ramakrishna Rao gives a succinct summary of Subbarao's achievements in his message on his 70th birthday. In his introduction to Abhedananda's lecture, Subbarao exhorted the present-day youth to memories and follow the speech of Abhedananda in letter and in spirit in shaping their career as the future architects of Swatantra Bharat.

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Subba Rao Pantulu, Nyapati (1858 — 1941)

Nyapati Subba Rao Pantulu, born at Nellore in 1858, was an eminent politician, social reformer and spiritualist.

Nyapati Subba Rao Pantulu was born in 1858 in a middle-class Madhwa Brahmin family at Nellore. His father, Nyapati Veera Raghava Rao, was an employee in the Madras Government Service. He started his education at Nellore itself but soon moved to Madras. Having passed the Entrance examination in the First Class, he was awarded a Government scholarship. He passed the B.A. examination in 1876 from the Madras Christian College, and completed his B.L. degree from the Madras Law College in 1879.

Subba Rao was closely associated with Kandukuri Veeresalingam Pantulu in the social reform movement. In spite of the great zest that he had displayed in social reform activities, he gradually withdrew his active support to radical steps like widow marriage.

The marriage of his brother, Seshagiri Rao, gave his ideals a rude jolt. Convinced that such isolated individual attempts at social reforms would not have any lasting effect, and that such marriages would be just 'Gretna-Green' marriages resulting in social ostracism, he suggested that reform should begin with the family and the society and not with the individual.

He was an ardent Hindu, with a firm belief in spreading the teachings of the Bhagavad Gita and other sacred books. He founded the 'Hindu Matha Samajam' at Rajahumndry and donated a house and property worth Rs. 40,000/- for promoting its work.

Subba Rao's association with the Indian National Congress dated back to its inception in 1885. He displayed unswerving loyalty to the organisation till his death. He attended and spoke at the fourth session of the Congress at Allahabad in 1888. He was a delegate to the momentous Surat session of the Congress in 1907.

Later, as the Secretary of the Indian National Congress in 1914, he made a sincere attempt, alongwith Annie Besant, to heal the breach between the Moderates and the Extremists. He was a member of the Andhra Deputation which met the Secretary of State for India, Edwin Montagu, in 1917. He was, in short, a first rank figure in the Indian National Congress.

Subba Rao was elected to the Madras Legislative Council in 1892. In 1910, he became

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a member of the Imperial Legislative Council. His powerful speeches in the Council on various issues had remarkable success. He was one of those responsible for the visit of the Royal Public Service Commission to India in 1911. He served the public in various other capacities, such as a member of the Municipal Health Association, as an Honorary Magistrate, as a Local Board Member, and as a Taluka Board member at Rajahmundry.

Subba Rao was also an ardent patron of art and letters. He was one of the founder-members of the Hindu from Madras city. He started a Telugu monthly, the *Chintamani*, from Rajahmundry. In collaboration with M. Rangachari, he started a magazine the *Indian Progress*, from Madras.

A crusader of social reform, spiritual revival and political rights, Nyapati Subba Rao Pantulu rightly earned for himself the title 'Andhra Bhishma' in addition to the 'Grand Old Man of Andhra'.

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Subbarayan, P. (Dr.) (1889 — 1962)

P. Subbarayan, born at Kumarapalayam in Salem district in 1889, was an eminent freedom fighter, a politician and a social reformer.

Subbarayan was born on 11 September 1889. His father was Paramasiva Gounder; he came of a rich and aristocratic family. He was the zamindar of Kumarapalayam, situated in the Tiruchengode taluka of Salem district (Tamilnad), and was wealthy. Subbarayan married Radhabai Kudmal, a Mangalorean lady, and introduced inter-caste marriage in his community perhaps for the first time.

He graduated from the Presidency College, Madras, and later studied at Wadham College, Oxford. He was a Barrister at Law and joined the Inner Temple having taken his law degree at Trinity College, Dublin University. From early in his life he was greatly influenced by Gandhiji whose philosophy attracted him, and which actually led to his joining the Congress Party. He was also greatly attached to C. Rajagopalachari and he helped the latter to found and run the Gandhi Asram at Tiruchengode.

He entered politics early and became a member of the A.I.C.C. in 1920. He became a Member of the Madras Legislative Council, representing the South Central Landholders. He was also inspired for a few years by the ideals of the Justice Party in Madras. He founded an independent Party after the Montford Reforms were implemented and the party lasted from 1926 to 1930.

He was the Chief Minister of Madras from 1926 to 1930, Minister for Law in 1937-39 in the Government formed by C. Rajagopalachari, and later Minister for Home Affairs in the Omandur Ramswami Reddiar Cabinet. He was appointed Indian Ambassador to Indonesia in 1949. He was a Member of the Constituent Assembly, a member of the Rajya Sabha in 1954-57 and was later a member of the Lok sabha.

He served as Chairman, Public Accounts Committee of the Lok Sabha, till September 1959 when he joined the Union Cabinet as Minister for Transport and Communications in 1959.

His political career reached its zenith with his elevation as Governor of Maharashtra on 16

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April 1962. He was also President, Tamilnad Harijan Sevak Sangh; and held some minor but important positions like the Presidentship of the All India Spinners' Association at Tiruppur. He was a keen sportsman and was particularly interested in cricket, and he was President of the Indian Cricket Board.

He was a highly educated man with modern reformist ideas which he held should be put across to society at large in the appropriate, though firm manner, consistent with the traditions of the land. He stressed the necessity for removing the numerous limitations on social progress, such as ignorance, priestcraft, obscurantist religious traditions and inhibiting social customs which have frustrated progressive-minded individuals and groups. He said, "We cannot be a self-respecting socially.

The truth must be admitted that customs and beliefs, which restrict freedom of people in the social sphere, cannot prop up a free nation. As long as such customs and beliefs continue, it will not be possible to erect a free and democratic state in a society hopelessly given to all that is antiquated, superstitious and unprogressive. A people who are dominated by priests in their social life cannot escape subjection to a bureaucracy."

Again, "No reform in the social sphere can take place without the hearty co-operation of our women. They play afar more important part in the social world than men. "He was a staunch supporter of temple-entry for the Hinduism to mean " a religion to make the world a better place to live in." He was more outspoken in his objection to the social milieu in Hindu India than even to political oppression and bureaucratic excesses.

He was a staunch supporter of temple-entry for the Harijans and opposed casteism. He called for a re-interpretation of Hinduism to mean "a religion to make the world a better place to live in." He was more outspoken in his objection to the social milieu in Hindu India than even to political oppression and bureaucratic excess. He was of the view: "A social system that tolerates innumerable castes can never produce the unified people organised for the working democracy....A society that denies to its members social justice, economic and political equality."

As a true Congressman he opposed the partition of the country, but thought that if no other course was open "then let us part as friend and partition the country on the basis of population." As Education Minister in Madras he expressed his views on elementary education which he thought should be free but not compulsory.

He fought bravely for the retention of English in our educational system. On taxation he observed that the system obtaining in India at that time was designed by an autocratic Government without considering the paying capacity of the people. He was of the view that communal representation in legislative bodies was opposed to democratic principles.

Though he held very progressive views on social reforms, specially with reference to the position of women and the Harijans in Hindu society, he was not a revolutionary in principle or practice by any means. Though he was a Congressman, he was temperamentally a believer in constitutional methods.

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Subbiah, Kailasa Varadarajulu (1911—)

Varadarajulu Subbiah, born in 1911, is one of the leading nationalist figures of French India.

One of the leading nationalist figures of French India, Varadarajulu Subbiah was born on 7 February 1911. His grandfather was a village Munsiff but his father took to business later on. They belonged to the Balija caste and in economic status were in the upper middle-class group. In September 1943 Subbiah married Saraswathi a social worker. She was an Assembly member (1959-64) and a Municipal Councillor (1956-62) representing the People's Front Party.

Subbiah had his school education first at a missionary institution (Petit Seminaire) in 1917-23 up to the third form and high school education at College Calve (1923-28). He had very close personal relationship with persons like V.V. Giri, O.P Ramaswamy Reddiar (Ex-Chief Minister of Madras) and Jeevanandam a leading Communist leader of Tamil Nad. Always simple in his way of life Subbiah's political thinking was influenced by the writing of Gandhiji, Nehru and also by the fiery speeches of Tilak and S.C. Bose.

He was influenced in particular by the works of Karl Marx, Engels, Tolstoy , Maxim Gorky and Romain Rolland. He first went to France in 1937 and visited the country again several times in 1947 and 1948 on political missions. He visited the Soviet Union in 1924. He had also been to the UK, Italy, Yugoslavia and Switzerland. The India League had influenced him a great deal as had also to mention a few, individuals like Madame Morin (a French journalist), Maurice Thorez (the French Communist leader) and Clemence Dutt the brother of Palme Dutt.

Subbiah's political career began in 1936. He was then connected with the trade union movement. In 1937 he started the Mahajana Sabha at Pondicherry. He attended the Haripura Session of the Indian National Congress in 1937-38. From 1930 to 1942 he was a member of the Congress Party. He was the Secretary of the Harijan Sevak Sangh in 1936 and the Secretary of the Mahajana Sabha in 1937. He served six months in jail until mid -1939.

On his release the British government arrested him as he campaigned against the War and he was in jail again till September 1942. In September he launched the Communist Party of French India and in 1944 started the `Combat', the aim of the movement being to mobilise people against the Fascists. Until 1945 he remained underground as he was wanted by both the French and the British Police. The National Democratic Front was started by him in 1945 and swept the polls in 1946.

At first the objective was a sort of autonomy within the French Union. With the transfer of power to the Indian leaders by the British he campaigned for total liberation. In the French Parliament he staunchly pleaded for this. It was only in 1951 that the Indian Government withdrew the warrant served on him in 1948.

From 1951 the movement in the French settlements gathered momentum under his leadership. The chief organ in this was the *Swadandiram*, A Tamil weekly, which he published from the border areas. He entered Pondicherry on 1 November 1954 a week before the 'de facto' transfer of power.

In 1954 he started the People's Front and won a seat in the election in 1959 and 1964. He was a member of the C.P.I (Right) from 1942. From 1934 to date he has been editing his party paper, the *Swadandiram*. He has also been writing in other English and Tamil papers.

From 1945 to date Subbiah has been a member of the Representative Assembly; a member of the French Parliament (1946-48); Leader of the Opposition at Pondicherry since 1955, Secretary Tamil Nad Communist Party (1952-54); Chairman Public Accounts

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Committee (1956-65) a member of the National Council of the Communist Party since 1965 and a Working Committee member of the AITUC since 1957.

In September 1967 he visited France to attend the celebrations of *L'humanite*, the daily organ of the French Communist Party and also visited the German Democratic Republic. In August 1968 he visited the USSR in connection with the New Century Book House, of which he is the Chairman, he was elected to the State Assembly in February 1969 and served as Minister for Agriculture from March 1969 in the DMK-People's Front coalition Government of Pondicherry State till the fall of the Government in 1973.

As a staunch social reformer he had no faith in the caste system and stood for the uplift of the women and untouchability. He always believed that no substantial progress in society was possible without first emancipating women form the fetters of ignorance, superstition and inhibiting customs. He did not advocate violent changes and wanted people to change out of conviction.

In the sphere of education he desired National education to be based on our own culture. However, he stood for the Western system for scientific studies. His concept of nationalism was a united and integrated India when the sentiments and feeling of the various regions were respected. He criticised the French colonial rulers for their oppressive rule in terms of political freedom and for their indifference to the social and economic needs of the people.

He even advocated merger with the respective linguistic areas. Despite his virulent attacks on the French regime he had great admiration for the French people as a race. It was through his sustained efforts that labour laws came to be enforced in the former French Settlements. It was he who voiced the common grievance of the labourers against the Government.

During the struggle for the liberation of French India he addressed meetings all over Pondicherry State and in Tamil Nad, Kerala and also in Bombay. He was thus, able to rally the people round to his cause. At frequent intervals he issued small tracts on the liberation movement.

Aside from public meetings he organised study circles within the party group. As Secretary of the Harijan Sevak Sangh (1933-36) he was responsible for the uplift of villages, introduction of night schools, etc. His independent outlook his unshakable resolve to uphold the rights and interest of his countrymen and his aversion to French colonial rule turned him into a formidable denouncer of the reactionary tendency of the French administration In India.

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Subrahmanyam, Brahmajosyula (Dr.) (1895 — 1936)

Brahmajosyula Subrahmanyam, born in Phirangipuram in Guntur district in 1895, was an eminent freedom fighter, a politician and a social reformer.

Brahmajosyula Subrahmanyam was born in 1895 in Phirangipuram, in Guntur district, Andhra Pradesh. He belonged to a middle-class agricultural Brahmin family. His mother Lakshminarasamma was an ardent nationalist

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who had exerted a direct influence on her son's initiation into politics.

Subrahmanyam was interested in traditional Indian literature and had avidly studied Sanskrit, Telugu and Hindi during student days. He took the Medical degree from the National Medical College, Calcutta, in 1917 and started practice at Rajahmundry. He gained wide popularity as a physician and started earning an average income of Rs. 2.000/- a month. He married Kameswaramma in 1918.

Dr. B. Subrahmanyam was closely associated with Bulsusu Sambamurthy, V. Satyanaryana and Madduri Annapuranayya. An ardent believer in Gandhism, he made a close study of Gandhiji's published works.

It was on the initiative of Dr. Subrahmanyam that the Gautami Satyagraha Ashram was established in 1920 at Sitanagaram village in Godavari district. Seth Jivanlal, an aluminium merchant in Rajahmundry, rendered the necessary financial assistance. The institution stood for the eradication of untouchability, the promotion of widow marriage, adult education and such other steps towards social reform.

There were regular lectures on the greatness of Hindu religion and the necessity for encouraging national education. He believed in a self-sufficient economy for India and therefore tried to promote cottage industries as against the modern industries which, he thought, would lead to unemployment in the country.

Master of a persuasive style of public speaking, B. Subrahmanyam could swell the Tilak Swaraj Fund and the various funds in the name of Gandhiji with his eloquent political lectures all over Andhra.

He gave up his medical practice to become a full-time political worker. He served as a member of the A.I.C.C. and also of the Provincial Congress Committee. He was the Secretary of the Andhra Provincial Independence League, of which Bulusu Sambamurthy was the President.

In 1920 he worked in the "not to vote" programme with singular success. He succeeded in persuading the people in the Godavari district not to cast their votes, as a result of which a number of empty ballot boxes were returned. Dr. Subrahmanyam organised the Students' Conference in Rajahmundry, encouraged the 'Vande Mataram' movement and succeeded in persuading the students to withdraw their names from educational institutions and join the national movement.

He was a close associate of Mahatma Gandhi and through his inspiration took an active part in the Salt Satyagraha campaign. On 6 April 1930 he went to Chollangi, near Kakinada, along-with Kala Venkata Rao and Bulusu Sambamurthy, leading about two hundred Congress volunteers. He was arrested and sentenced to one year's imprisonment.

A loyal Gandhian Congressman, Dr. B. Subrahmanyam played a notable part in the awakening of national consciousness among the Andhras from 1920 till his death in 1936.

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Subramania, Siva (1884 — 1925)

Siva Subramania, born at Vathlakunda in Madura district in 1884, was an eminent freedom fighter and a politician.

Born on 14 October 1884 in Vathlakunda

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village, Madura district Madras, Siva Subramania was the son or Rajam Iyer and Nagammal.

He studied in Madura and Coimbatore. A good student, he won prizes at school. In 1900 he went to study at Coimbatore where he developed national consciousness. In that year he completed his matriculation ad served for some time as a clerk in the office of the Superintendent of Police, Sivakasi.

He lived at a time when Indians had just wakened up to the fact that they should fight for Independence and gaining Independence was still a dream. So he like others of his age was concerned only with one thing viz. achieving Independence.

In religion, Trivandrum Swami Sadananda, and in Politics, C. Subramanya Bharati, V.O. Chidambaram Pillai, Bal Gangadhar Tilak, Lala Lajpat Rai and others influence him very much.

In 1899 he married Meenakshiammal but because of his political activities he did not have a permanent home but moved with her from place to place.

He entered political life first in 1990. In 1906 he heard the speeches of national leaders like Tilak, Lajpat Rai and others who were touring the country, arousing national consciousness among the people and trying to incite them to rebel against the British. In 1907 he came into contact with the Tamil Nationalist Poet, C. Subrayanaya Bharati.

He enthusiastically joined the political struggle, toured the villages and districts and made speeches exhorting the people to rise against the British. As a result he was imprisoned in 1908 and sentenced to six years' imprisonment. During his imprisonment the Law of Sedition was introduced in Trivandrum and Tirunelveli districts. During the imprisonment he was engaged in 'kambli'-making, as a result of which he contracted leprosy. In 1911 he was released.

From 1912 to 1920, he earned his livelihood by publishing books, magazines and contributing articles. In 1920 when there was restlessness all over India due to the Rowlatt Bill and the Punjab tragedy, Subramania Siva organised youth leagues, associations and agitations and also the Madras Tramway Workers' strike in 1920. From there he went to Madura to organise a labour strike.

In 1921, he organised the Sri Bharat-ashramam at Karaikudi, in Ramanathapuram district, for training its members to lead a life of truth and renunciation and fight for the independence of the country. In 1921 he joined Gandhiji's Non-Cooperation Movement, was arrested and sentenced to two years' rigorous imprisonment. After release, he devoted his life to the 'Bharatashramam' until his death in 1925.

A simple and unostentatious person, he was a very good, bold and impressive speaker and a reputed author. He wrote more than thirty books in Tamil, on religion, religious leaders and politics. The most famous of his books are: 'Sachchidananda Sivam', which he wrote while he was serving his prison term, 'Gnanaratnam', and 'Ramanuna Vijayam'. He also wrote a novel, 'Navina Sundari', and two historical dramas, 'Shivaji' and 'Raja Desingh'.

Besides these, he published several magazines, of which the most famous were the *Prapancha Mitran* and the *India Desandri,* and contributed articles. His articles written under his pen name "Naradar", were full of fun, satire and ridicule of the foreigner and designed to arouse the people against the British.

Deeply religious, a devotee of Shiva, he was very much influenced by Triuvanandapuram (Trivandrum) Kootarakarai Swami Sadananda, who was his relative and had renounced the worldly life and became a saint. From 1902 to 1907 he was closely associated with this Swami, from whom he learnt Yoga and discussed the Vedanta.

He was initiated into the truths of the Vendanta and experienced those truths in the

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practical life (Mentioned in his Preface to his book 'Sachchidananda Sivam'.) However, when the Swami asked him to give up his activities and become a Sadhu, Siva refused, saying that Politics was his life and Independence his heaven.

He believed that just as to a Sadhu renunciation of worldly life was salvation, to an Indian citizen, attaining independence was his salvation. So to him there was no contradiction in a man leading a saintly life and yet fighting for independence. He said there was nothing wrong in working for both the principles of renunciation and independence, which he claimed to be his birthright. (His statement in the Court before the Presiding Judge.)

He believed in a system of national education where stress would be laid upon physical exercise and training, which would once again arouse among the citizens a warrior spirit and a spirit of hard work. He said that even though man could win the world by spiritual strength, he needed capacity and strength to maintain it. So physical strength is essential if soul-force is to shine (His article on national education written in 1919 and published in the *Kumarimalar* of February 1969.)

He believed in a strong and united India. He held that all those born in Bharatadesha belonged to one caste, viz., Bharatajati, their only religion was Bharatiyam and the only Goddess was Bharatamata. Work was national service. To propagate this new religious philosophy, he started Bharatashramam where everyone, irrespective of caste, creed and community, was admitted to be trained into national service.

He tried to free politics of the evil of caste, creed, etc., by raising it to a higher level, and to symbolise it he decided to raise a new Goddess called Bharatamata. He decided to construct a temple for Bharatamata in Paparapatti in Salem district. In 1923, in Bharatipuram near Paparapatti, C. R. Das laid the foundation for the temple but nothing came of it and to this day, only the foundation stone stands there.

A great nationalist and a patriot, he belonged to Tilak's school of politics which did not eschew violence as a part of political strategy. Following Tilak's methods, he organised agitations and strikes, conducted evening prayers and political discussions and toured villages and aroused national consciousness by speeches, by singing and popularising Bharti's songs and by staging historical plays with the intention of reviving valour and courage among the people.

But though a revolutionary, he was a practical politician who had the wisdom to realise that the revolutionary era of Tilak had passed giving place to the Gandhian era of *ahimsa* and nonviolence. By joining Gandhiji's non-cooperation movement he proved not his love for the country but also his practical genius in his capability to adjust himself and his ideas in accordance with the changing times.

How far he would have become a true Gandhian is a matter of speculation, for he died in 1925 when the era of Tilak had ended and the Gandhian era had just begun. Still, in the history of the country's freedom struggle he occupied an important place for his dedicated service to his nation and his attempt to achieve national unity at a very high religious and philosophical level.

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Sudan (18th Century)

Sudan was the court-poet of Sujan Singh, ruler of Bharatpur, popularly known as Surajmal.

Few biographical details about the poet are available. On the basis of the textual evidence he was the son of Basant, a Mathur Choubey, and belonged to Mathura. He was the court-poet of Sujan Singh, ruler of Bharatpur, popularly known as Surajmal. The only available work of the poet is *Sujancharitra*, written in praise of his patron.

Sudan represents the tradition of Ritikal. In his work he dwells on the important incidents in the life of his patron. *Sujancharitra* is narrative poetry, divided into seven cantos, each dealing with a battle. The poet eulogises the character of Sujan Singh, focusing on his chivalry but at the same time in the heroic tradition he dwells on the bravery of his patron's rivals also.

The poet has used 103 types of metres in this work written in Brajbhasha. His poetic diction includes familiar words of Punjabi, Rajasthani, Baishwadi, Purvi, and Persian. The language is full of rhythmic beauty, and the poem is a good example of feudal poetry.

Bibliography

His essays on various contemporary socio-educational problems are a search for nobler values in human life and a struggle for the preservation and consolidation of these values.

Above all, Rashid Ahmad Siddiqi will always be remembered for his inimitable prose style, bordering on light humour. His style is sometimes contrived, but he cleverly plays upon words, indulges in alliteration and intelligently describes parodied parables, at times reminding of Ghalib's prose.

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Sudas (15th Century B.C.)

The Battle of Ten Kings is one of the earliest events recorded in Indian history. It shaped, like the subsequent *Mahabharata*, the course of history for centuries to come and its effect on social integration was remarkable.

The great battle was fought by Sudas, who came of the Bharata tribe, against forces of evil and in times to come the country came to be known as *Bharatavarsha* after these Bharatas. The *Visnu-Purana* described "the country that lies to the north of the ocean and south of the snowy mountains; there dwell the descendants of Bharata".

The attitude of the Aryans towards the natives created friction among themselves. Those who settled in the Punjab opposed mixing with the natives, but those who moved towards the east showed liberal attitudes. Soon this led to a conflict for political supremacy between the chiefs of the Punjab and the Bharatas. The Bharatas were a progressive and liberal people and also popular with the natives.

Sudas, grandson of the famous Bharata Divodas, led the forces supported by King Bheda and other indigenous people against the confederation of his ten enemy tribes, including five Aryan tribes—the Purus, The Turvasas, the Yadus, the Anus and the Druhyus—and five non-Aryan tribes—the Pakhtas, the Bhalanas, the Alinas, the Vishninas and the Sivas. Initially the Bharatas had a set-back, they were 'like

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cows without herdsmen'. But then Vasishtha went to the forefront. Sudas perhaps crossed the Purushni river to safety while the Turvasas were drowned as they tried to follow him. In the fight 6000 Druhyus and 600 Anus lay dead on the battle-field. The Rig-Veda makes Indra and Tritsus help Sudas win the war.

This resulted in the assimilation of the Aryans and non-Aryans in the Gangetic plains. The event was commemorated by chief priests Vasishtha and Visvamitra. Some trace this to 5000 B.C. and others to 3012 B.C. and 2449 B.C.

Sudas had stood for and brought about the cultural integration of the natives with the conquering Aryans.

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Sugathan, R. (1902 — 1970)

R. Sugathan, born at Alisserym in Travancore State in 1902, was a leading socialist leader, a good writer and speaker.

Not much of the family history of R. Sugathan is known except that he was born in 1902 in a poor family in Alissery, Alleppy, erstwhile Travancore State's nerve centre of inland water trade and the coir industry.

His father Raman was an agricultural worker, who died while the boy was in his early teens and at school. Sugathan, who started his public life through social work, was soon to realise that the best service he could render to society was to organise his class, the working class. His pioneering work in the field of organised labour to give it a new orientation and dimension rightly earned him the name "father of the Trade Union movement in Kerala".

He was unmarried, though his name became linked up for sometime during his teaching days in a love affair with a lady teacher who also remained single throughout her life, hoping in vain that some day he would be able to marry her.

He had to work as a coolie, carrying the luggage of passengers at the busy boat jetty (terminal). Parents called him Sreedharan. Dark, short and strong, the boy struggled hard to earn the family's daily bread and also keep his studies going. When he passed his Malayalam Higher examination (Seventh Standard), which in those days put one well on the road to pursuits other than hard manual labour, at the age of seventeen he felt more at home with the rough, naked multitude of coir workers than with the more sophisticated fraternity of teachers. He became a worker in the European-owned coir factory, Volkart Brothers.

Sreedharan, as the name suggests, was Hindu by birth and by caste an Ezhava, which is numerically the largest of the backward communities in Kerala. There was a dearth of qualified teachers. Time was when Sree Narayana Guru, the greatest of Kerala's social reformers the Ezhava community had produced as their saint philosopher, created a new ferment in society; and his preachings, "one caste, one religion, one God for man" and "ask not, say not caste" left their deep imprint on him. He could also feel simultaneously the tremors of the nationalist movement.

He became a teacher in the Asan Primary grant School at Kanhiramchira within the present Alleppy municipality. For fifteen years Sreedharan taught there, from 1921 to 1935. He found himself drawn to the nationalist movement and Buddhist thinking. So much so that Sreedharna changed his name to Sugathan. From then onwards Sredharna Vadhayar came to be known as Sugathan Sir.

During this period he was in great demand at socio-cultural gatherings as an effective speaker, To show his defiance and contempt of upper-class arrogance, he sported a mustachio which was taboo for lower-castes in those days.

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The "rebel" was invited to teach at the night school which the premier working class organisation in the State, the Alleppy Labour Association, had set up. That was also the turning point in his life as also for the Trade Union movement in the State.

The Alleppy Labour Association sought him out to become its secretary. He resigned his job as a teacher to devote his whole time to trade union work and politics. He was first arrested in 1938 for taking out a coir factory workers' demonstration. Next year saw Alleppy workers staging their first political strike in the wake of the struggle for responsible government that swept across the Travancore State. He was its organiser and was the first to be arrested.

On his release, he joined the Communist Party. Once again the Alleppy working class rose in revolt against the Princely order—this time it was an armed uprising. Vayalar and Punnappra, two panchayats at the south and north ends of Alleppy town, were the immortal outposts of this uprising where hundreds went down fighting. At the first signs of the unrest, Sugathan was arrested.

In 1950, alongwith other top leaders of the Vayalar Punnappra's struggle, he was released. He was elected to the Travancore State Assembly in the first ever popular election held there the same year. Since then he contested every election including those fought after Kerala became a single state with the merger of Travancore-Cochin state with Malabar which was a part of the composite Madras State dirctly under British rule till Independence. Following the split in the Communist Party, he lost the election fought in 1965.

For a number of years he was the President of KSTUC, the state unit of the AITUC of which, for a time, he was also a Working Committee member. He continued as a member of the CPI State Council till his death.

Around 1966 he became virtually bedridden as a result of an acute attack of diabetes. His home was a small hotel room across the road facing the boat jetty in Alleppy, the small hut and the land on which it stood, where he was born and brought up, he had donated to the Communist Party way back in 1942.

When too weak physically to live on his own, he came to Trivandrum to make the CPI State Council office his home from where he went to Moscow for treatment in 1968. The end came a little too suddenly on the morning of 14 February 1970 at the Medical College Hospital.

Sugathan was as powerful a writer as a speaker. He was an equally effective newspaper columnist. His collected verses were 'Proletarian Kavithakal.' A collection of his essays has also been published under the title *'Janakeeya* Sahity Vicharam'. His was a simple life, for all occasions and in all climates he wore the worker's cloth, a coloured rough cotton *Kayil*i and an equally rough unbuttoned half-sleeved shirt.

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Suhrawardy, Husain Shaheed (1893 — 1963)

Hussain Shaheed Suhrawardy, born in Midanapore in 1893, was an eminent Muslim politician.

Hussain Shaheed Suhrawardy was born on 8 September 1893 in Midanapore in a very

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enlightened family of Bengal. Young Suhrawardy had his early education at the Calcutta Madrasah. Then he entered the St. Xavier's College, Calcutta, and obtained the B.Sc. degree in 1913. He then left for England and during a period of five years he earned from the Oxford University the degrees of M.A., B.Sc. and B.C.L. with honors in Jurisprudence. He was called to the Bar from the Gray's Inn.

Following his return to Calcutta, he started his career as a Barrister. He became the Deputy Mayor of the Calcutta Corporation during the Mayoralty of Deshabandhu C.R. Das. He joined the Muslim League of the undivided Province of Bengal and in 1921 became a Member of the Bengal Legislative Assembly.

From 1937 to 1943 he served successively as Minister of Labour, Finance, Public Health and Local Self-government in Bengal. From 1943 to 1945 he was Minister of Civil Supplies and food, and in 1946 he became the Chief Minister of Bengal and also Minister for Home affairs.

Suhrawardy was a staunch believer in the two-nation theory of the Muslim League, and never subscribed to the view that the Congress represented all the people of India. The problem, as he declared in his speech at Bombay on 6 September 1946, was "not that of a political entity with majority and minority parties where through the hazard of the ballot box the majority can be converted into a minority and vice versa, but the permanent existence of two separate nations with different ideologies that will always remain numerically unequal as far as time and mind can conceive."

When the general principles of a partition had been agreed upon, the question arose of the minorities of the Punjab and Bengal. Muhammad Ali Jinnah insisted on the transfer of these two Provinces in their entirety to Pakistan. But the Congress leaders opposed this move.

While the parley was going on, Suhrawardy and Sarat Chandra Bose sponsored a scheme to the effect that Bengal should be made a sovereign and independent state. This however received little support from either the Congress or the Muslim League.

It was during Suhrawardy's Chief Ministership of Bengal that the Muslim League gave its call for Direct Action in August 1946. The immediate effect was the Great Calcutta Killing, the worst communal riot in Calcutta. In the opinion of many contemporaries, Suhrawardy as the head of the Government, was primarily responsible for this tragedy. It was soon followed by communal riots in Comilla, Noakhali and other places in East Bengal.

The verdict of history will squarely put the responsibility for these riots primarily on Suhrawardy, who had unleashed the anti-social forces in the first instance and later found himself unable to control them. This chapter will ever remain a blot on Suhrawardy's long political career.

When India finally achieved independence at the cost of the country's partition, Suhrawardy instead of going to Pakistan toured the riot-affected areas of divided Bengal with Mahatma Gandhiji in an attempt to put an end to the bloody post-partition riots between the Hindus and Muslims. In 1949 he finally moved to Pakistan and broke with the Muslim League after disagreement with the then Prime Minister of Pakistan, Liaqat Ali Khan.

He then launched the Awami League in opposition to the Muslim League and endeavoured so untringly for the popularisation of his Party that within the next five years he lined up a five -party combination call the United Front which swept the polls when the first elections were held in East Pakistan.

Between December 1954 and August 1955, he was the Central Law Minister in the Government of Muhammad Ali of Bogra and was largely responsible for the unification of West Pakistan and also for the framing of Pakistan's new Constitution.

During August 1955- September 1956 he played the role of the Opposition Leader in the

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Pakistan National Assembly. In the same month of September following the resignation of Chowdhury Muhammad Ali he was asked to form a Cabinet which he did in coalition with the Republican Party.

One of his first acts on becoming Prime Minister was to appeal to India for a food loan to east Pakistan. Within twenty -four hours 2,000 tonnes of cereals were sent from this country with a promise of more. Suhrawardy was the first Pakistani leader of importance to establish close relations with Communist China. He paid a twelve-day state visit to China in October 1956.

In the following month he accompanied President Iskandar Mirza to Baghdad for talks with Iraqi, Turkish and Iranian leaders to coordinate the views of the Baghdad Pact member on the Middle East situation and the Suez Crisis. He once attended the Commonwealth Prime Minister's Conference in London in 1957. Suhrawardy's Ministry fell in October 1957 as a result of the withdrawal of the Republican Party from his Coalition Government.

With the advent of President Ayyub Khan Suhrawardy was made a target of attack by the new regime, and in 1960 he was debarred from political life by the EBDO (Election Bodies Disqualification Order) Tribunal. He died on 5 December 1963 in Beirut where he had earlier gone for medical treatment following a severe heart attack.

A teetotaller, a non-smocking widower, a connoisseur of art, music and paintings and a keen photographer, Suhrawardy was one of Asia's most prominent lawyers and a leading political figure for more than forty years. His foes were more numerous than his friend and there was no dearth of people who loathed him. But what everybody praised was his outstanding gift of eloquence in faultless English.

In Pakistan, he was the only leading politician who could deliver a speech in both Urdu and Bengali, his country's two national languages. His public speeches mirrored his powerful personality.

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Sulaiman Nadvi, Syed (1884 — 1953)

Syed Sulaiman Nadvi, born at Dasna in Patna district in 1884, was a great Muslim scholar and founder of Darul Musannifin.

Syed Sulaiman Nadvi a great Muslim scholar and founder of Darul Musannifin at Azamgarh (Uttar Pradesh), was born at Dasna in Patna district of Bihar and died at Karachi. He had his elementary education in the village. He also studied at Islampur, Phulwari Sharif, and Madrasa Imdadia, Darbhanga. he joined Darul Ulum Nadatul Ulama in 1901 and, after completing his education in 1908, joined that very institution as a teacher of modern Arabic and Ilme Kalam.

Shibli took special interest in him and appointe him as the sub-editor of the magazine *Al Nadva*. Sulaiman Nadvi assisted Shibli in compiling and famous work Seeratun Nabi. He also started a journal, *Ma'arif*, and edited it. Though pedestrian in style, the journal was more often than not informative, and was more a theological than a literary journal.

Syed Sulaiman was associated with the Indian National Congress, the Jamiatul Ulemai Hind, and the Majlis-e-Khilafat. He was a member of the delegation which visited Europe

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in 1922 under the leadership of Maulana Mohammad Ali. In 1924 , during the war between Ibne Saud and Sherif Hussain of Mecca, he led a delegation of Majlis-e-Khilafat to explain the point of view of the Indian Muslims on the system of government for Hajaz.

In 1926, he led a delegation to the Islamic Congress of Hajaz. In 1933, he visited Kabul along with Iqbal and Ras Masood on the invitation of king Nadir Shah of Afghanistan to advise him on the structure of the University of Kabul.

During the period 1936-1950, he presided over and participated in many national and international conferences of utmost importance.

In 1950, he left for Pakistan where he was president of the Board of Idarae-Taleemate Islam. The Board was constituted in connection with the framing of the Constitution of Pakistan.

His works include: *Makateeb-e-Shibli*, compilation of letters written by Shibli, in 2 volumes; *Hayat-e-Shibli,* published in 1943 by Darul Musannifin, Azamgarh, *Maqaalat-e-Shibli* (Various papers prepared by Shibli), in 3 volume, published by Darul Musannifin, Azamgarh, between 1962 and 1968; *Nuqoosh-e-Sulaimani*, published by Kaleem Press, Karachi, in 1951; *Khayyam,* a monumental work on Omar Khayyam, published in 1960 by Maarif Press, Azamgarh; *Armeghan-e-Sulaiman*, a collection of his poems, published in 1965 from Hyderabad, Sindh (Pakistan); *Arzul Quran*, a treatise dealing with the people, tribes and places, etc., referred to in the holy *Quran*, published by Darul Musannifin, Azamgarh, in two volumes, first in 1915 and the second in 1918. In addition, he contributed numerous articles to various magazines.

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Sultan Bahu

Sultan Bahu, belonged to Jhang, was a renowned *Sufi* saint, a poet and philosopher.

Sultan Bahu was a renowned *Sufi* saint of this age, who condemned not only fanaticism of religion and its dogmas but even the naked learning, little intellect, abstract logic, shallow reasoning and analytical philosophies. He thought all these unconcrete mental potentialities are only critics. They create hindrances, obstacles and resistance in the way of total surrendering before Murshid or Lord. Sultan Bahu believed in the philosophy of Faith. He says, 'Knowledge of books can make the scholar, but without 'love' still there remain darkness.'

This love makes the wheel of mysticism revolve, bookish knowledge is mere stagnation, it never leads to spiritual discovery.

The famous Sufi saint belonged to Jhang (Pakistan). He spent major part of his life in village Shialkot. According to *Twarikh-e-Sultan* Bahu, he gave the different compositions to Persian and Arabic literature. In Punjabi we find *Si-Harfian* of Sultan Bahu, in the end of every line 'Hu' word comes.

This word shows the sense of separation in the heart of poet and it enriches the lyrical values of the composition also. Bahu does not believe in Sufi philosophy, rather it seems that Sufi philosophy itself sprang from his heart spontaneously. Major features of Sultan Bahu's poetry are:

1. Bahu's concept of love.
2. Bahu's concept of religion.
3. Bahu's concept of Murshid.
4. Bahu's concept of Eternal Bliss.

Sultan Babu like all other Sufi poets emphasises that it is the love that goes deep in the heart of devotee, it purifies the heart. Real Kalalma is the Kalama of love. Devotion cannot reach the stage where the love carries in the short span of time. Bahu says,

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Every body reads the *kalama,*
None reads the *Kalama* of heart,
Only the lovers enchant this *kalama,*
What these ignorant people do.

Bahu has attained the stage where the worldly difference of religion ends. No Hindu, no Muslim, even the Heaven and Hell are the imagination. Real religion is the merger in Eternal Power.

Concept of Murshid is the holy spiritual guide whch leads the soul to the path of spiritual realisation. Bahu says," Let the whole body be converted in to the formation of eyes, so that I may go on looking at the face of Murshid. Guru's grace carry the values of million and billion pilgrimages of holy mecca."

Eternal Bliss does not concern the ultimate goal of Islam. There is no death, no life, no defference of direction. There is no day, no night. That stage is very near to the inner realisation of man that can only be attained from the exploration. Sultan Bahu is the fore-runner of Bulleh Shah who gave climax to Sufi philosophy in Punjabi literature.

Language of Sultan Bahu is really very beautiful. Sultan Bahu used very symbols to suggest the hidden reality. Sultan Bahu is an imaginative writer who wells up his expression from the depth, which remains covered in the mind of man.

Poet exclaims, O! Moon spread light,
Start speak of thee,
Diamond-sellers wander,
Being helpless in the streets;
O God! no traveller be,
Without shelter in Thine world.

Here Moon stands for the Lord of Light that is God. Light is the symbol of grace. Diamond-sellers are the mystics (Faqirs) who enrich others with the wealth of spiritualism. No- body understands their significance.

So many times they have to wander from place to place without shelter because none understands them. The poet reveals the image of life expressed in its Eternal truth. So Sultan Bahu is an eminent Sufi poet of Mughal period, who gave philosophical theory of soul and ethics.

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Sultana, Raziya (13th Century)

Raziya, the only woman to have ever sat on Delhi's throne, is a fascinating character, progressive in outlook and dynamic in action.

Raziya Sultana was opposed to the conservative and orthodox spirit of her times. Even though her Amirs and Maliks could not adjust themselves to a woman's rule, they admired her courage and wisdom and qualities of politician and warrior. According to one of her biographers, "She was a great sovereign, sagacious, just, beneficent, the patron of the learned a dispenser of justice the cherisher of her subjects, of warlike talent and endowed with all the admirable attributes and qualifications necessary for kings".

Raziya was the daughter of Iltutmish, the Sultan of Delhi. In her young age she had assisted her father in the affairs of the government and the Sultan was well aware of her qualities. And when he was on his death bed, he nominated her as successor in preference to his surviving sons who, he thought, were not capable of administration.

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But the Turkish nobles of the court thought otherwise. They were too proud and it hurt their feelings to bow before a woman. In April 1236 they raised the eldest surviving prince, Rukunddin, to the throne. But they soon found that he was a profligate and unfit for administration. The poor Rukunddin was hanged and in late 1236 Raziya sat on the throne.

Raziya was talented woman. By her astuteness and diplomacy, she overpowered her enemies. She cast aside the veil and donned the tunic and the address of a man and ably conducted the affairs of the government in open durbar. Once she found her position against the king of Narwar untenable. She acted boldly and ordered the evacuation of the Gwalior Fort so that her army might not suffer unnecessarily.

She appointed persons who she thought were with her to high posts. Such notable appointments included those of Balban Yakut and Altunia.

Raziya encouraged education. She appointed his historian Minhajus Seraj as in-charge of Nasiri College and established many schools. Her Amirs, however, considered many of her changed as un-Islamic. Her undue favour to Jamaluddin Yaku, an Abyssinian, in raising him to the high office of Amir-ul-Umra offended the Mauluks, the 40-Amirs. Although for sometime she succeeded in establishing her authority and restored peace and prosperity, Raziya could not enjoy a peaceful reign.

The Amirs were jealous of Yakut. They resented Yakut lifting Raziya in his arms of horse back and finally they revolted against her. Initially their efforts proved abortive. An attempt by a Turkish named Nuruddin on her life in 1237 in Juma Masjid proved a ludicrous fiasco. But when she went to suppress the revolting Altunia, the governor of Sirhind, the latter's forces succeeded in slaying Yakut and taking Raziaya prisoner. Even then she did not lose courage and used her feminine charm.

She married Altunia and with this army marched towards Delhi. Unfortunately her stars were dim. She was deserted by her followers and defeated by the forces led by Jalaluddin Balban. The next day Raziya and Altunia were put to death. Raziya lies buried in Bulbulikhana in Delhi.

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Sundaram, T. Purushotamdas Luhar (1908 —)

T. Purushotamdas Luhar Sundaram, born in1908, is an eminent freedom fighter and Gujarati poet, dramatist, short-story writer and critic.

Tribhuvandas Purushotamdas Luhar Sundaram is essentially a poet, though he has made notable contribution to other genres of literature also, such as drama, short-story and criticism. During his stay at Gujarat Vidyapeeth, he started writing, besides editing periodicals like *Sabarmati* and *Panchatantra.*

His association with scholars and men of letters like Umashankar Joshi, Vishwanath M. Bhatt, Ramanarayan Pathak, Rasiklal C. Parikh played a significant role in shaping his literary career.

He published his first poem, 'Ekansh de', in 1926 under the pen-name 'Marichi', and then wrote several poems under the pen-name 'Vishvakaram'. In 1928, he published his poem 'Bardoline' in the *Sabarmati* journal under the pen-name 'Sundaram', Since then, he has been known by that name in the Gujarati literary circles. He worked in organisations like Gurukul at Sangadh and Jyoti Sangh at Ahmedabad.

He took active part in the freedom struggle, and went to jail. *Koya bhagatni kadvi vani anegaribonan geeto* (1933), his first collection of poems, clearly depicts the social

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conditions of the time. The next collection of poems, *Kavyamangala* (1933), won him the Ranjitram Gold Medal in 1934. In 1939, he published his third collection of poems, Vasudha and a collection of children's poems, *Rang rang vadalian.*

By that time, he had been actively connected with many literary associations. He came under the influence of Sri Aurobindo in 1945, and settled down at Pondicherry. His fourth collection of poems *Yatra* (1951) bears a clear imprint of Sri Aurobindo's philosophy. This collection was awarded the Narmad Gold Medal as an outstanding contribution to Gujarati poetry during 1948-1952.

Sundaram started writing short-stories under the pen-name 'Trishul'. *Hirakavi ane beeji vata* (1938), *Piyasi* (1940), *Unnayan* (1945), which is the re-issue of *Kholki ane nagarika* (1939) with five new stories, *Tarini* and *Pankkna panthe* (1978) are his collections of short-stories. *Vasanti purnima* (1977) is a collection of his one-act plays.

Dakshinayan (1942) is an interesting travelogue dealing with his travels in South India; *Chidambara* (1968) is a volume of his reminiscences, and *Samacharna* an anthology of articles revealing his view of life. Apart from *Saavidya* (1978), he has written *Sri Arvind Mahayogi* (1950), a biography of Sri Aurobindo.

As in the creative field, Sundaram's contribution to criticism is also significant. His *Arvanchin kavita* (1946), which critically evolutes Gujarati poetry from 1845 to 1930, is a classic work of literary criticism in Gujarati. It was awarded the Mahida prize in 1946. *Avalokana,* his second book of literary criticism, brought him the Sahitya Akademi Award in 1968.

He has also published *Sahitya chintan* (1978), a collection of articles dealing with certain basic principles of literary criticism. In 1967, he delivered the Thakkar Vasanji Madhavji lectures. He also gave a series of Nanalal Memorial Lectures.

Sundaram has translated some outstanding works from Sanskrit, Hindi and English into Gujarati. These include *Bhagavajjukiyam* (1940), *Mirchchhakatika* (1944), *Kayapalat* (1961), *Janata ane jan* (1965) *Aisi hai jindagi*, as well as the writings of Sri Aurobindo.

Sundaram has been a leading literature of the Gandhian era, who enriched Gujarati poetry, short-story and criticism. His poetry has intensity of emotion and force of imagination. His mastery of language and rhythm and his readiness to experiment are also remarkable. He has given some lovely songs, sonnets and children's poems to Gujarati.

His contribution to Gujarati poetry ranges from muktakas to khandakavyas, which is of historical significance. Like his poetry, his prose is also powerful, and has intensity as well as brilliance. His works are marked by deep spiritualism, linked with social awareness. After passing through several ideological phases such as progressivism, communism, Gandhism, etc., Sundaram is now following the path of self-realisation, inspired by Sri Aurobindo.

Though engaged in propagating the message of Sri Aurobindo, and rendering the Master's writing into Gujarati, and looking after the management of the magazines *Dakshina* and *Balakshina*, Sundaram is still active with his own literary.

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Sundarayya, Putchala Pillai (1913 —)

P. Sundarayya, born at Alagiripadu in Nellore district in 1913, is one of the pioneers of the organised Communist movement in South India.

P. Sundarayya was born on 14 May 1913 at Alagiripadu, a village in the Nellore district. His father, Sundararami Reddi, was an agriculturist belonging to the Upper middle-class. Sundarayya married Leela in 1943. They have no children. Sundarayya's wife was an employee in the Central Bank of India but gave up the job to take up full-time work for the Communist Party of India in the 1940's. She has since then been a constant companion to her husband in his domestic and political life.

His formal education in the primary stage was completed at Thiruvellur in Madras State. For secondary education he was put in the Mission School Eluru, and then at Rajahmundry and finally at Madras. Completing the SSLC course in the Hindu High School, Triplicane, Madras, he joined the Loyola College, Madras, in 1930 and gave up his studies in November 1931 when he was in his final Intermediate class.

Even as a schoolboy he was influenced by the ideals of self-sacrifice and service of the people. The movement for the radical social reforms attracted him as a boy. He rebelled against the orthodox Hindu custom and allowed Harijan into his home and participate in inter-dining with them. He also encouraged his cousin, Govindamma, to marry a Raju boy—a marriage which being between persons of two different castes was not approved of by the elders.

Even as a boy he was also attracted by radical political literature. One of the early literary influence on him was a historical novel, 'Vimala Devi', written by Bogaraju Narayana Moorthi. Victor Hugo's novels like 'Les Miserables' and Unnatha Lakshminarayana's 'Malappally' also helped in moulding his radical political outlook.

Among the public and political leaders of India who influenced him are Swami Vivekananda, Swami Ramatheertha and Mahatma Gandhi. Even though he has since given up the ideas of these leaders, he still maintains the rigorous standards of personal life and morality which he inherited from them. Being a Marxist he is, of course, a materialist in worldly outlook.

He is, however, nor a materialist in the sense of seeking the pleasures of material life. He is well known for simple living, a dedicated life and intense devotion to his colleagues. Exacting in his demands on the colleagues with whom he works, he himself acts as a model in being one of the most hard working among his colleagues.

Apart from his own language, Telugu, and English (in both of which he can read and write fluently), he knows Hindi well enough to work in the Hindi-speaking areas of the country. He is also familiar with Tamil and to a less extent, with Malayalam and Marathi. He studied Sanskrit during his days as a student. He is a voracious reader with a magnificent collection of books covering such varied subjects as are not commonly of interest to ordinary political leaders.

He was one of the pioneers of the organised Communist movement in South India. Although there were scattered groups of Communists in Madras and other parts of South India even before he entered the movement, the work of consolidating these groups into an organised Communist Party of India was started by a small group of dedicated young men who came under the direct political-organisational influence of Amir Hyder Khan. Sundarayya was one of these dedicated young men and turned out the most outstanding among them.

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Although younger in years than other well-known colleagues of his in South India, such as P. Ramamurthi, A. K. Gopalan and E. M. S. Namboodiripad, he joined the Communist movement earlier than them all. He was, in fact, the organiser who brought many of them into the Communist movement. The ieftward trends that had started manifesting themselves within the Congress in the earlier thirties led to the formation of the Congress Socialist Party in South as in North India.

It was through this Party that these other leaders transformed themselves into Socialists and Communists. Sundrayya, however, joined the Communist movement even before the Congress Socialist Party was born. Very soon after the formation of a Communist. Party unit in South India, Sundarayya was co-opted to the Central Committee of the Party. It was in that capacity that he toured the whole of South India, contacted the Congress Socialist Groups in all the Southern States and convinced them of the correctness of the Communist position on the various issues that faced the movement.

His earliest activities within the Communist movement consisted of organising the agricultural labourers and running party schools in Andhra. He tried through these two forms of activity to transform the mode of living and thinking of the most oppressed section of the rural society and the most active and intelligent young men and women.

Concentrating himself more on the movement in his own Andhra Pradesh, he however familiarised himself with the problems and helped the movement in other States, particularly in South India. He was one of the founders of the Communist weekly organ, the Praja Sakthi, which subsequently developed into a daily.

He was mainly responsible for the detailed planning of the development of the *Praja Sakthi* into a powerful weapon to be used against reactionaries of all kinds. He was also mainly responsible for the organisation of the Youth League, Volunteer Organisation and so on in Andhra Pradesh.

A major contribution made by him to the development of the Communist and general democratic movement in Andhra Pradesh was the evolution of the slogan of 'Vishalandhra', the formation of the Telugu-speaking State comprising parts of the then Madras and Hyderabad States.

Not only did he evolve and popularise the slogan of 'Vishalandhra', he helped his comrades in the then Madras and Hyderabad parts of Andhra to develop a powerful movement in Hyderabad against the Nizam's rule. The movement was based on the integration of the general democratic struggle against the Nizam's rule with the peasants struggle against big landlords. It developed into the historic struggle of the Telengana peasantry. Sundarayya spenet almost half a decade in the jungles, organising the guerrillas, training and leading them to action as one of the topmost leaders of the one of the most powerful revolutionary movements in the country.

These revolutionary movements undertaken by him established his place in the Communist movement, not only in Andhra but in the whole of the country. When, after the first General Election (1952) the Communist Party became the main Opposition in Parliament, Sundarayya was entrusted by the Central Committee with the responsibility of organising the Parliamentary wing of the Party.

Elected to the Rajya Sabha from the then State of Madras, he became the leader of the Party in the Rajya Sabha. Together with A. K. Gopalan, the leader of the Party in the Lok Sabha, he organised the work of the Party in Parliament. He resigned from this post to contest the election to the Andhra State Legislature in the 1955 mid-term election. From 1955 to 1967, he served as a member of the Andhra Pradesh Legislature and leader of the Party in it.

Both in the Rajya Sabha as well as in the State legislature, he was recognised as a hard

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working, studious member who had at his fingertips all the relevant facts and figures concerning the subject he was dealing with. Respected by everybody for these qualities of an earnest Parliamentarian doing his job conscientiously, he never forgot even for a moment that his main job is to organise the people outside Parliament and State Legislatures. He, therefore, found time for various aspects of his extra Parliamentary activities.

Sundarayya, along with Basavapunniah and other colleagues in Andhra, made notable contributions to the development of the general line of the Communist movement in India. During all the main stages of inner-party struggle through which the Communist movement developed— the first inner party struggle of 1948-51, as well as the subsequent struggle which began in 1965 and ended in the division of the communist Party into a minority (present CPI) and a majority [present CPI (M)]—he made great contributions. That was why after the two Congresses of the CPI (M) held in 1964 and 1968 he was elected as the General Secretary. Within the CPI (M), too he took the initiative in fighting incorrect tendencies which raised their head both on the right as well as on the left.

Sundarayya was known for his robust health. Walking or cycling several miles a day, spending sleepless nights, going into the minute details of various aspects of Party and mass work—all this was natural for him and he took it in his stride. Of late, however, his health has deteriorated. He has had to submit himself to two abdominal operations. The disease that made these operations necessary has shattered his health, yet he continues to work, harder than a person of his age in failing health can ordinarily do.

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Sunder Lal (Pandit) (1886 — ?)

Sunder Lal, born at Khatoli in Muzaffarnagar in 1886, was an eminent freedom fighter, politician and scholar.

Sunder Lal, son of Shri Tota Ram, a petty Government servant and Bhagwati Devi was born in an average middle-class Kayastha family on 26 September 1886 at Khatoli, Muzaffarnagar (U.P). He mastered the Persian, Hindi and Urdu languages at a very early age. Graduating from the D.A.V. college, Lahore he joined Law classes but due to political activities he could not continue his studies.

His father belonged to the Radhaswami sect and Sunder Lal was attracted to religious studies while still quite young. He mastered the *Quran*, the *Bhagwat Gita* and the religious scriptures at a very early age. Pandit Madan Mohan Malviya and Sir Tej Bahadur Sapru used to call him Pandit Sunder Lal because of his eminence in the religious field. Later he studied the works of Rousseau, Thoreau, Garibaldi, Mazzini, Karl Marx and Lenin and these works had influenced him a great deal.

While at Lahore, Sunder Lal came in close contact with Lala Lajpat Rai whose magnetic personality, oratory and association with the Arya Samaj and the Servants of People Society exercised a great influence on young Sunder Lal. He was a revolutionary in the first phase of his political activity.

In 1905-07, he collected a sum of one lakh twenty thousand rupees with the help of Lala Lajpat Rai and placed the amount at the disposal of Aurobindo Ghose for revolutionary work. He secretly organised the purchase of revolvers and arms.

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He was an important revolutionary leader with his headquarters at Allahabad. He was an accomplice in the plot to kill Lord Hardinge. In order to escape from arrest as a suspect in the plot, he went in disguise as a Sadhu with the assumed name of Swami Someshwarand and lived at Solan (near Simla) from 1912 to 1916.

On hearing about the return of Gandhiji from South Africa, he went to Ahmedabad where he met Gandhiji for the first time but he did not appreciate his ideas. He met him again in 1916 at Nadiad and after a long discussion with him allowed himself to be converted to Gandhiji's way of thinking and ultimately became his follower.

As a follower of Gandhiji, he actively participated in the non-cooperation movement and presided over the U.P. Provincial Political Conference held at Kanpur in 1929. During the Civil Disobedience Movement of 1931-33 Sunder Lal was put in charge of organising the movement in Nagpur, Jablapur, Katni, Bombay and Kanpur.

Being a first-rate speaker and a writer, he was a great success in organising meetings and leading processions. Later he spent his energy in establishing communal harmony, reading, writing and editing journals. He established a Hindustani Cultural Society at Allahabad, with the aim of promoting communal harmony. He acted as the leader of the cultural delegation that was sent to China in 1951 and wrote a book entitled 'China Today' (1952). Now he lives in Delhi.

Sunder Lal wrote books, edited journals which aimed at political awakening and promoting communal harmony. In 1909 he started the *Karmyogi,* a Hindi magazine, from Allahabad on the model of Tilak's *Keshari.* Two other Hindi magazines, the *Bahvishya* and the *Swarajya*, were also started under his inspiration. These papers became victims to the wrath of the British government several times. He also founded the *Vishavani,* a monthly cultural magazine in Hindi, and edited and published the *Naya Hind* from Allahabad.

In 1929 he published a book in Hindi covering about 2,000 pages entitled 'Bharat Men Angrezi Raj' (British Rule in India). The book was written with a view to exposing the British rule and to arouse a sense of patriotism and courage among the people. The U.P. Government proscribed the book within a week of its publication.

Gandhiji called the Government's act "a daylight robbery". The proscription order was, however, withdrawn by the popular Government that was established in U.P. in 1937. The book was widely read by political workers during the freedom movement.

Pandit Sunder Lal regards all religions as manifestations of the Supreme Being. He has to his credit several books of religious import, the chief of them being 'Hazarat Muhammad Aur Islam' (Prophet Muhammad and Islam), 'Geeta Aur Quran', besides a number of lectures and articles. He helped to establish peace during communal riots at Allahabad.

In 1947, during the transfer of population from India to Pakistan, Pandit Sunder Lal, in association with Maulana Atiqur Rahman of Jamait Ulam-i-Hind and some other leaders, did commendable work to save the lives of Muslims and also in establishing relief camps and making arrangements for their journey to Pakistan.

Pandit Sunder Lal is opposed to Sanskritised Hindi or Persianised Urdu, and prepared a scheme for declaring Hindustani as the National language of India. He edited and published a monthly magazine, the *Naya Hind,* in Nagari and Persian scripts side by side. He favoured the Basic scheme of education and firmly believed that the programme of removal of illiteracy in the country should be given top priority.

Pandit Sunder Lal has lived a life of dedication, suffering and idealism. He is a bachelor and has adopted asceticism and the Gandhian way of living since 1916. He believes in a self-sufficient village economy with complete decentralisation and favours small and medium size industries in and around villages.

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Sunderlal, Pandit (Sir) (1859 — 1918)

Pandit Sunderlal, born at Jaspore in the district of Naini Tal in 1859, was a loyal politician and an educationist.

Pandit Sunderlal was born at Jaspore in the district of Naini Tal in the affluent middle-class family of Pandit Govind Ram Dave, a high caste Nagar Brahmin whose ancestors had migrated from Gujarat to settle down at Agra. After being initiated at home, he attended a Hindi Pathala and then a Maktab. He passed the Vakils' examination in 1880 and then graduated from the Calcutta University in 1881.

Pandit Suderlal achieved renown soon after starting his practice as a Vakil. Among his intimate friends and colleagues were Pandit Motilal Nehru, Pandit Madan Mohan Malaviya, Sir Tej Bahadur Sapru, Pandit Gokaran Nath, Annie Besant. Among foreigners there were Professor Harrison, Principal, Muir Central College, Mr. Justice Charles Hills and Mr. Justice George Knox of the Allahabad High Court, and Sir Harcourt Bulter, Lieutenant Governor of the United Provinces.

Pandit Sunderlal was recognised in his lifetime as one of the most prominent legal luminaries of U.P. Beginning his career as a Vakil he soon made his mark as an outstanding lawyer. *The Leader*, Allahabad, in its obituary note on him wrote: " For a quarter of a century he was the first among his peers. . . . Truly in the realm of law was Sir Sunderlal an institution. His mastery of law was supreme, his skill in advocacy unrivaled."

In 1909 he officiated as Additional Judicial Commissioner of Oudh and for sometime in 1914 acted as the Judicial Commissioner, U.P. before being appointed to the Bench of the Allahabad High Court the same year. He was nominated to the Imperial Legislative Council for a few months in 1915 to help as an expert in the consideration of the Benares Hindu University Bill.

An eminent educationist, he rendered yeoman's service to the cause of higher education. A Fellow of the Allahabad University since 1888 and its Syndic since 1895, he represented the University in the U.P. Legislative Council in 1904, and from 1906 to 1909, and served thrice as its Vice-Chancellor, the first Indian to be so appointed.

He was actively and intimately connected since 1905 with the endeavours for the establishment of the Benares Hindu University and himself donated a lakh of rupees for the purpose. In view of his experience and in recognition of his work he was installed as the first Vice-Chancellor of the Benares Hindu University in 1916 and held that office with great distinction. He was also connected with numerous other educational institutions.

He was associated with the Indian National Congress almost since its very inception and remained a loyal steadfast constitutionalist in the party till his death. He attended seven sessions and was the Chairman of the Reception Committee at the Allahabad Session in 1910. He used the Congress platform to express his ideas forcefully and eloquently and his financial contributions to the party were considerable.

He was called upon to give evidence before the Royal Commission on Decentralisation in 1907 and before the Royal Commission on Public Services in 1913.

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As an acknowledgement of his immense public services the Government awarded him the titles of Rai Bahadur and C.I.E. and subsequently Knighted him.

Pandit Sunderlal was deeply religious and had the greatest regard for Hindu religious traditions. In his approach to the issue of social reform, he was orthodox and held that the principles of social living and conduct enjoined in the Hindu order were most sound. The social evils were primary due to political subjection and illiteracy and the Hindu social fabric could be restored by enlightening the people through education.

As a necessary step towards national unity, he laid stress on the removal of racial antagonism and praised the Congress work in removing communal tensions. His nationalism was constitutional; his aim was to utilise the imperial connection for India's amelioration.

His professed loyalty to the British rule was, thus, greater association of Indians in Legislatures and the administration, for transforming the character of the bureaucracy, for the extension of franchise and for greater social intercourse between the officials and the people.

Pandit Sunderlal was of the opinion that only large scale industrialisation could make India prosperous, though he was not opposed to the evolution of the village as an elastic and self-sufficient unit of the economy.

Courteous, helpful and unostentatious in personal life, he never took to the British mode of dress and living, retaining Indian manners and way of life. He was a practical moralist and in professional matters a man of honour.

As a constitutionalist, Pandit Sunderlal had identity with the moderate faction of the Congress led by Gokhale and Sir Pherozeshah Mehta, and maintained that India's constitutional development could only be gradual, concomitant with the spread of education, the removal of economic stagnation and the attainment of social progress.

The period of his greatest political activity conceived with the heyday of this school and by the time of his death (1918) the virile nationalism of Tilak and his associates was in the ascendant. His main contribution to national life was in spheres auxiliary to nationalism, notably in education and law.

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Sunkersett, Jugannath (1803 — 1865)

Jugannath Sunkersett, born at Murbad in Thana district in 1803, played a significant role in the promulgation of female education and social reform in Western India.

Jugannath Sunkersett was born on 10 February 1803, in a small town called Murbad, located in the Thana district of Maharashtra. His father, Sunkersett Bubulsett, belonged to the Daiwadnya Brahmin community of Maharashtra. Jugannath Sunkersett's mother's name was Bhavani. He had two brothers, Parashuram and Madhava. He was married to Saraswatibai. They had one son called Vinayakrao and two daughters.

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There is little information available regarding his educational background. However, from his speeches and writings we can surmise that he was fluent in Marathi, Gujarati, Sanskrit and English. His father was a prosperous entrepreneur and his family was quite wealthy.

As a young man he was influenced by Sir Jamsetjee Jeejeebhoy, who was the leading philanthropist of his time. Among his leading contemporaries he had close relations with Verjeevandas Madhavdas, Vishwanath Narayan Mandlik, Dr. Bhau Daji, Cowasjee Jehangir, (Readymoney), K.N.

Cama, Gokuldas Tejpal, Premchand Roychand, Cumruddin Tyabjee, H. H. the Aga Khan and N. M. Petit. He had personal ties with the members of the native Princely families, such as the Gaekwads of Baroda, the Holkars of Indore and the Chhatrapatis of Kolhapur.

He was deeply influenced by the Sanskrit religious texts. He had several prominent British friends like Sir Bartle Frere, the progressive Governor of Bombay, Dr. Birdwood, the Reverd Wilson, Sir Robert Grant and E.J. Howard.

He had a religious bent of mind. He used to worship Shiva every morning and evening. After the worship he would discuss religious practices with learned Brahmins. He contributed liberally towards the construction of new temples at Bombay, Poona, Matheran and Shahapur.

Though a staunch Hindu, he had catholicity of outlook in religious matters. A Parsee like Sir Jamsetjee Jeejeebhoy, a Muslim like Cumruddin Tyabjee, a Jew like Sir David Sasoon, and Christians like Sir Bartle Frere and Dr. John Wilson were his close friends.

He was a great lover of education. We have the testimony of Sir Bartle Frere that Mount-stuart Elphinstone, the first Governor of Bombay, used to consult him on all educational matters.

He was one of the first three Indian members of the Bombay Native School Book and School Society which had been founded by Elphinstone in 1822. During his association with this society its name was changed to the Bombay Native Education Society. When the Government of Bombay created the Board of Education in 1840, he was appointed as a member thereof. He continued to be a member of the Board till his death in 1865.

In the controversy between the Anglicist and the Orientalist he contributed a minute suggesting that the mother-tongue should be the medium of instruction. In this minute we see the seer in him when he posed the question: "In what other language can we educate our women?" He openly advocated the maintenance of the Sanskrit College. Because of his efforts the College was not abolished.

In 1827 Elphinstone retired as Governor of Bombay. A large fund was collected to commemorate his services. As a trustee of this fund, Sunkersett proposed that this fund should be utilised to establish the Elphinstone Institution for secondary and higher education. His suggestion was accepted. This institution later expanded into the Elphinstone High School and the Elphinstone College.

When Sir Robert Grant retired as Governor of Bombay in 1838 Sunkersett put forth a similar suggestion. This time the fund was used to found the Grant Medical College.

He was also instrumental in the establishment of the Government Law College at Bombay. The Government honoured his services to education by appointing him as one of the first Fellows of the University of Bombay when it was established in 1857.

A pioneer in the field of social reform movement, he played a significant role in the promulgation of female education in Western India. As early as 1827, the Scottish missionary, Dr. Wilson, was trying to start a school for girls. He could not get a building to house the school

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in the high-caste Hindu locality. Sunkersett offered him a small house near his mansion. As the school was to be a missionary one, the proposal had to be abandoned because of social pressure.

In 1845 a few Elphinstonians led by Dadabhai Naorojee started the Students' Literacy and Scientific Society. They asked Sundersett for help. He suggested that the Society should start a school for girls. He donated a small house for the purpose. The elementary school of the society established in 1848 is still in the same building. He set an example by sending his daughters to the school.

For over twenty years he was connected with the Bombay Branch of the Royal Asiatic Society. He donated five thousand rupees for buying rare books for the Society's library. He also took a keen interest in the Agro-horticultural Society. But his name will be ever most dearly cherished for his work towards the establishment of the Victoria and Albert Museum and the Victoria Gardens in Bombay. Because of his efforts in the direction, the unique honour of declaring open both these Institutions fell upon him.

The problem of juvenile delinquency in Bombay engaged his attention and in 1850 he helped to open an Industrial Reformatory School. Later on, because of the donation of the Sasoon family, the School came to be known as the David Sasoon Reformatory Institute, Bombay.

In view of his devotion and services to the cause of education, it was only to be expected that after his death, his son, Vinayakrao, should give a large sum of money to the University of Bombay to commemorate his name. The University utilised this amount for the award of the "Jugannath Sunkersett Scholarship" to a student standing first in Sanskrit at High School final examination.

As a leading citizen of the "Urbis Prima in Indis", he endeavoured to modernise Bombay. Through his efforts the Bombay Gas Company came into being, illuminating the streets and houses. He was also responsible for introducing the first railroad in Bombay in 1853. He was one of the first trusties of this railway called the Great Indian Peninsular Railway.

Europeans objected to what they considered the unsightly location of the Hindu crematorium in the heart of the city and agitated for its removal outside the city limits. But Sunkersett disagreed as he knew that the new location would cause hardship to the Hindus, and he successfully opposed any change in its location.

In 1850 the Government created a Board of Conservancy to look after the welfare of the city of Bombay. He was one of the first members of the Board. In this capacity he took a great interest in the municipal administration of the city.

He was the most powerful leader of his time. He used his influence and wisdom to secure for the public political advancement. As early as 1833 he demanded that Indians be appointed as members of the Grand Jury. He pointed out that Indians were capable of working as Grand Jury. This demand was accepted by the Government. This was the first occasion for the people to share in the administration. It may also be noted that this right was earned within fifteen years of the fall of the Peshwas.

Two years after, because of his efforts, a few Indians were appointed as Justices of the Peace, he was one amongst them. The Charter of the East India Company was to be renewed in 1918. He seized this opportunity to secure for Indians a greater share in the Government.

He called a meeting of the leading citizens at his house on 18 August 1852 to discuss the formation of a political association. The persons present decided to call a public meeting of the citizens of Bombay on 26 August. At the meeting an organisation called the Bombay Association was formed with Sunkersett as the President.

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The Bombay Association submitted a petition to Parliament when the Charter Act of 1853 was on the anvil. The Association carried on political activities on constitutional lines.

After the uprising of 1857 the Government of India was transferred from the Company to the Crown. Soon thereafter, the Indian Council Act of 1861 made provisions for the appointment of five Indians to the Governor's Council. He was one of the first five members of the Council of the Governor of Bombay. In this capacity, as a Counselor, he brought in a Bill for restraining gambling in Bombay. He also tried to raise the marriageable age of the Hindu boys and girls. By an Act he improved the position of the adopted children.

Especially a man of culture, he encouraged every cultural activity in Bombay. He was held in the highest esteem by the Governors of Bombay right from the beginning. Whenever the Government proposed to introduce new measures, it always consulted him in the matter. It was seldom that it fell to the lot of a private person to be so consulted.

He enjoyed the unique position of being respected both by the Government and by the people. From his association with the officials and his contributions in the Bombay Legislative Council, it seems that he would have liked India to remain within the British Commonwealth as an equal partner. He would have preferred constitutional means to attain this objective.

In social and educational matters he had a liberal viewpoint which would have taken him towards the goal of liberal legislation. Though a born patrician he always consulted a large number of friends in important matters. This shows that he would have welcomed the rise and growth of democracy in India. Among the public figures of the mid-nineteenth century Sunkersett stands out as one for the most prominent.

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Surana, Anand Raj (1891 — ?)

Anand Raj Surana, born at Jodhpur in 1891, was an eminent freedom fighter, politician and social activist.

Anand Raj Surana was born on 28 September 1891 at Jodhpur in a middle-class Jain family. His father Seth Chand Mal Surana and his mother Baya Bai, were both very popular in their Jain community because of their religious leanings and sympathy towards the poor.

His father though an ordinary shopkeeper at Jodhpur was popularly known as 'kaka' or 'Uncle' on account of his affection for the people of Marwar; and later on he became a popular leader as a result of his successful campaign in 1924, a Dharna or 'Sit-Down strike' with a huge number of his followers to force the Jodhpur Government to impose a ban on the export of cows and other female animals for the slaughter houses at Nasirabad and other places; and also for founding at Jodhpur the Marwar Hitkari Sabha, a Society to campaign for the political rights of the people.

Anand Raj Surana married thrice. Due to the death of his first wife shortly after the marriage he took his second wife and when she too became a cripple due to a disease, he married a third time in 1935. The name of his third and present wife is Santosh Surana by cast Gaur Brahmin and the daughter of the late Pandit Atma Ram Vedi, a retired Chief Engineer of Afghanistan.

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Though during his early schooling at Jodhpur he studied up to the 3rd standard only, he acquired a good knowledge of Hindi and a workable knowledge of English too. He read with keen interest all the available books in Hindi on Jainism and consequently became ardently devoted to his own religion.

At his native place he came into close association with Pandit Jai Narain Vyas and Bhanwar Lall Saraf, the then veteran leaders of the States' people and was influenced greatly by their political thoughts and preachings.

Surana joined the Railway service in the year 1909 as a signaller at Bikaner on a meagre salary of Rs. 12/- per month and rose to the post of the Chief Booking Clark Drawing Rs. 75/- per month from which he resigned in 1923 to devote more time to his political activities. On account of his nationalist views and contact with the Congress-minded people outside Bikaner he was exiled form Bikaner at the end of the year 1923 by His Highness Maharaja Ganga Singh.

After his deportation from Bikaner, Surana returned to Jodhpur where he joined hands with his father Seth Chand Mal who already had organised the people of Marwar for a Political movement against the Princely regime of Jodhpur. Before the movement could gather force the Jodhpur Government struck their blow with the result that Seth Chand Mal Surana alongwith his two other fellow- workers was deported from Jodhpur and Anand raj and his six other political associates including Jai Narayan Vyas were declared as vagabonds with their names entered into Register No. 10 of the police; and consequently they were harassed by the police.

It was because of this miserable condition to which Surana was reduced that his friend Kani Ram Banitia of Bhinasar took pity on him and advanced him Rupees three lakhs to start some business. With this help he opened at Delhi in 1924 the Indo-European Machinery Mart and after earning lakhs from this business, ultimately handed it over to his nephew in 1945.

In 1926 he started the Indo-Europe Trading Company dealing in printing material and machinery with a capital of three thousand rupees. This Company which is now a Private Ltd. Company, with Surana as its Managing director is in a very flourishing condition.

In spite of his business at Delhi, Jodhpur, which he often visited continued to be the main centre of Surana's political activities. In 1929 he alongwith Jai Narayan Vyas and Bhanwar Lall Saraf, was arrested without a warrant. All of them were tried under Sec. 124-A for a treason by a special tribunal.

After the mockery of a trial each of them was sentenced to five years' rigorous imprisonment. In the jail they were treated worse than the criminals, forced to wear prisoners' confinement also. They were released in 1931 before the expiry of the term after the Gandhi-Irwin pact.

After his release Surana was deported form Jodhpur and settled down permanently at Delhi, and there continued to take an active part in the activities of the States' People's Congress and the Indian National Congress. His office at Chandni Chowk became the unofficial office of the States' People's Conference where all the Nationalist leaders of the Indian States under the leadership of Pandit Jawaharlal Nehru used to assemble for meetings and informal discussions.

Then came the historic Quit India Movement of 1942, the mass arrest of the national leaders and the country-wide insurrection of the people. The Kothi of Surana became an asylum of the political victims of Delhi and prominent nationalist leaders like Jugal Kishore Khanna took refuge there.

His *kothi* and office were both raided by the police but Surana managed to escape out of Delhi. An Extradition Warrant was issued to arrest him anywhere in India including the Princely states. To evade the clutches of the police he began his secret wandering entering and remaining underground in different cities

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like Ghaziabad, Meerut, Ajmer ,Udaipur, and specially Jaipur.

After the cancellation of the warrant against him in 1945 he came over to Delhi and as usual continued to take part in the activities of the Congress. In 1952 he contested on the Congress ticket and won with an overwhelming majority a seat in the Delhi State Assembly and acquitted himself well as an M.L.A till 1957.

In 1960 he completely retired from politics, not because he had reached seventy but because he had found to his surprise that politics had mostly become an arena for power-hungry and unscrupulous people. He devoted himself whole-heartedly to the propagation of non-violence, vegetarianism, World Peace and other humanitarian activities under the guidance of the great religious leader of the Jains, His Holiness Muni Shri Sushil Kumarji whom he acknowledged as his spiritual Guru.

He took an active part in, and supported financially, the All world Religious Conferences which were held in India in the years 1960 to 1965 due to the efforts of His Holiness. He supported the Anti-Cow Killing Agitation of 1966-67 and worked as the Treasurer of the Bharat Go-Sewak Samaj.

Surana, formerly a freedom-fighter is now a fighter against human sufferings. He has established a Trust under the name of 'Surana Vishwabandhutva Trust' for rendering help to poor and needly persons. The Trust has also for its aims and objects the spread of the gospel of 'Ahimsa' and vegetarianism, besides providing food, clothing, medical aid and scholarship to orphans, widows and needy persons. He has donated lakhs of rupees to different religious social and cultural organisations in the country.

A man of simple habits, he is intensely devoted to his religion Jainism. Getting up early in the morning after his bath he devotes about an hour to his' Samyik' or the Jain mode of Prayers, and after sunset as laid down by his religion far from taking food he would not even touch water with his lips. Full of sympathy for the people in distress he, on his way to or back from his office would not fail to give a life to any person waiting for a bus on the road.

He is a habitual Khadi wearer a Gandhi cap, jhola and dhoti being his regular dress. He believes in Harijan uplift and remarriage of widows. He says that the salvation of the world lies in adhering to the principle of 'Ahimsa'. His aim in life is prayer through the service of mankind. Nowadays he is doing much to put into practice the schemes of Ahimsa Library, Ahimsa Research Institute and Ahimsa University all sponsored by His Holiness the Muniji.

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Surdas (16th Century)

Surdas was an eminent poet, a saint, a composer of beautiful songs and an ardent devotee of Lord Krishna.

Like many other saints of classical India Surdas was as much a poet as a saint, as much a composer of beautiful songs as an ardent devotee of an incarnation. Like Milton he was a blind poet. Whether he was born blind or became so is not quite clear. But tradition always pictures him as a *bhakta* who is without his physical vision.

Apparently he was a Brahmin by birth, and moved away from his parents when still quite young. He is believed to have possessed psychic powers, especially in locating lost things. But most of all, he could compose a poem at a moment's request.

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When in his early thirties, he came under the influence of Vallabhacharya, the famous South Indian philosopher-saint. It is said that it was this great man who blessed Surdas with Krishna-consciousness. For this he was forever grateful. In some of his songs Surdas makes reverential references to the master, paying unswerving allegiance to his feet.

After his encounter with Vallabhacharya, Surdas began composing the most wonderful lyrics in praise of Lord Krishna. Indeed he is said to have come under the protective care of Krishna. Once, we are told, the blind Surdas fell into a well, but Krishna appeared and brought him back to land.

Sursagar (the Ocean of Sur) is an anthology of his poems. Tradition claims that it originally contained some 125,000 different songs. But even the five thousand or so that scholars have been able to find and attribute to Sur and enough to describe him as a prolific poet. And they all center around the selfsame theme of Krishna: his loves and his marvels, his playmates and frolics, his grace and his compassion. There are also vivid descriptions of village life, of women teasing and consoling, of children playing, of people in festive mood, etc. But Krishna comes in one way or another.

The stories of Radha and Krishna are recited in moving Hindi: their loves and quarrels, their playfulness and erotic intimacies.

> Only after embracing and holding her close to his heart
> He let his beloved go home.
> He caressed her face,
> Immersed with love
> Held her tightly again and again.
> It is one body.
> It is half Radha, half Hari.

In another section of the work Krishna's amorous flights from gopi to gopi are compared (by the gopis) to that of a bee that flies from flower to flower to suck honey. There are similes and metaphors, but also inner meanings and mystical thoughts in most of these poems.

One major impact of Surdas's song was the gradual propagation of the Krishna cult in the Hindi-speaking world. No philosopher discoursing on the *jivatman* and the *paramatman*, no scholar dissecting the significance of the Gita, can have as profound an impact on the masses as the soul-stirring songs of Surdas. His simplicity and directness on themes that touch the heart and uplift the spirit have been enormously powerful in their effects.

Surdas could not have accomplished this by careful planning. He was himself a *bhakta* par excellence, one who was convinced that the path to god realisation lay not in books and through logic, but in love and through devotion. His joys and thoughts were intimately bound to Krishna. Take away Krishna, and everything becomes bleak and without meaning. Nature itself is turned dry.

Often he degrees himself in his worship, attributing to himself the most despicable qualities; and his surrender to Krishna may seem object to the unbeliever. But we must understand that this is the norm in the *bhakti* mode where these are regarded as devise by which one annihilate the ego which is the source of all *Maya*.

Surdas also had a significant effect on the development of the language itself, for he had the gift of wielding its words with incredible variety. Usha Nilsson describes his capacity this way: "Surdas' language is Brij Bhasha at its sweetest and most expressive. He has an inexhaustible store house of expressions and vocabulary. He has enriched his poetic language by taking words from all sources, Sanskrit, Arabic, Persian, and regional languages like Awadhi and Bundelkhandi. The beauty of his language also lies in his ability to take folk or colloquial words and incorporating them into literacy medium. He has also used many prevalent idioms, phrases and proverbs with great effectiveness. His enormous knowledge of life, lifestyles, nature, animals, human sports, all added to his poetry."

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Such was this great mystic called Surdas. Some have stated, and others have rejected, that he was the same as the Surdas who is known to have lived in Akbar's court. Where else but in India can a poet who sings of love be a saint also; and a saint who merges with godhead give a boost to the literature of his people?

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Sureshvara (9th Century)

Sureshvara, Shankara's direct disciples, was the most prominent exponent of Shankara's philosophy.

The hearing of the great sayings of the Upanishads leads to immediate knowledge of the self. Of all Shankara's direct disciples, Sureshvara was the most prominent. He has been identified as a distinguished spokesperson of Shankara. He successfully defended Shankara's system from the attacks of his opponents and elucidated Shankara's fundamental thesis in a clear and concise manner. Virtually nothing is know about the life of Sureshvara.

Tradition takes him to be the direct disciple of Shankara. He flourished in the ninth century. It is believed that in his secular life he was known by the names Mandanamishra and Visvartipa. He was the author of two Vartikas: Brihandaranyakopanishadbhashya (Shankara's Commentary on Taittirty opanishad).

A *Vartika* is a work that examines what is not said clearly in the original work. A Vartika in short performs the threefold function of explaining supplementing and offering alternative interpretations of the original text. Sureshvara, in his Vartikas, attempts to vindicate Shankara's philosophy that Brahman is real the world is false, and that the self is not-different from Brahman.

Tradition maintains that in his earlier days, he had been an avowed follower of Mimamsa, the school that emphasizes the ritualistic aspect of the Vedas, and that he had tried to defend the Mimamsite interpretation of the Vedas in a debate with Shandara that lasted for several days. Shankara defeated him in the debate. Sureshvara accepted the defeat, acknowledged the sarimacy of Shankarite world view, and asked Shandara to initiate him. He then assumed the name Sureshvara, by which he is widely known today.

It is said that Shankara wanted Sureshvara to write a Vartika on his *bhashya*. However, Shankara's pupils objected on the ground that Sureshvara was formerly a follower of Mimamsa and was therefore not competent to do so. Shankara then asked Sureshvara to write an independent treatise or Advaita. This important work, known as Naisharmyasiddhi, is the earliest independent treatise available on Sankara's bhashya. It is much shorter than his Vartikas: it presents the quintessence of advaita Vedanta in a concise manner.

Following Shankara, Suresh are maintains that Brahman or self is the only reality; the world is not real. Brahman is uncolored and beyond human comprehension. However finite mind in its attempt to conceptualize Brahman describes it with the help of language. Language has its source in the phenomenal world; I cannot adequately describe that which trances human perception. Everything in this world is subject to change and destruction except the self. Indeed the very conception of change and destruction prepossess the self.

According to Shankara, Brahman and *atman* (self) are identical from the standpoint of reality. The self is self-luminous; it is not revealed by any other means; it reveals other objects. It is eternal consciousness, absolute, and unconditioned. Like Shankara, Sureshvara contends that thought the self in itself is free,

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the attributes of the not-self are superimposed upon it on account of ignorance. This superimposition takes various forms. When I say "I man black," I superimpose the attitude of the body on the self. Similarly, when I say, "I am blind", I superimpose the attributes of the sense organ on the self.

Sureshvara maintain that the self is distinguished from the non-self on the basis of the following three criteria: (1) the self being of the nature of consciousness is self-established, (2) the self is devoid of attributes, and (3) the self is immutable; it does not originate and it is nor subject to destruction. Not-self, or the multiplicity of names and forms that manifests in the world is only apparent. The world is rooted in *avidya*.

The term avidya, which has been variously translated as "ignorance", nescience,' and illusion, is one of the most important terms in Shankara's philosophy, and it plays an equally important role in Sureshvara's philosophy. This concept accounts for the apparent diversity of the world. Advaitins maintain that Brahman or reality is one, and the multiplicity of names and forms, the experience of diversity that we undergo, is due to avidya.

This gives rise to an interesting problem. If avidya creates the apparent world. Whose is avidya? Nescience or ignorance of someone about something and must have a locus or substratum is which it resides, and it must refer to some object.

The question regarding the locus and the object or content of avidya became one of the central issues between the two main post Shankara Schools. Both the schools agree that Brahman is the object or content of avidya. However, they vary regarding the locus of avidya. The Vivarna School, which follows Sureshvara, maintains that Brahman is the locus as well as the content of avidya. The Bhamati School, which follows Vacaspati (see the chapter on Vacaspati Mishra in this volume), maintains that the locus of avidya is *jiva* (finite individual), although its content is Brahman.

Sureshvara argues that although the real self is forever free, pure, and luminous, it is caught up in all appearances, because of its erroneous identification with the not-self. Avidya is the root cause of this erroneous identification. Since this is the case, the not-self, being itself a product of avidya, cannot be taken to be its locus or support. To say ignorance exists in that which is of the nature of ignorance is meaningless.

Additionally, avidya precedes not-self. It is absurd to claim that what ever is logically and causally prior can be located in its result. According to Sureshvara, there are only two categories of human experience, the self and the non-self. Since the not-self alone can be and is its locus.

Sureshvara disagrees with Vacaspati's objection that since Brahman of self is of the nature of knowledge, it cannot be the locus of avidya. This objection, says Sureshvara, is based on a confusion between the apparent and the real. He reminds his readers that from the standpoint of Brahman or self there is no avidya at all; it does not exist. The self is said to be knowledge, not from the phenomenal standpoint but from the standpoint of reality. Thus, no contradiction is involved in claiming on the one hand that the self is the locus of avidya and that it is knowledge on the other.

For Sureshvara, Brahman or self is not only the locus of avidya, it is also the object or content of avidya. Since ignorance is ignorance of the real nature of the self that transforms itself into the knower the known, and the resulting knowledge, and since Brahman or self is regarded as the manifold world of names and forms and forms and since there is no other object regarding which ignorance is possible, it is obvious that Brahman is also the object of avidya. Thus, for Sureshvara, Brahman or self is both the locus and the content of avidya.

Sureshvara concurs with Shankara in the conviction that an aspirant in quest of Brahman-knowledge must possess certain qualifications

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in order to be eligible for such a study. There are four qualifications: (1)discrimination between the eternal and the noneternal; (2) non-attachment from the results of the actions; (3) development of virtues such as calmness, restraint, forbearance with-drawal, concentration, and faith; and (4) a longing for *mosksha* or release.

After the mind is prepared, the aspirant should go to a qualified guru (teacher) who is well established in Brahman to learn the import of the Vedanta teachings. This part of the training consists of three steps: (1) hearing the Vedantic Texts, the texts that teach the unity of Brahman and the self; (2) understanding these texts with the help of reasoning so that all the doubts about non-duality are removed: and (3) maintains on what has been heard and ascertained through rational reflection.

Among the followers of Shankara there is lot of controversy over which of these three step is the most important. Of the two main post-Shankara schools, the Vivaran, which follows Sureshvara, maintains that hearing the Vedantic text leads to the immediate realization of Brahman. On the others hand, the Bhamati School, following Vaspati, maintains that continued meditation called *prasankhyana* leads to the realization of Brahman.

Sureshvara rejects Bhamati's contention in this regard as well. He upholds that just as a person who mistakes a stump of a tree for a human being. When told "This is not a human being but a stump," realize his error, so the instruction "Thou art that" removes the aspirant's notion of finitude and manifests the self as Brahman. There is no time gap between the rise of knowledge and the removal of ignorance. This is not an instance of meditation, but rather a case of right apprehension. Thus, for Sureshvara, great sayings of the Upanishads. Such as "Thou art that" are the primary means of the immediate knowledge of Brahman.

Sureshwara maintains that although reasoning based on the scriptures helps the aspirant discriminate between he eternal and noneternal, the removal of ignorance that tides the real nature of the self is effect through hearing. Sureshvara reminds his readers of the story "Thou art the tenth" to illustrate how by listening tot he scriptural great saying. "Thou art that, the aspirant realizes Brahman.

Once ten young man left home on foot to go the another village. They had to cross a river on their way to their destination the river was flooded and looked difficult to cross. They decided to wade the swollen stream. Upon reaching the other side of the river, one of these ten young men counted the number in the party in order to make sure that all of them were safe and found to his charging there were only nine. The second one counted the number in the party with the same result. A passerby saw that each of them had counted the people in the party excluding himself and pointed out to each one "Thou art the tenth, "Thou art the tenth."

For Sureshvar, "Thou art that" conveys tot he seeker the right knowledge of the self immediately Sureshwara reiterates this view in all three of his major works. *Brihdaramyakopanishadbhashya* Vartika. *Naishkarmyasiddhi*, and *Taittiryopanishadbhashya* Vartika. Although for Sureshvara the great saying and no the mind, are the primary means of the direct knowledge of Brahman, he does recognize that mind is an important aid to verbal testimony in the realization of the self, Reflection and meditation remove the obstacles from the seeker's mind and prepare the finite individual to receive immediate knowledge through hearing Brahman.

Another important session that occupies Sureshvara's attention deal with the status of the Jiva after liberation. Does the jiva (finite individual) after liberation becomes one with *Ishvara* or Brahman?

The jiva (finite individual), for Advaita, is both real and apparent his real so far as atman is its ground: It is an appearance so far as it is

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identified with a body: To explain the status of the jiva in the phenomenal world, Shankar suggested two theories: (1) pratibinba *vada*, or the reflection theory, and (2) *avaccheda*-vada, or the theory of limitation. For the reflection theory, the jiva is a reflection of Brahman in the mirror of avidya. For the limitation theory. Out he other hand, jiva is Brahman limited by avidya. The first was the theory followed by the Vivarana School and the Second was the theory followed by Bhamati.

For those who maintain that jiva is a reflection and Brahman simply a prototype of that reflection, the reflection is as real as the prototype (*bimba*), since it is, in essence, the same as the prototype. This is the unique feature of this theory. According to this theory, liberation is articulated in terms of the identity between jiva and Brahman. One attains that identity: thereupon one becomes a reflection of at man.

Sureshvara advocates what is known as *abhasavada*. This view is very similar to the reflection theory, with one exception: In this interpretation the reflected image is not as real as the prototype. The reflected image is in fact different from the prototype and is indescribable either as real or as unreal. Pure consciousness reflected in avidya is Ishvara (God). and the pure consciousness reflected in the mind is jiva. Ishvara and jiva as reflected consciousness are different from the prototype and are indescribable either as real or unreal. Thus, whereas according to the reflection theory on attaining identity one realizes that one is essentially identical with the prototype, in Sureshvara's theory the empirical world of names and forms is instantaneously sublated on attaining identity and Brahman shines in its pristine purity as the sole residue.

Sureshvara was the first to expound abhasavada. This theory ample scope for the Advaitins to reconstruct issues surrounding Shankara's theory of the status of the finite individual. The fact that the Vivarana School of Advaita follows the line of thought developed by Sureshvara testifies to his importance in the history of Advaita. Although he was not prepared to compromise on the basic non-dualist perspective of Shankara, he does stress the importance of reconciling the different modes of interpretation. Almost every important philosopher on Advaita resorts to Sureshvara at crucial points, either to vindicate his own position or to criticize other views.

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Surya Devi (8th Century)

Surya Devi, daughter of Raja Dahir of Sindh, was captured by Mir Kasim.

In the eighth century, the sword of Islam moved fast from its base at Baghdad under the Khalifa. One of his representative military commanders, Hajjaj annexed territory after territory in the east. After many repulses in Sindh, Hajjaj's relation, Mir Kasim succeeded in defeating Raja Dahir of Sind.

He captured a large booty including the Raja's wife and two daughters named Surya Devi and Parimal Devi and sent them to Hajjaj who despatched them to the Khalifa. The girls were consigned to the Khalifa's harem to be presented to him on a suitable date.

One night the Khalifa ordered the two girls to be brought in his presence. When he saw them, he was struck by their beauty and ordered the attendant to leave the elder one. But before they were separated one of them addressed the Khalifa, "I am not fit for the bed chamber of the Khalifa because Muhammed-bin-Kasim

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dishonoured us both before sending to the Khalifa and he ordered that Muhammad-bin-Kasim be wrapped up in the raw hide on an ox and sent to the capital.

When the mandate reached Kasim at Udhapur, he directed the officer to carry out the order. Kasim was wrapped in raw hide, put into a box and carried to the capital. The Khalifa directed the box to be opened in the female apartment. He called for Dahir's daughter and said, 'Come and see how supreme are my commands.'

The girls came forward to look at Kasim, recognised the dead body and raising their hands, praised the Khalifa. They then said 'Kings of great justice should not proceed hastily in perilous matters, nor act precipitously upon the information of friends of enemies'.

On the Khalifa's enquiry as to what the meaning of those words was they replied "we raised the charge against Muhammad-bin-Kasim because he slew our father, plundered his kingdom and wealth and sent us as prisoners to a foreign land. The king in his anger did not weigh our words but issued the fatal order. The truth is this man's hands never touched the skirts of our purity. Our object was to revenge our father and so we made this accusation. Our wishes have been fulfilled but there has been a serious failure in the king's justice."

The Khalifa was overwhelmed with grief. According to Mir-Masum, the historian, 'the fire of anger burst from the furnace of the Khalifa's harem and he ordered the two girls to be tied to the tail of horses, taken round the city and thrown into the Tigris. But according to the author of *Chachanama* whereas Kasim was seized, fettered, imprisoned and tortured to death with Khalifa's sanction, the two girls were bricked between the walls.

Whatever the version the fact remains that the girls were brave and were fired with patriotic zeal—of course, their patriotism should be judged in the light of the then prevailing thoughts.

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Sushruta (2nd Century B.C.)

Sushruta is regarded as an eminent scientist and the originator of the science of surgery in Indian medicine.

Susruta is the greatest surgeon of Indian history. His Susruta Samhita is a rich source of information on surgery practiced centuries before Christ. Besides, it also contains surgical experiences of older surgeons and scattered facts of the vast range of Vedic literature e.g., classified surgical operations grouped under heads such as extractions of solid bodies (*aharya*), excising (*bhedya*), incising (*chhedya*), probing (*aishya*), scarifying fluids (*visravaniya*). Susruta lists 125 instruments for conducting operations. But he had an open mind and permits surgeons to devise new instruments depending on exigencies of which they would be the best judge.

He have investigated the works associated with his name are of divided opinion as to his era and place of work. The *Mahabharata* mentions him as a son of Rishi Vishwamitra, which does not help locate him in history. Some have maintained that he lived before the 3rd century, others that his date is somewhere around the middle of the 4th century with such a wide range of periods propounded by serious searchers the best one can do in reference to his birth is to place a question mark after his name.

We know just about as much about Sushruta, the man. He is said to have obtained his instruction in medical science from no other than Dhanvantari who is as mythological a

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figure as one can be. Dhanvantari is reported to have emerged from the Ocean when the gods and the demons churned it for extracting ambrosia from it, and to have himself received the medical lore from Indra (a Vedic deity) to whom it came form the great Brahma himself via the Aswins and Prajapati (other ethereal entities). Such genealogies for scientific knowledge may have been awe-inspiring in a different age. But it leaves us cold in historical investigations.

Sushruta's name has survived only because Nagarjuna wrote a treatise, attributing its contents to Sushruta, and presenting there in the various steps by which the information had trickled down to the master. It sounds like an honest attribution of credits to the originators.

This work known as Sushruta Samhita, is a rich source of ancient Hindu medical theories and practices. Even ignoring its legendary dimension it is a significant revelation of the spirit of scientific inquiry and prevalent in the Sanskritic age of classical India.

For the Sushruta Samhita is no simplistic compilation of old wives' tales. It is a systematic treatise on medicine and exhaustive (for those days) presentation of the myriad aspects of health and disease with particular emphasis on surgery of which Sushruta was the unsurpassed master.

Here are to be found not only the drugs and the herbs of ancient medical lore but the framework and philosophy which guided the physician. Aside from hygiene and public health there are also discussions on the relevance of the seasons and the nature of the self. And there are detailed references to the organs in the body.

The Ayurveda, as the Sushruta Samhita conceived it was not only a subsection of the Atharva Veda, but had been composed by Brahma "even before the creation of mankind." He thought it "prudent to divide (its thousand chapters) into eight different branches...." These bear the following names and contents:

(a) *Shalya tantram* (techniques of surgery);
(b) *kaya chikitsa* (treatment of general diseases);
(c) *bhuta vidya* (knowledge of ailments resulting from evil forces);
(d) *kaumara bhritya* (on bringing up children);
(e) *agada tantram* (treatment of poisonings);
(f) *rasayana tantram* (science of rejuvenation); *vajeekarna tantram* (secrets of enhancing sexual potency).

Of these, surgery is reckoned as the foremost and the most ancient. It is claimed that "it contains all that can be found in the other branches of medicine." The author goes on to extol his favourite subject by saying that it "is a source of infinite piety, imparts fame and opens the gates of heaven to its votaries, prolongs the duration of human existence....etc."

Indeed one of the most impressive features of Sushruta's work is the long list of surgical instruments it discusses. Careful instructions are given on bandaging wounds and nursing ulcers. The author speaks of forceps and tongs, syringes and bougies, razors and pincers, needles and hooks, of all shapes and sizes, and for all needs and emergencies; and he explains the techniques of incision, excision, scarification, extraction, etc.

Susruta prescribes certain precautions which should be observed before and after operations. The patient should be asked to take light refreshment in all types of operations excepting that of the mouth in which case he should fast before the operation. Further, the room should be fumigated with the vapours of white mustard, *nimvo* leaves and resinous gums of *sal* trees. He also gives elaborate instructions in regard to care and general management of the patient after operations.

The work includes extensive discussions on diseases of practically every part of the body, from the nose and the throat and the eye to the

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ear and the skin and the generative organs. It notes the symptoms of various ailments, and prescribes medicine and food for the patient.

Yet, it would be naive to claim (as some enthusiasts tend to do) that Sushruta is the last word in medicine. Any intelligent and well informed reader can discover in it all the limitations of an ancient world view; such as that the diseases of infancy are due to the influences of malignant stars or demons...," that a concoction of gold, lotus seed, milk and honey or "gives a favourable turn to one's fortune," that if a man lubricates his sole with clarified butter boiled with eggs or the testes of alligators...he would be able to visit a woman with undiminished vigor so long as he does not touch the ground with his feet," etc.

Surgery had advanced to great heights in ancient India. The surgeons conducted even plastic surgery. Doctor Hirschberg observes, "The whole plastic surgery in Europe took a new flight when these cunning devices of Indian workmen became known to us". The transplantation of skin flaps is entirely of Indian origin. Susruta first successfully demonstrated the feasibility of mending a clipt ear-lobe with a patch of sensible skin-flap scrapped from the neck or its adjoining parts.

Similarly he could reduce hernia and ruptures, remove haemorrhoids and fistula and perform abdominal sections. His treatment of intestinal complications is interesting. He says that in case of injury to intestines, 'the protruded part should be gently replaced by following with the finger', and if need be the surgeon should enlarge the wound by means of a a knife. The cases of severance had their own original approval. Susruta in such cases advised holding together of intestines by applying living black ants to their ends and cutting of their bodies (leaving only heads) to serve the same purpose which now an animal tissue like catgut serves. The intestine in the abdominal cavity and the external opening should be stitched and properly dressed.

Susruta also gives instructions in regard to perineal incision for lithotomic operations. In cases to operations of kidney, bladder and urethra, Susruta wants the surgeon-physician to take note of colour of the urine or if a stone is to be removed from urethra, to do so with the help of Anuvasanam, etc., failing which the penis should be cut open and the concretion extracted with the help of a hook.

In Susruta's time a surgeon had to attend to soldiers wounded in the battle-field and in order to localise the shafts of arrows embedded in the body and to ascertain their exact location he makes a mention of medical plasters. Sometimes limbs had to be amputed, and fractures and dislocations set right. The patients were given medicinal wines as anaesthesia. Opthalmic diseases received close attention of the surgeons.

Susruta discovered the art of cataract crouching and held that of the 76 types of opthalmic diseases, 51 were surgical.

Susruta's contribution to practical midwifery is quite remarkable. He describes turning, flexing, gliding movements, application of forceps in difficult labour cases and other obstetric operations involving the destruction and mutilation of the child. Caesarian section, he advocates, should be effected only in hopeless cases of obstruction i.e., where the proportion between the child and maternal passage is defective and plasters and fumigation will not help natural delivery. Susruta also gives direction in respect of management of puerperal state, lactation and management of the child and choice of a wet nurse.

A practical surgeon that Susruta was, he advocated the indispensability of dissection of dead-bodies by a student of surgery. "Without practice he is like a one-winged bird that is incapable of flight. The pupils should train their knives repeatedly first on natural and artificial objects resembling the diseased parts of the body before undertaking an actual operation." The quartered sacrificial arrivals afforded

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excellent materials for the framing of comparative anatomy. But Susruta makes a mistake in his statement that the body has 300 bones and this has been variously explained by his supporters.

Susruta writes about conception, birth and medicines also. It has ever been a man's curiosity to know in advance whether the child to be born will be male or female or that a woman can plan in advance to have a child of the desired sex. Susruta throws light on this subject and suggests snuffing of herbs and rules of diet and conduct. Surprisingly he propounds the theory that in exceptional circumstances, even without sexual union an unfertilised ovum may give rise to a perfect offspring—in this he approximates the present day theory of parthenogenesis.

Like Charaka, Sursuta also accounts that imbalance in *tri-doshas* leads to disease. For therapautical purpose he lays stress on diet, use of medicinal oils, metals, besides hygiene and public health. He also deals with hydrophobia, snake-bite and poisoning. Students of the Ayurvedic system are of the view that he was the first medical man to show that in colitis, goat's milk is an efficient agent to check the ferment in intestines and the close contact with goat a powerful auxiliary agent in curing tuberculoses pthisis.

Nothing certain about Susruta's time is known. However most historians place him in 2nd century B.C. and are of the opinion that he came from the sub-Himalayan region. A fantastic theory has been advanced by Dr. Hass that Susruta was not of Indian origin. He says "Susruta is the Indian adaptation of the Arabic name Suqrat which is a confusion with Buqrat, the Arabic corruption of the great name Hippocrates and that the Kasi of Susruta is actually Cos, the birth place of Hippocrates." Such a great surgeon was Susruta that Westerners have tried to distort names to claim that his origin was Western.

Judged in its historical context, Sushruta's work reflects a sophisticated level of medical practice in ancient India, and also a correspondingly advanced technology and craftsmanship for the manufacture of the many surgical instruments it refers to. It certainly compares very favourably with contemporaneous medical explorations in other civilisations of the ancient world.

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Svapnastha (1913 — 1970)

Svapnastha, born at Rejkot in 1913, was an eminent Gujarati poet and progressive writer.

Svapnastha full name Laxminarayana Vyas, was born at Rejkot, and spent his childhood in the literacy atmosphere of his family. He studied formally only up to Matriculation, but enriched his inner life by reading widely the works of Indian as well as foreign masters. For sometime, he swerved as a clerk in a firm.

He then went to Bombay and worked as a journalist until he was offered a job in the publicity department of the USSR, Delhi. He persevered in spite of all adversities and maintained his poetic integrity. He wrote many books, but his fame rests chiefly on his poems.

He wrote under the impact of Communism, but he also came under the influence of Rabindranath Tagore. He was essentially a humanist. He is regarded as one of the finest lyric poets in Gujarati. Love is the dominant theme of his poetry and, as a poet, he is interested in revealing the human psyche. He wrote his poems in the tradition of the folk-songs of Saurashtra.

Ravanhattho is a collection of his lyrics, and many of them sing of universal love. 'Dhartine' is a long ambitious poem in more than a thousand lines, tracing the evolution of human society. 'Achala' is another long

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narrative poem which tells the tragic story of youthful lovers.

Svapnastha published two surrealistic poems also -'Vinashna ansho' and 'Maya'. Both these poems philosophinse on life in the context of human predicament. *Gitotsav* contains songs which can also be performed, as they are akin to the form of opera. *Ajanpani madhuri* (1941) is an outstanding collection of poems. 'Anand che' expresses immense joy in life.

'Mehula' is another characteristic poem which portrays the gloomy scenes of the drought-stricken earth. This volume is a record of both happy and sad memories of life. *Dinrat* and *Dhunina pan* are collections of short-stories depicting the miseries of the poor. These tales express the writer's progressive social attitude. *Sodha* and *Johnnvi* are novels.

The first describes an intense love affair in which tragedy is caused by one's craving for physical love. The other deals with a love story that develops round the Freedom Movement. His other works are *Punamna poyana*, (translation), *Patato jamano, Rhovayeli duniya, Marxvad mool ane sartatva* (translation) and *Chirviraha* (selected poems with an introduction by Umashankar Joshi).

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Swayambhu (8th — 9th Century)

Swayambhu, born in 785, was an eminent Jain saint and poet.

In the galaxy of Jain poets who wrote epics in Apabhramsha the most luminous name is Swayambhu. We have no definite knowledge about the date of his birth, but both Nathuram 'Premi' and Rahul Sankratyayan fix it around AD 785/790.

Swayambhu's father Maruti Dev too was a fine poet of Apabhramsha, and in a sense Swayambhu inherited poetic excellence. He is known best for his two works, *Paum chariu* (Padma-charita) and *Ritthinemi chariu* (Arishtanemi-charita).

The former is an epic based on *Paum chariu* of Vamal Suri, written in Prakrit, and Padmacharitam of *Ravisen.* Swayambhu, explaining why he undertook to write his epic, said that he did so in order to dispel of a number of false notions prevailing among people about Rama's character and conduct.

Divided into five cantos, it is a magnificent epic testifying to Swaymabhu's poetic genius and his command of language. Though written in Apabhramsha, its language is quit close to old Hindi.

In *Ritthinemi chariu* the poet has presented the life and deeds of the 22nd Tirthankar, and the story of the Kauravas and Pandavas in an epic style. The impact of *Harivansha purana* is clearly visible on this work. The whole book is divided into four cantos.

The poet has not followed the prevalent version of the *Mahabharata;* instead, he has transformed the characters and changed the story in conformity with the precepts of the Jain religion.

There is another work assigned to Swayambhu. It is *Swaymbhu chhand,* a book of prosody in which Prakrit and Apabhramsha metres have been defined and elaborated. It is said that he wrote two other books, but they are no longer available.

Swayambhu's son Tribhuvan too was a brilliant poet who added certain portions to his father' works, besides writing independent works. On the whole, Swayambhu's contribution to the Apabhramsha language and Jain literature is immense.

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Swami Anand (1887 — 1976)

Swami Anand, born in Bombay in 1887, was a powerful Gujarati prose writer and biographer.

Swami Anand was a powerful prose writer and biographer. He was brought up and educated at Bombay, and had a good command of both Gujarati and Marathi. He renounced the world during adolescence and adopted the name Swami Anandnand. He was well-acquainted with the classical and folk Gujarati literature as well as Marathi and Sanskrit works.

He was also influenced by such thinkers as Emerson, Whitman, Aurobindo, Coomaraswamy, Sister Nivedita, Vivekanand, Ramatirtha and Max Muller, and his mind was further enriched by his close contact with Gandhiji, Sardar Patel and Rajendra Prasad. Apart from Gujarati, Marathi and Sanskrit, he was also proficient in English, Hindi and Urdu.

Swami Anand's writings include original works as well as translations and adaptations. Apart from literature, he wrote several books on religion, science and social problems. He was very particular about language which indicated his elegant taste and independent personality. Among his works in Gujarati are: *Kulakathao* (1966), *Dharatinum lun* (1969), *Santona anuj* (1971) and *Naghrol* (1975), all collections of biographical essays.

Some essays in *Anant kala* (1967) reveal Swami's reflective attitude towards nature, spiritualism, and men who determined his course of life. His view of life, which showed his devotion to truth and non-violence, was shaped by Gandhiji. His language has the vigour of a dialect, and is both picturesque and dynamic.

His character-sketches are unforgettable. His writings expressing his broad- based religiosity are *Ishunun balidan* (1922), *Ishu-upanisad* (1973), *Ishu-Bhagavat* (1977), etc. His works on Sarvodaya are *Sarvodaya samajni vicharana* and *Duniyani mahasattaona ghor sangharsh.*

His works dealing with the progress of science *vis a vis* the future of man include *Manavtana veri* (1966), *Navalan darshan* (1968), *Santovo falo* (1978), *Ardhi sadi sudhi sangrateli bhashasamagrilu prasad*, and an encyclopaedic work *Luni mudi* (1980). *Baraf raste Badrinath* (1970) is an interesting travelogue.

He has also written his autobiography which is unpublished. A selection from his writings has been brought out under the title *Dhartini arati* (1977) by Mulshankar Bhatt. Swami Anand took to writing in the latter part of his life, and within a short period he produced works that established him as a powerful prose writer and biographer.

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Swami Sivananda (1887 — 1963)

Swami Sivananda, born in Pattamadai in 1887, was a remarkable Hindu saint, scholar and founder of the Divine Life Society.

Swami Sivananda was born in Pattamadai in an orthodox Brahmin family where Lord Shiva was worshipped everyday, and given the name of Kuppuswami at birth. He was a descendent of Appaya Dikshitar of the 16th century, a great Sanskrit scholar and author of many exposition on sacred texts who was regarded as an incarnation of Siva.

Kuppuswami was a bright and inquisitive student. He was attracted to Shakespeare and Macalualy in high school, but eventually to a medical career. He excelled at the Tanjore Medical Institute, often helping out students

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senior to him. When in his early twenties, he initiated a medical journal, called *Ambrosia,* which ran for four successful years.

After a brief stint in Madras, working as a pharmacist, Kuppuswami sailed to Malaya in search of better prospects. There he worked in hospitals, tending to the poor and the needy with great commitment. He won the love and esteem of all he served. He was active and successful. He read extensively, from religious texts to medical publications. He wrote articles for the newspaper. And he found time for bicycling and *bhajans* also.

Then, gradually he began to wonder about it all: about the meaning of life and happiness, about comfort and pleasure, about death and God. He grew tired of the routine existence. He left all his possessions in Malaya and returned to India.

At the age of thirty three, he renounced the world. He went to Varanasi where he experienced a vision of Siva. And he took up a long pilgrimage, visiting many centres of famous saints, taking the train sometimes, walking for miles at other times. After a year of such spiritual wanderings, he finally reached Rishikesh in 1924. Here he found a Guru who initiated him into monastic life.

He drank deep of the serene beauty of the Himalayan environs. He climbed the mountains and reached Kailas and Lake Manasarover. He spoke to groups large and small, conducted *bhajans* from place to place, undertook another long trip to holy shrines, reaching all the way to the South of India, and was back in Rishikesh spreading his godly joys to all around him. His name and fame reached far and wide. They referred to him as Bhagvan and as an incarnation of Siva, compared him to Christ and Buddha.

By now he had become Swami Sivananda. In 1936 he founded an institution, called the Divine Life Society, with the aim of disseminating "spiritual knowledge throughout the world..." It has grown into a vast network with some three hundred branches in many countries.

Its activities include publication of books and magazines on spiritual themes, giving yoga lessons, training monks for service, conducting devotional gatherings, etc. Sivananda authorised scores of books on religious topics, ranging from the significance of festivals to the message of the Gita.

Sivananda was a practising Yogi of the modern era. He expounded the philosophy and the relevance of yogic life in a world of troubles and turmoils. He taught his disciples how to achieve the inner peace that so often eludes most of us. All this he did by his own exemplary life and through his many writings.

The visitors to his ashram grew in numbers. People came from every part of India, and also from Europe, the Americas, and South East Asia. He established the Yoga Vedanta Forest University, with courses and a printing press, a general hospital was also attached to it.

Sivananda was a broad-minded, spiritual leader who tried to integrate whatever is best in all the religious traditions of mankind. His message was an ancient in India as it was simple "The goal of human life of self realisation man in his essential nature, is an ever-free, ever-pure, ever-perfect, immortal, spiritual being."

In 1950 Swami Sivananda made a whirlwind tour of India and Ceylon during a three month period. Thousands of people thronged to get a glimpse of him at every stop. In 1953 he convened a Parliament of Religions at the Forest University. According to one enthusiastic commentator, "it was for the first time in the history of this country that such a congregation of distinguished men and women from different parts of the world took place on the soil of India." He went on to add that "this parliament will...be appraised by the world's philosophers and other intellectuals as one of the greatest achievements of the twentieth century."

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Sivananda was a remarkable Hindu saint. Like Vivekananda and Sri Aurobindo, he was very literate in English, he was perhaps the only medical doctor turned a saint in modern times (unless we count Albert Schweitzer in the category). He included Moslems and Christians, Sikhs and Jains, in his worships and sang with joy and conviction, the names of divinity as conceived in the various religions.

He freely made up songs in English, singing them to standard Hindi *bhajan* rhythms. He invariably radiated a sense of the positive, and inspired confidence and enthusiasm in people who came to see him. He shunned metaphysical obscurantism, speaking and writing in a style that was intelligible to the common man.

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Swami Vivekananda (1862 — 1902)

Swami Vivekananda, born in 1862, was a great international messenger of Hindu insights. He was the force behind the Hindu Renaissance among the English educated classes in India.

This great Bengali, who was to become an international messenger of Hindu insights, was born as Narendra Nath Dutta. He was a bright student, endowed with an inquiring and doubting mind. He was attracted to he Brahmo Samaj, and began to wonder about God from an early age. But none of the clear thinking scholars of the Brahmo movement could affirm to young Narendra Nath that God had made His existence apparent to them beyond a reasonable doubt.

On the other hand, the saint Ramakrishna did not have the slightest doubt as to His existence. Indeed, unlike the Brahmo preachers, Ramakrishna had seen God himself. This deep felt faith of the saint appealed to the young searcher more, and he adopted him as his Guru.

Narendra Datta now changed his name to Vivekananda, and became a powerful spokesman for Ramakrishana's revelations. Nurtured no less by the thoughts and writings of Western philosophers and acquiring competence and eloquence in the English language, Vivekananda set out to preach to the world at large.

In the Parliament of Religions, held in Chicago in 1893, which he attended as an exponent of Hindu visions, Vivekananda made such an impact as a speaker and man of wisdom that one newspaper unabashedly noted: "After hearing him, we feel how foolish it is to send missionaries to this learned nation." He was called " an orator by divine right," and declared as " the greatest figure in the Parliament of Religions."

From the U.S., Vivekananda went to England to tell audiences about Hinduism and the philosophy of the Vedanta. It was during this trip that Margaret Noble (later Sister Nivedita) became his disciple.

Vivekananda was elated by India's spiritual strengths, but no less aware of her material backwardness, especially when compared to the Western nations. He realised that the West needed the broad religious sensitivity of Hinduism, but also that India could benefit much from the scientific advances of Europe.

He was also acutely aware of the painful chasm between the highest spiritual ideals of the Hindu world and some of its appalling practices. India may have reached lofty spiritual heights, but she could take some basic lessons in common sense ethics.

But Vivekananda was against the wholesale acceptance of Western values. This,

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not only because it would uproot and eventually destroy his own Hindu culture, but equally because he was convinced there was enough wisdom and insight in Hindu heritage to permit the much needed changes. He declared there was nothing in the scriptures to ban the lowest castes from reading those scriptures, that it was not sinful to touch the untouchable, and that the remarriage of young widows was not a great sin.

Not a Brahmin himself, Vivekananda was totally against casteism, especially the exploitation of the lowest caste that the system always implied. Already in the closing decade of the nineteenth century he not only called for greater equality among humans in a society, but foresaw that the exploitation of the under-privileged classes would not last for long.

He developed an interesting idea of a cycle in Indian history. First there was the rule by the Brahmins, then by the Kshatriya and finally rule by the Vaisyas it would follow that the next stage would be rule by the Surdas (labourers). Though he did not express it as such, this would correspond to a (Communist) revolution of the proletariat!

But Vivkananda never lost sight of India's perennial spiritual yearnings, He wrote and spoke on Vivekananda philosophy, on the immortality of the soul, and on Brahman. "India is immortal if she persists in her search for God', he said. What was important was never to lose sight of that striving for self-realisation yet to do so in the midst of service and commitment.

Indeed, Vivekananda was so inspired by the grand ideas of Hindu thought and culture that while deprecating the abominable practices of the society, he also encouraged conversion to Hinduism: an idea that had not been there in the religion for many long centuries and which had been provoked by the conquests of Christian missionaries. For this, he established the Ramakrishna Mission in 1897 which was to grow into one of the most effective organs for the propagation of Hindu dharma throughout the world.

Monks of this movement had not only to undergo training in Hindu philosophy and practice, but also do social service. Indeed he insisted that service to the needy (who were referred to as *daridra narayana*: Narayana as the poor) should be the most important of the many other undertakings of the Mission, such as education, medical service and relief work. "Your duty is to serve the poor and the distressed, without distinction of caste or creed, " he declared. To him God could be found only by serving fellowmen. All this was new in the Hindu mind of those days.

The various Ramakrishna Missions all over the world, the Belur Math in the outskirts of Calcutta, as well as his numerous inspired writings, have made this remarkable man who sadly died at a very young age, immortal in the history of Indian heritage.

Vivekananda interpreted Hinduism not only as the Mother of all religions, but as an all-embracing system of beliefs and practices in which the *bhajan* singing bhakta as well as the skeptical agnostic had a place, where thought and action, doubt and faith, all would be accommodated. He was the force behind the Hindu Renaissance among the English educated classes in India.

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Swamikal, Sree Narayana Guru (1854 —1928)

Sree Narayana Guru, born at Chempazhanthi village in 1854, was a great socio-religious reformer of Kerala.

Sree Narayana Guru, after whom the strong and powerful S.N.D.P. organisation flourishes all over Kerala, and even outside Kerala, was born on 20 September 1854 in Viyalvarath house, at Chempazhanthi village in the taluka of Neyyantinkara. His father was Madan Asan and his mother Kutty, who had both

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beauty and sensibility. Madan Asan was a farmer "instructed in Sanskrit, Astrology and Ayurvedic medicine". The family was of the lower middle class type and belonged to the Ezhava caste which was considered "Untouchable" in those days by the so-called caste Hindus.

Narayana's education began in the primary school run by Chempazhanthi Mootha Pillai. Even while he was studying in the primary school, the boy had to rear cattle and plough the field. But these difficulties never stood in the way of his acquiring knowledge. Thus, he learned Sanskrit from Kummampalli Raman Pillai Asan. (Some biographers say that it was Puthuppalli Raman Pillai.)

Here Nanu (nickname of Narayana) became more than a Sanskrit scholar. "He was now a dilettante instructed in *Kavya, Nataka* and *Alankara*. He soon went beyond even this stage by himself and the secrets of the Vedantic and Upanishadic wisdom became an open book to him by sheer dint of his straightforward simplicity, his purity of life and with his alert positiveness of mental outlook and discipline."

Besides Raman Pillai, Sree Chattambi Swamikal (Kunjan Pillai Chattambi) and hermit Ayyavu of Thaicaud were his Gurus from whom he acquired the knowledge of Vedanta Philosophy," In matters of Yoga, the Guru Narayana had another senior guide or Guru....His name was Thaicaud Ayyavu. He was versed in the secret esotericism of *Yoga* and other obscure allied branches of study which were fast becoming extinct."

After acquiring higher education in Sanskrit, Narayana Guru took to a wandering life, pursuing truth. He believed that spiritual concentration could be achieved, not only at age-old tempos but also at temples that we set up. He therefore, began to set up his own temples. Thus, at Aruvippuram near Trivandrum he installed a stone taken from the nearby stream and thus founded the first temple. An inscription has been displayed there stating as follows: "Here is the place where all people live in fraternity without caste-distinction and religious rivalry."

By 1901, he had won recognition from the public. In 1903 the Sree Narayana Dharma Paripalana Yogam was founded; and he began to tour all over the States of Travancore and Cochin. The States even exempted him from attending courts. The Travancore Law Reports mention his influence in helping to decrease litigations.

In 1904 he settled down at Sivagiri, Varkala, twenty miles north of Trivandrum. Two more temples, one at Anjengo and another at Peringottukara, were founded in this year. In 1906 a temple was set up at Trichur and next year at Cannanore which was followed by one at Tellicherry in 1908. In 1910 temples were founded at Calicut and Mangalore and in 1912 the Sarada Temple at Varkala was founded.

Although it is seen that a good number of temples were founded, it cannot be said that he was an orthodox believer in temples. He, of course, felt that temples were necessary for preserving the inner purity and physical cleanness of the people. But he was not particular as to what or whom the people worshipped. In one of the temples founded by him he installed a big mirror so that people might offer worship to their own images in the mirror.

According to one biographer, it was doubtful whether the Guru would give a definite answer to the question: "Are temples and religion necessary for man?" He was a staunch social reformer. Moorkoth Kumaran, a biographer, says that no other religious teacher in India had introduced such far-reaching religious reforms suited to the time.

Temples were, to him, a means to an end. Once the end was achieved he was not much bothered about the growth of temples. In 1917 he issued the following statement to the Ezhavas: "Do not encourage temple-building from now onwards. People are gradually losing faith in temples....If particular, you build small temples. Let the school be the chief temple."

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Thus, the Guru's main aim was the uplift of the Ezhavas. Besides setting up temples he advocated the spread of education also to achieve this end. The Sanskrit schools at Aruvipuram and Sivagiri are worth special mention.

In 1918, the Guru made a tour of Ceylon preaching his ideals for the uplift of Ezhavas; and he was successful in getting a good number of followers there. In 1921 a Conference of Brotherhood was held at Alwaye at his instance. In 1923 he paid a second visit to Ceylon.

In 1924 a Conference of all Religions was held at Alwaye. The Guru thought that a comparative study of the various religions would be very useful for achieving the end of Universal Brotherhood. Thus, the Brahma Vidya Mandiram was inaugurated suggesting the foundation of a University for studying the Science of the Absolute. In 1926 the Guru visited Coimbatore and the Nilgiris; and this was the final stage of his frequent travels.

Alongwith the setting up of temples and schools, Sree Narayana Guru very wisely selected intelligent and able leaders to continue his mission. Thus, Mahakavi Kumaran Asan, K. Ayyappan, and Dr. P. Natarajan were the leaders to propagate and popularise his mission. Kumaran Asan was taken to Bangalore by the Guru for education. Through his poems the Mahakavi appealed to the people to give up all superstitions in the name of the caste system.

Ayyappan was given financial help to complete his University education. Throughout his life Ayyappan propagated the doctrines of the Guru and appealed to the members of his community to fight for their cause and achieve their ends. Similarly, it was at the instance of the Guru that P. Natarajan went to Paris and took the degree of Doctor of Letters.

As a religious leader and a social reformer Narayana Guru gave expression to his views through writings also. Being a Sanskrit scholar he could write in a very melodious and fluent style. As early as in 1884 his poems incorporating Siva mythology into Advaita Vedanta became popular. In 1897 he composed 'Athmop Adesa Satakam', a bulk on original Vedanta.

The 'Darsanamala', which was composed in about 1916, represents a very high standard of mystical literature. His poems number forty-seven and all these have been collected and published. In 1922 Rabindranath Tagore visited Sivagiri and the next year Mahatma Gandhi also visited Sivagiri.

Narayana Guru is respected and remembered by the world today as a successful social reformer who dedicated his entire life to the emancipation of the so-called Depressed Classes and Untouchables. Communal differences and religious feuds were, to him, meaningless. His message "One caste, one religion, and one God for all" became the catchword of a now National Culture. Of course, the slogan has been originally communicated to the intellect of India by the Great Sree Sankara through his Advaita Philosophy. To the common man that philosophy was made intelligible by the Guru's simple slogan.

The Swami constantly laid stress upon coexistence. "The greatest science that man can study is the science of living with other men." "There is no other thing so taxing and requires so much wisdom, so much practice as how to live together. There is no art that is finer than the art of being at peace with one's neighbours"; and regarding love he used to say: "the happiest people in the world are not the selfish, but the selfless, not those who cherish vaulting ambition, but those who love most."

The social workers who were inspired by the ideals of Sree Narayana Guru started a campaign for the abolition of antiquated rituals and ceremonies like Thalikettukalyanam and Thirandukuli (puberty marriage).

"Narayana Guru was one of those who followed in his life the ancient and immortal programme of oriental saints and prophets. He left his home in search of truth. He lived in lonely hills, caves or forests for years, unknown to men, performing *Tapas*. He emerged from seclusion having solved some great riddle in life

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and he wanted to give his solution to the world at large.

Therefore, without any sort of hesitation whatsoever, he called himself a Guru or teacher. Penniless himself, he began to command an influence over the rich and the poor, the educated and the uneducated. "In him we have combined once again, a bard who sang about the aspirations of the soul of man, a philanthropist whose one aim in life, night and day, was to devise ways and means to minimise human suffering and a seer whose daily food and drink was the highest form of truth."

This silent sage was the recognised spiritual leader of more than two million people on South India to whom his word was more imperative than law. Within a period of less than a decade he had established more than one hundred places of worship on the West Coast of India alone, which are day by day growing into centres of educational, philanthropic and economic activity.

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Swaminathan, Ammu (1894 — ?)

Ammu Swaminathan, born in 1894, was an eminent freedom fighter, a politician and a social reformer.

Ammu Swaminathan, daughter of Ammu Amma of Anakkara Vedakkath family, was born in 1894. Her father, an officer in the Madras Government Service, was Govinda Menon of Perumpilavil family. Both are well-known Nair families in North Kerala. In 1908 she was married to Dr. Swaminathan who became a leading Advocate in Madras.

Her children are Govind, Advocate-General, Madras, Subram who is in business, Col. Lakshmi of the I.N.A. and Mrinalini Sarabhai, the famous dancer. Mrs. Swaminathan had only primary school education but later, lovingly trained by her husband, her knowledge and social abilities excelled those of many college girls. These improved further with her high contacts, world tours and varied Committee work.

When Dr. Swaminathan started legal practice in Madras, he encouraged his wife to participle in public life, specially in social welfare work. She was a founder member of the All India Women's Conference started in Madras. It was Gandhiji, Mrs. Sarojini Naidu, Lala Lajpat Rai and Jawaharlal Nehru who mainly moulded her thoughts. In 1934 to 1939 she was a member of the Madras Corporation. Joining the freedom struggle in 1942, she was jailed for two years.

In 1945, she was elected to the Central Legislative Assembly and next year to the Constitution Making Committee. Representing the Indian Government she went to Ethiopia in 1948, to a UNESCO Conference in Geneva in 1949, and then the same year to Cophehagen for an International Women's Conference. From 1950 to 1957 she was a member of the Lok Sabha. She visited Japan in 1953 and China in 1954.

From 1957 to 1960 she was a member of the Rajya Sabha. For a period she was on the Regional and Central Boards of Film Censors and the Film Awards Committee and was the President of the Madras Film Society.

From 1960 to 1963 she was the President of the Bharat Scouts and Guides. During these

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years she was associated with various social and cultural activities also, specially those concerned with the welfare of women and children. For the last few years she has been leading a retired life in Madras.

Her ideas are progressive. Her marriage to a Brahmin created a sensation. She would not allow her birth in an old family to stand in the way of her active participation in the national struggle for freedom. She has no faith in some of the customary religious and social taboos. She is for equal opportunities and privileges for men and women. With her experience of Film Boards she is not happy about the aesthetic levels of some of our films and their influence on the minds of young people.

She comes from Kerala, but is dominantly national in outlook. Of a happy and optimistic temperament herself, she always helped the underdog and those who suffered. What great regard people have for her is seen by the fact that in a wide circle she is known as "Cheriamma", that is "Auntie". That is a measure of the place she occupies in public life and in the sphere of social reform.

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Swaroop, Seth Damodar (1889 — 1966)

Seth Damodar Swaroop, born at Bareilly in 1889, was revolutionary by nature and a nationalist in outlook.

Seth Damodar Swaroop was the son of a teacher and the grandson of a wealthy businessman of Bareilly (U.P.). As a student at Allahabad he came under the spell of revolutionary like Rash Behari Bose and Sachin Sanyal. His father, Bahadur Mal, his teacher, Bhagwat Prasad, and Sunderlal, the editor of the *Karamyogi*, enthused him with revolutionaries ideas and created in him a fervent desire to read the stirring accounts of the Swadeshi Movement, the Bengal Partition Agitation, the sufferings and sacrifices of Lala Lajpat Rai.

He was a regular reader of extremist papers like the *Swarajya*, the *Hind Keshari* and the *Aftab*. All this turned him into an ardent and dedicated revolutionary. As such, he had to discontinue his education after passing his Matriculation examination. He decided to remain a bachelor all his life.

As a teacher at Rae Bareilly he inspired his students with revolutionary ideas, instigated armed forces stationed in U.P. to revolt against the British and was actively associated with the Benaras (1914-15) and the Kakori (1924-25) Conspiracy Cases. In each case he was sentenced to seven years' regorous imprisonment.

During the Non-Cooperation Movement in U.P., he was awarded six months' imprisonment. In 1923, Sethji went to Lahore, where the joined the Servants of People's Society and edited the revolutionary Urdu Paper, The *Sahayak*.

In the mid-thirties, he joined the Congress Socialist Party and popularised its ideology and programme in the countryside. He acted as Chairman of the Reception Committee of the

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U.P. Legislative Assembly in 1937 and again in 1945-46.

In 1939-40, he joined the All India Forward Bloc and became its Secretary. He was put under detention during the Second World War and was sentenced to four years' regorous imprisonment in 1946 on charges of having allegedly conspired with foreign powers to establish a dictatorship in India.

On his release, Sethji, dejected and disillusioned, joined the PSP but he soon returned to the Congress fold. His political career thus ended on rather a sad note. He spent his entire life in the service of the nation at much personal suffering and sacrifice.

He was revolutionary by nature and a nationalist in outlook. His objective was complete independence for India. He had no faith in middle-class leadership. He was never a demagogue but was successful silent worker of the Party.

He opposed the acceptance of office by the Congress under the Constitution of 1935, as he thought that it would defeat its objective—complete independence for the country. He had his doubts regarding the success of a democratic and republican form of Government in India.

Certain personal experiences during his revolutionary career turned him into a theist. But his theism was never of the orthodox type. Much more would have been known about him, had he lived long enough, to complete his autobiography.

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Swarna Kumari Devi (1886 — 1890)

Swarna Kumari Devi, born in 1886, was an eminent Bengali writer, poet and novelist.

Swarna Kumari Devi was daughter of Devendranath Thakur and elder sister of Rabindranath Thakur, the literary talent of nineteenth century of Bengali literature, started writing fiction and composing songs even before she was thirteen. And by twenty-one, she was a writer of repute. Her first novel in Bengali was 'The Light Goes Out.'

Her education began at home under the father's supervision and under the direct guidance of old scholars and her brothers. She got married at the age of thirteen in a aristocratic family observing the *purdah*.

She imbibed the spirit of actively engaging herself in removing the social disabilities of Hindu women through the formation of women's societies and fairs. She organised fairs to improve the economic condition of poor women, especially widows and unmarried girls to bring the light of education to the orthodox Hindu families.

She wrote short stories, historical and social novels, dramas, lyrics, songs and poems, with equal success. She was a writer too, and twenty-seven volumes stand in her name not including the text-books she wrote. She was also associated with the board of editors of the 'Bharati' from its very beginning, contributing liberally to it.

As a writer she often appears in the role of reformer but her sense of humour is so fine that it makes enjoyable reading. Her style of writing was charming and impressive.

'Swarn Kumari Devi discarded *purdha* and together with her husband edited the Bengali Journal, 'Bharati' having thus earned the distinction of being the first Indian woman Editor. In 1886, Swarn Kumari started "Sakhi

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Samiti" to foster among Indian women an active and enlightened interest in the welfare of the country."

Swarn Kumari Devi and Kadambini Ganguli attended the Congress Session as delegates, in 1890.

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Syed Ahmad Khan (Sir)

——See under Ahmad Khan, Syed

Syed Hasan Imam (1871 — 1933)

Hassan Imam, born at Neora in the district of Patna in 1871, was an eminent Muslim Judge, a politician and a social activist.

Hassan Imam, son of Imdad Imam, and younger brother of Sir Ali Imam, was born at Neora, district Patna, on 31 August 1871. A Shia Muslim by faith, he belonged to a distinguished, educated, middle-class family. After a course of schooling, interrupted frequently by ill-health, he left for England in July 1889 and joined the Middle Temple.

Apart from the Law studies, he showed interest in other activities—he campaigned actively for Dadabhai Naoroji during the General Election of England in 1891. He served as the Secretary of the 'Anjuman-i-Islamia', a society for the Indian students in England formed by Imam's contemporary, Mazharu'l Haque. He also studied elocution and became a good public speaker.

He was called to the Bar in 1892, returned home the same year and started practice in the Calcutta High Court. After his return, Hasan Imam married Muniba Khatun, a relative. They had a son and two daughters. After her death, he married a French lady in 1920. She shared some of his political activities during the Civil Disobedience Movement. Hasan Imam was a judge of the Calcutta High Court from 1912 to 1916.

On the establishment of the Patna High Court in March 1916, there was a proposal to transfer him there, but the Lieutenant Governor of Bihar and Orissa opposed it on account of the zeal shown by Imam in preventing "the rights of the subjects being encroached by an over-zealous executive". Thereupon, Imam resigned the Judgeship of the Calcutta High Court and started practice at Patna. In 1921 he was nominated a Member of the Bihar and Orissa Legislative Council, and was its first elected Deputy President. He was appointed a member of the Indian Delegation to the fourth session of the League of Nations.

During 1892-1908 Imam devoted himself exclusively to legal practice and earned an enviable professional reputation and a princely fortune. During the next four years, he took some part in political affairs. In October 1909, he was elected President of the Bihar Congress Committee and in the next month he presided over the fourth session of the Bihar Students' Conference.

He resumed political activities on a larger scale after resigning the Judgeship in 1916. He participated in the Home Rule movement, and in his Presidential Address at the Bihar Provincial Conference, in 1917, strongly urged the release of Mrs. Besant. Hasan Imam was one of the prominent Indian leaders who called upon Montagu, the Secretary of State for India, in November 1917, and was listed by him among "the real giants of the Indian Political World".

He presided over the special session of the Indian National Congress held at Bombay, 1918, to consider the Montagu-Chelmsford Reforms scheme. It was an important, but difficult, session to handle because opinion was

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sharply divided on the merits of the scheme. Hasan Imam played a moderating role.

Hasan Imam was a staunch Constitutionalist; he believed that the history of "our congress" has been one of "patient constitutional struggle". Therefore, he was opposed to the ideology of the Non-Cooperation Movement. He believed that "inflaming the passion of illiterate masses," would cause violence and destruction. He also criticised the formation of arbitration courts because they would be powerless to enforce their orders.

Hasan Imam took a leading part in the Khilafat Movement and was a member of the delegation sent by the Congress to England to represent the views of the Indian Muslims on the subject. There was a new turn in Imam's life towards the close of the twenties. He joined the Civil Secretary of the Swadeshi League formed in Patna. He actively campaigned for the boycott of foreign goods and use of Khaddar. Earlier, in 1927, he materially conducted to the success of the boycott of the Simon Commission in Bihar.

Hasan Imam was a strong advocate of social reforms, particularly the amelioration of the position of women and the depressed classes. Social obligations he said, addressing the Students Conference in 1909 preceded politics. "One Gokhale or one Surendranath Banerajea would not make a nation..." With the "masses of our people plunged in the darkness of ignorance..." with the depressed classes in a state of eternal servitude and women in a state of hopeless neglect and unreasonable restriction, your wheel of progress will more likely run backward than forward."

He repeatedly stressed the importance of education, particularly of girls. As a member of the Tikari Board of Trustees, he promoted schemes for girls' education. He criticised the prevailing social inhibitions against journeys overseas for higher education and set-up a personal example by sending his children, including two daughters, to England for education. A Trustee of the Aligarh College, he headed a Committee formed in Bihar to raise funds for the universities at Aligarh and Benares. He personally contributed Rupees 1,000/- annually to the B.N. College, Patna.

Hasan Imam exposed the economic exploitation of the country, both under the Company and the Imperial rule—the only difference being that the tyranny became systematised, the plunder more scientific. He did some pioneering work in the industrial development of the Rohtas area of Bihar.

Hasan Imam was the President of the Board of the Trustees of the *Beharee,* the leading English daily of Bihar; he was also one of the founders of the succeeding *Searchlight.* Hasan Imam travelled to England and other European countries on several occasions, both in official and personal capacities. A handsome man, he lived and dressed in Western style, but towards the end of his life he adopted a simple, austere mode of living and donned Khadi. He died on 19 April 1933 and lies buried at Japala, district Shahabad.

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Syed, Ghulam Murtaza Shah (1904 —)

G.M. Syed, born at Sanna in Sindh in 1904, was a leading politician and writer.

G.M. Syed was born on 17 January 1904, in Sanna, a village in taluka Kotri, district Dadu,

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Sind. The Syeds are reputedly descended from the Holy Prophet, Hazrat Mohammad. They are, therefore, held in high esteem. While he was still an infant, sixteen months old, his father, Syed Mohammed Shah, was done to death as a result of some bitter family feud.

Syed Mohammed Shah was a zamindar (landlord, owning agricultural property) he was known for his independence, fearlessness and courage. Once he filed a civil suit against the Secretary of State for India and won the suit—a tribute alike to his courage and to the sense of fairness and integrity of the British Judiciary in India.

Little is known of G.M. Syed's mother beyond the fact that she lived to a ripe old age of ninety. He was, however, brought up by Babi Alim Katoon, his father's sister, a woman of great strength of character who did not marry in order to devote herself single-mindedly to bringing him up

On 20 April 1910, G.M. Syed, while still a boy of six, married Babi Mariam Khatoon, then nine years old.

G.M. Syed received his early education in the primary school in his home town, Sann, under Hindu as well as Muslim teachers. Later, he received private tuition in Sindhi, Persian, Arabic and English.

Syed owes his liberal outlook, his freedom from bigotry and orthodoxy and his basic idealism to the company of saints, sages and scholars to whom he was attracted in his early years and with whom he maintained very cordial relations.

From the age of fifteen when he founded the Anjuman-e-Mussalmeen and entered the Khilafat and the Congress Movements right up to this day, Syed has seldom been content merely to exits. He has lived a rich, full, variegated, purposeful and abundant life so that his brethren of the Province of Sind may become better, more secure and happier.

Syed is a man of unrivalled courage. In 1969 his book 'Jadid Siyasat Ja Nav Ratan' in which he compared Gandhiji with the Holy Prophet and praised the former at the expense of the latter, created a storm of criticism, protest and denunciation. Syed, writing of Gandhiji, said : No, prophet of this world had as many courageous and intrepid followers as this physically emaciated saint and political leader.

The book was proscribed and all its copies were seized. Orders were passed for his house arrest. Two of his other books, 'Nain Sind Lai Jidojihad' and 'Maujud Syasi Misaila' were likewise proscribed.

Like John Bunyan, Jawaharlal Nehru and many others, Syed has used his periods of physical immobility in jail or house arrest to put down his ideas on current topics and has, in this way, written over a dozen books.

G.M. Syed is a writer of distinction. His books cover a vast range—religion, literature, politics and biographies. His critical work, Paigham Latif or Shah Abdul Latif's message has already become a classic. His criticism of Islam and the Islamic State of Pakistan in his latest work, 'Jinan Ditho Ahe Mun' has either been lyrically praised or savagely denounced by critics in Pakistan. No one has ignored the book.

G. M. Syed, the stormy petrel of Sind politics, was often considered a heretic. After he returned from his tour of Europe and Asia, including Soviet Russia and China, his ideas and views, frankly, clearly and vigorously set forth in books, have earned him a variety of names. His admirers call him progressive. His detractors brand him a red.

Unlike the so-called pious and devout Muslims, Syed does not believe that a pilgrimage to Mecca and Medina is necessary, much less obligatory.

Syed has been elected to numerous high and responsible positions in various spheres–social, political and literacy. At twenty-one, he was elected a member and, soon after, President of the Local Board, Manjhand. In 1929 he was elected as first Vice-President and later

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President of the District Local Board, Karachi. Though a zamindar himself, he founded the Sind Hari (Peasant) Committee, with which he continues to be actively associated.

In 1937, at thirty-three, he was elected a Member of the Sind Legislative Assembly. In 1938 he was elected President of the Sind Provincial Muslim League.

In March 1940 he was appointed Minister of the Government of Sind and put in charge of Education, Industries and Labour. As Minister, he appointed a Committee for a separate Sind University and the Central Advisory Board of Control for Sindhi literature. As he is an uncompromising idealist, he did not, for long, feel comfortable in the company of the so-called practical politicians and soon parted company with them.

In 1941 he was nominated by Jinnah as a member of the All India Muslim League Working Committee. In 1943 he was elected Chairman of the All India Muslim League Conference held in Karachi. In 1946 and again in 1953 he was returned to the Sind Legislative Assembly. In 1954 he was elected a Member of the Western Zone Assembly.

The Government of Pakistan meanwhile separated the city of Karachi, then the capital of Pakistan, from the Province of Sind, and made it a centrally administered area. Later the Provinces of Sind and Baluchistan were merged in the Western Zone. This step made the people of the two Provinces feel subservient to the more assertive and vigorous people of the Punjab. Syed became the mouthpiece of the people's opposition to the merger which it was felt, had turned their provinces into colonies and dependencies of the Punjab. He was branded an enemy of Pakistan and jailed for fourteen months.

For the Sindhis, whether in Sind or outside, Syed is a father figure. He has not been a hero of a hundred fights. He has not often come out victorious. He can never be cudgelled into surrender. He remains unbowed, however hard pressed or persecuted. He is perhaps, the only Muslim leader of Sind who commands the love and esteem of all Sindhis—those living in Sind and those of fifty and over, now living all over India and even outside India. This is the tribute to Syed's idealism, humanity and the courage of his convictions.

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Syed Mahmud (Dr.) (1889 — 1971)

Syed Mahmud, born at Saidpur Bhitri in the district of Ghazipur in 1889, was a nationalist freedom fighter, a politician and a minister.

Syed Mahmud, son of Muhammad Umar, was born in 1889, in Saidpur Bhitri, district Ghazipur, U.P. A Sunni Muslim, he belonged to a rich, zamindar family. He was educated at Aligarh and Cambridge Universities. In 1911 he received the degree of Ph.D. from the University of Munster and in June next year was called to the Bar from Lincoln's Inn, England. Dr. Mahmud married Rafiqatu'l Fatma, a niece of Mazharu'l Haque. She is alive and they have three sons and three daughters.

Returning home in 1912, Dr. Mahmud started practice in the Patna High Court. He assisted Mazharu'l Haque in the famous Kanpur Mosque case of 1973. He joined the Home Rule League in 1917. Later, in 1919, he gave up legal practice after joining the Khilafat and Non-Cooperation Movements. He was Secretary of the Central Khilafat Committee. In this connection he wrote 'The Khilafat and

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England', which contains a historical survey of the institution of the Khilafat and the Anglo-Turkish relations in the late nineteenth century.

Dr. Mahmud held several important positions in the Congress and suffered several spells of imprisonment. He was the General Secretary of the Congress in 1923 and during the eventful period, 1929-36. He was appointed Minister of Education and Industries in the first Congress Ministry in Bihar in 1937. In this capacity, he did pioneering work for the Adult Education and Mass Literacy programmes.

Dr. Mahmud was opposed to the 'Quit India' programme but had to 'give in' on account of Gandhiji's insistence. While imprisoned with other Congress leaders, he felt convinced, after seeking an omen from the *Quran*, that the "British would allow freedom to India" and wrote a letter to the Viceroy expressing his dissociation from the programme and urging the latter to renew negotiations with Gandhiji. His release, which followed soon afterwards, caused misunderstanding at the time. In retrospect Dr. Mahmud felt it was a political mistake on his part.

Dr. Mahmud was again appointed Minister of Development and Transport in the Congress Ministry of Bihar. He was elected to the Lok Sabha consecutively in the first two General Elections. He was appointed Minister of State in the Ministry of External Affairs. He participated in the Bandung Conference and also visited several countries in West Asia.

As a dedicated Congressman Dr. Mahmud worked hard and continuously for communal harmony but after the serious communal riots in 1964 he felt the necessity of a separate, additional organisation for this work. Under his initiative the All India Muslim Majlis-i-Mushawarat, a non-political organisation for promoting communal harmony and rendering charitable work, was formed.

During the General Election of 1967, the U.P. unit of the Majlis adopted an anti-Congress attitude and advocated participation by the Majlis in the election. Dr. Mahmud opposed it and ultimately resigned over this difference of policy, and not owing to ill-health, felt that the English press did not take due notice of the Majlis's useful work; rather, its efforts for promoting integration were misunderstood.

Dr. Mahmud set fort some of his ideas on economic, educational and other problems in his book, 'A plan of Provincial Reconstruction'. It outlines a comprehensive ten years' programme of planned development for Bihar. He criticised the agrarian policy of the British government.

He advocated the acquisition of zamindari rights by the Government as early as 1939 and urged co-operative farming as an 'imperative economic necessity.' (A Plan of Provincial Reconstruction,' Patna, 1939). He advocated the development of cottage industries to provide relief for the "starving cultivators" and the more destitute" landless agricultural proletariat". But he also realised that this "alone would not remove the fundamental evil of an individualist society", and that industrialisation on a big scale was necessary.

Dr. Mahmud advocated the Wardha scheme of education which developed in the children a "civic sense and a national outlook" and provided a craft-oriented education. He urged people to remove the "social customs and circumstances which rendered the task of educating the mass of women" difficult but he wanted the education of women to be "suited to their actual work in life."

Dr. Mahmud made some efforts to establish in the State a school for military training *(The Searchlight,* 1 April 1938).

Dr. Mahmud vehemently and consistently opposed the two nation theory but accepted the establishment of Pakistan as a political reality. He advocated a plan of joint defence with Pakistan in 1949 and again proposed it in parliament in 1953, but it was not well received.

Bespectacled and clean-shaven, Dr. Mahmud was of average height and fair

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complexion. He lived and dressed simply and in Indian Style. He wore Khaddar.

Dr. Mahmud was a linguist and knew — besides Urdu—Hindi, English, German and Persian. He had written several books and articles on matters of topical interest. Among his publications may be mentioned: Khilafat and England' (with an Introduction by Mazhuru'l Haque); 'A Short Historical Survey of Hindu-Muslim Relations; A Plan of Provincial Reconstruction'; Indo-Pak Joint Defence' (a collection of six articles); 'Hindu-Muslim Cultural Accord '; 'Hindus under Muslims Rule, A Historical Survey'. Two other works were in preparation before his death: 'Book of Letters' (collection of Letters to and from Dr. Mahmud); and 'The Hindu-Muslim Problem and its Solution'.

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Syed Mosoodi Maulana

——See under Mosoodi, Maulana Syed.

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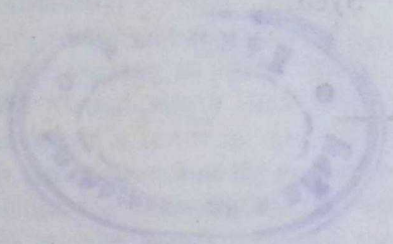

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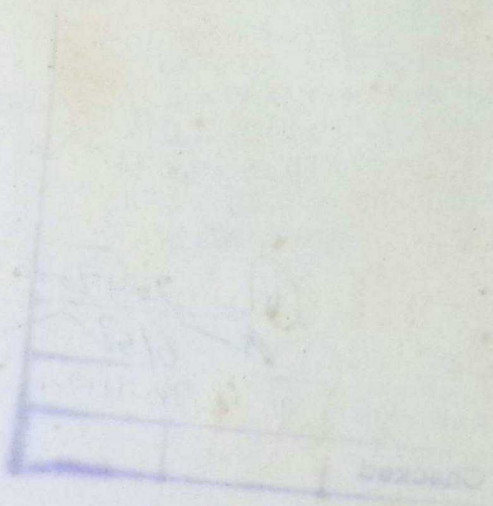

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